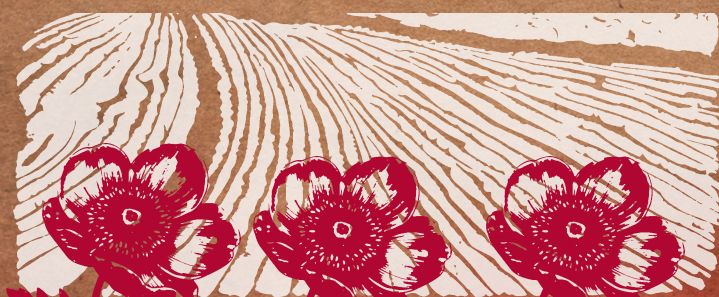




From Shemini Atzeret to Tisha B'Av  
**A Kinot Companion**

"בַּאֵשׁ הִלַּחְתָּהּ,  
וּבַאֵשׁ אֵתָה עֵתִיד לְבִנוֹתָהּ"





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The illustration on the front cover and throughout this booklet is based on a woodcut, which was created and printed in Algiers in 1863 by the craftsman Rabbi Reuven Gabay. It depicts the Western Wall and behind it the Temple Mount.

This was part of a Jewish popular tradition, continued for hundreds of years, in which communities published works that described and depicted the holy places of the Land of Israel. More than any other site, the Temple Mount is depicted – the Western Wall and the mosques and trees above it.

Below the older woodcut, and in the same artistic style, is the landscape of a kibbutz on the Gaza border with the red anemones that characterize the fields and forests that surround the kibbutzim.

These two images, usually divergent from one another, have coalesced in the horrific events of this year.



## Introduction

### This Year, My Father's Kinot Return

Rabbi David Stav

Chairman of Tzohar and Chief Rabbi of Shoham

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Growing up, our home never had any elucidated Kinot. In fact, as children we never really saw kinot booklets at all.

My father z”l would return home from shul on Tisha B’Av, place the Kinot out of reach on the top shelf of the bookcase, and say, “May it be that we should not need these next year.”

For generations, Jews worried little about their inability to understand the intricacies of the kinot because our tears flowed without even comprehending the gravity of the texts. The pain and suffering we experienced as a people, combined with the hatred we felt from our enemies, was always so palpable that we did not really need any explanatory text.

We simply needed to look at the world around us and we would weep.

But perhaps more recently the need to embrace these texts became more pressing, as we began to experience a type of "Golden Era" in modern Jewish life. Life felt good and safe, and the deep pain that characterized so much of Jewish history seemed irrelevant.

We engaged in conversations about how we might relate to destruction while living in this miraculous time of renewal and rebirth, in an era of modern Zionism and the creation of the State. Around the world, Jewish communities reveled in a sense of innocence and blissful security. Tisha B’Av would often be commemorated as a momentary break in our summer holidays, with the kinot recited with little emotion or connection.

This year, however, those kinot which my father had hoped to keep out of our reach are more relevant than ever. We do not need any explanations because the tears are already flowing faster and more forcefully than ever.

We are living in a period of unspeakable loss and pain. The blood of our nation's heroes who have fallen on the battlefield in defense of our land, has become mixed together with that of the victims of the massacres of that horrific October day. Images of Jews slaughtered simply because they were Jews, images that we always associated with Kishinev and Babi Yar, have been thrust back into our modern Jewish minds.

This companion to the kinot, including a new kinah - Kinat Be'eri - seeks to ensure that we are able to feel and remember the power and pain of the times we are living in, right alongside the tragedies that are inextricable aspects of our national history. Because, while we certainly cannot forget or escape the pain of our history, by remembering it, lamenting it, and properly mourning it, we can live and pray with the belief and hope that we will soon be taken out of this darkness to times of light and joy. ■



## שַׁבַּת סוּרוֹ מְנוּי - Heroes of Shura Kinah #6

This kinah describes the atrocities of the Churban and the dispersion to Babylon. It was composed along with so many others by Rabbi Eliezer HaKalir (6th-7th century Eretz Israel) and follows an alphabetical rubric from the letter ס to ת drawing upon the language and imagery of Megillat Eicha. The brilliance of this poem is that for each letter of the alphabet, it finds the corresponding word in chapters 4,3,2 and 1 of Eicha (those chapters are all alphabetical), and these particular words from Eicha become the opening word of each line of the kinah.

We select but a few phrases:

**Why did they lie in wait to slaughter the breath of our life?**

לְמָה רוּחַ אֶפְיֵנוּ לְטַבַּח שְׁמָרוּ.

**You saw that our skin was burning like an oven.**

רְאִיתָ כִּי כְתָנוּר עוֹרֵנוּ כְּמָרוּ.

**... See, they said: “Let us exterminate them as a nation.”**

.... רְאֵה וְנַכְחִידֵם מִגּוֹי אֲמָרוּ.

**... Old and young, and young girls were tied up**

זָקֵן וּבַחֹר וּבַתּוֹלָה כְּבָלְנוּ.

**Look down from on high; we are all Your faithful people!**

רָם הִבֵּט גָּא עֵמֶךָ כְּלָנוּ.

**Remember, God, what has happened to us!**

זְכוֹר יְיָ מָה הָיָה לָנוּ:

We read these lines and recall how at homes in Be’eri and Nir-Oz, and at the Nova festival, young and old, men and women, were tied up, were burnt alive. This year, these phrases echo with renewed resonance.

Just a few hours after the war broke out, the police and IDF announced the opening of a forensics identification center for the dead at the Shura military base. Teams of police officers, ZAKA volunteers, IDF personnel, doctors and forensic technicians, worked tirelessly for months until they identified all the victims:

“A bone. A tooth. A sliver of skull. They came in bags, endless bags, mixed with ash, coins, bullets and shrapnel. Like imperfect tapestries, some held the remains of different people. The bags were numbered, catalogued and scanned. DNA was extracted. The science was precise, but it was hard to know what happened, how a person was killed.”

One bag, which held clues to the final seconds of life, unnerved and intrigued Dr. Chen Kugel, head of the National Center of Forensic Medicine. Since October 7th, his staff has been working on identifying the remains of some of the 1,200 people killed by Hamas militants. He has been trying to understand not only the causes of death but also the underlying hate.

Both, he said, often lie beyond one’s imagination.

He pointed to a computer screen.

“This is a piece of something that looks like charcoal,” he said. “But then you see it through a CT scan, and you see two spines, one of an adult and one of someone younger, maybe 10 or 12 years old. And two sets of ribs. You can see they are roped around with this metal wire. These were people who were hugging one another and burned while they were tied together. It might be a parent and a child.”



Deputy Head of Israel Police's Investigations and Intelligence Division, Yoav Talem, calls the investigators heroes: "In my eyes, the investigators were the heroes of the hour... to identify as accurately as possible and as quickly as possible in order to provide comfort to these families."

"It's not just to recognize, it's not just to be able to look this satanic evil in the eyes and continue the work. The police have a historic role - you are the new witnesses, you have to tell the people of Israel and the whole world what was done here, what are the horrors without minimizing, without trying to explain - because it is impossible to explain. Human language has not been able to find and invent words to describe the magnitude of the horror that was perpetrated on our people."

Rabbi Yitzchak Noiman, who was one of the IDF soldiers called up to serve at Shura wrote:

"There was one particularly painful moment when we treated five casualties in a row and realized that they all belonged to a single family from Kfar Azza, who had been murdered together in their home... I was privileged to assist in taking care of them and bringing them to a Jewish burial."

And with all the carnage, he speaks of the feelings of unity that he has derived from his work :

"I felt - in the most raw and concrete way - how we are all one, united by blood and the covenant God made with our ancestors. Political parties, societal differences, levels of education - none of it matters here. We are all Jews. And we are all in it together.

We stood shoulder to shoulder. Me and my comrades from Battalion 926 of the Home Front Command, Shira the doctor who took DNA samples and fingerprints, Omri from the police, the angels of ZAKA, Julia from the Ministry of Health, and Shlomo from the Chevra Kadisha. The entire spectrum of the Jewish family.

... I [feel] more strongly than ever that now is the time for us to work together — as we have been - to build each other up, to heal the broken-hearted, to be good to each other, to instill hope, faith and confidence in God and His people." ■



## אָדָה עַד חוּג שְׁמַיִם – Answering the Call Kinah #8

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This piyyut expresses the experience of loneliness and abandonment felt by Jerusalem and the Jewish people in the wake of the Churban (destruction). One of its literary devices is quotations of biblical verses that express isolation, calling for help and assistance, from God and from people, but not finding it. Words like אָדָה, אַצְרָח, אֶקוֹנֵן, אֶשְׁאֵג, אֶתְאוּנֵן express the repeated calls of "מי יתן":

"אֶדְאָג אֵיךָ רוּעָה וְלֹא אֶמְצָאָהוּ. אֶקוֹנֵן מִי יִתֵּן יָדְעֵתִי אֶמְצָאָהוּ" – In my anxiety I ask "Where is the Shepherd [God]?" for I cannot find Him. I will call out "If only I knew how to reach Him"

"אֶפְעָה מִי יִתֵּן שׁוֹמֵעַ לִי" – I will scream out: "If only I had someone to give me a hearing."

"אֶצְרָח מִי יִתֵּן אֶפּוֹא וְיִכְתְּבוּן מִלִּי" – I cry out: "If only my words were written down".

One of the features of the surprise attack on Shemini Atzeret was the chaos and panic, the army and police were overwhelmed and collapsed, the security systems didn't function, and people had to fend for themselves, calling loved-ones, calling for help which didn't come.

As with so many aspects of that terrible day, there were many citizens who stepped up to answer the call, who heard the cries and found a way to respond.

### The Story of Gali Ayalon

Gali, 15, grew up in Kfar Azza on the border of Gaza, enjoying the idyllic communal life of the kibbutz with friends who were like siblings, and much of her family living nearby.

On the night of Shemini Atzeret she went to sleep over at her grandmother's home on the kibbutz. When the sirens began at 6:30 a.m. on October 7th, she went with her grandmother into the safe room, still in pajamas, assuming that, as usual, life would resume after a few minutes. But the sirens didn't stop, and very soon, her father sent a WhatsApp that terrorists had penetrated the kibbutz and as part of the First Response Team, he was going out to fight. Her phone soon filled with messages from her friends that terrorists had entered their homes.

"Suddenly we heard glass breaking, in our house! ... shouts in Arabic, heavy footsteps, and shooting – shooting in our house! I was shaking with fear and I climbed under the bed to hide. A few minutes passed. We heard a gunfight outside, shots increasing in intensity. Everything calmed down and we heard voices in Hebrew – soldiers knocking on the door – "It's the IDF. We're from the Duvdevan Unit" And I suddenly felt relief. There are soldiers here.

The door opened and I could hear noise and shouts on the soldiers', communication system. I realised that they did not know where the fighting was taking place, they did not know how to locate the wounded, the homes that had been infiltrated by terrorists. I understood that it wasn't useful to stay under the bed. I left the safe room and I said: "I can help you."



I wrote in the kibbutz Whatsapp: “Whoever has terrorists in their home, or wounded, send me a location!” And I also sent a voicenote from me, and from the soldiers saying that they can rely upon me.

People started sending me updates, more and more wounded, more and more terrorists. I began to organize the information. There were very tough messages such as: “They’re shooting at me”, “They’re burning our house...”

I sent the soldiers maps of the kibbutz, I showed them maps of attacks, terrorists, wounded, and the soldiers sent it to their commanders, and to each location they sent a team. They ran the entire operation from my Savta’s house and I sat with them for about two hours and tried to help as much as I could.

The fighter who was in contact with Gali remarked upon her bravery and heroism: “We can’t imagine any scenario where a 15-year-old girl could help us conduct a battle. Gali acted as our operations officer.”

### **The Story of Noam and Yishai Slotki**

Neither Noam, 31, or Yishai Slotki, 24, were in active military service when air raid sirens began to ring where they lived in Beersheba, early Shabbat morning on October 7th.

They heard from neighbors what was happening near Gaza. Yishai immediately jumped into his reservist gear and headed towards Gaza. A few minutes later, Noam decided to go too, and they met up on the way, getting into the same car.

They were both killed that day fighting near Kibbutz Alumim. Five days later, the brothers — who each left behind a wife and a baby — were buried side by side on Mount Herzl in Jerusalem.

“They understood that there was an immediate need to help Israel, that the army was not able to arrive in time to save the towns near Gaza, and they took on the task themselves,” said their father, Rabbi Shmuel Slotki, a Tzohar rabbi.

During the shiva, the Slotki family were shown actual CCTV footage documenting their sons’ bravery in battle. “You see them arrive outside the kibbutz and park their car next to six vehicles that are all riddled with bullet holes. One had even been hit by an RPG. They knew full well what they were consciously getting themselves into but knew it’s what they had to do. They got out of the car, advancing towards the enemy with their guns firing.”

“The actions of Yishai and Noam, and all those who fell that day, prevented Hamas from fulfilling their full plan. They had intended to get to Ashkelon and Be’er Sheva.”

“Like many others, they enlisted for this task on their own and without being called... It’s really an incredible thing — the spirit of heroism, the spirit of responsibility, and the dedication to the people of Israel.” ■



## To Repair! Kinah #9

Rav David Stav - Chairman of Tzohar

The kinah **לְמָה תְּרִיבוּ אֵלַי כָּלְכֶם** is an alphabetical lament that articulates the chasm between the blessings promised by the Torah in Parashat Bechukotai with the events that transpired during the Churban.

The kinah opens with a statement, in the voice of God:

**Why do you indict Me?**

לְמָה תְּרִיבוּ אֵלַי כָּלְכֶם

**Your accusations so strong.**

חִזְקוּ עָלַי דְּבָרֵיכֶם.

**These calamities came from you!**

מִיַּדְכֶם הִיְתָה זֹאת לָכֶם

The nation is brimming with complaints to God, but they do not realize that their criticism should be directed towards themselves. The Talmud (Taanit 9a) discusses the verse in Mishlei (Proverbs 19:3): “A person’s recklessness frustrates his path, yet his heart rages against God”. It speaks of Joseph’s brothers discovering the money in their sacks. They exclaim: “What did God do to us?!” - instead of looking at their own sin of the sale of their brother.

There are many lines in the kinah that resonate, but most of all, two lines seem particularly pertinent.

**“You made thirteen breaks in the wall**

”פְּרָצְנִי שְׁלֹשׁ עֶשְׂרֵה פְּרָצִי.

**In place of “I will give peace in the Land”**

”תַּחַת וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ:”

The kinah alludes to the breaches that the Romans made in the walls of Jerusalem and the Temple - the place which should symbolize the blessing of peace in the land. But it is not difficult to find the connection to the dozens of breaches that our enemies made in the border separating Gaza from the settlements and Kibbutzim in the South, and the killing of many, whose only desire was to forge peace in this land.

**“You ravaged an oasis filled with justice ...**

וַיַּחְמוֹס פְּנַת צְדָק מְלֵאָה...

**instead of ‘Five of you shall give chase to a hundred’”.**

בְּשִׁנּוּי וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה:

The cruel enemy violently attacked places whose sole ethos was justice and ethical and societal sensitivity. Instead of the blessing (Vayikra 26:8) that “five of Israel would pursue one-hundred of our enemies”, a relatively small group of brutal murderers overwhelmed a far larger and more powerful force.

The strong sense of the kinah is that God, who should be our strength and security, has cooperated with our enemies; otherwise, how could a terrorist organization with small resources and simple technology succeed in its assault on one of the world’s most powerful economies and technologies?!

This year, more than ever, we appreciate how much we have to cry for. We also see that this is not mere happenstance. Rather, this is an event that calls for us to wake up, to respond, to repair – to do Teshuva.







**אם תאכלנה נשים פריים – Mothers and Children**  Kinah #17

This kinah is about mothers, women, and children. It opens with the horrors inflicted upon the women of Jerusalem during the Churban as recorded in Aggadic passages, and then it transitions to the horrific massacres of children during that awful period of Jewish history.

The focus upon the feminine begins already in Megillat Eicha in which Jerusalem is likened to a widow (1:1), “בתולת בת יהודה” זס – “The fair maiden of Judah” (1:15), “Her children led into captivity at the head of the enemy.” (1:5) In particular, the second chapter of Eicha focuses on the suffering and starvation of the children in the siege of Jerusalem and the helplessness of their mothers, unable to offer relief:

<b>My eyes are spent with tears, My heart is in tumult,</b>	כלו בדמעות עיני חמרמרו מעי
<b>...As babes and sucklings languish in the streets of the city.</b>	בעטף עולל ויונק ברחבות קריה
<b>They keep asking their mothers, “Where is bread and wine?”</b>	לאמתם יאמרו איה דגן ויין
<b>...As their life runs out, in their mothers’ lap.</b>	בהשתפר נפשם אל חיק אמתם.

Our kinah begins with a reference to Eicha and the devastating reality of the siege of Jerusalem:

<b>God! See and behold! To whom You have done this!?</b>	ראה יהוה והביטה למי עוללת כה
<b>Women eat their own fruit, their new-born babes!” (2:20)</b>	אם תאכלנה נשים פריים עללי טפחים

“Mothers are expected to shield their children, to protect them from all harm ... Under normal circumstances, mothers take responsibility for their children’s welfare. Maternal instinct lies at the core of human compassion. The mothers’ failure suggests the severity of the situation. If mothers cannot save their children, the storehouses must be depleted. ...These images depict the dissolution of compassion.” (Dr. Yael Ziegler. commentary on Lamentations)

Amidst the events surrounding October 7th and the aftermath, we have learned of the sadistic sexual violence perpetrated by Hamas, and we too have seen the footage of young women and children marched into captivity by the enemy.

“Hamas terrorists hunted young women and men who fled the Nova festival, and according to testimonies, dragged them by their hair amid screams. They targeted women, girls, and men. In most cases, the victims were killed after or even during the rape.” (Sexual Crimes in the October 7th War, Special Report of the Association of Rape Crisis Centers in Israel)

This heart-wrenching report evokes similarities to the Churban; for example the account of the wife of the High Priest, Marta Bat Boethus to whom: “they tied her hair to the tails of horses as they dragged her to her death from Jerusalem to Lod.” (Eicha Rabba 1:48)



Alongside the tragic images of October 7th, we would also like to tell a story of mothers and children that is a story of heroism, motherhood, and life; the bravery and tenacity of the wives of IDF soldiers who are holding down the fort at home, while their husbands and fathers fight on the front lines, sometimes for many months.

**Here is one such text from Goldie Eliash:**

1. The first round of reserve duty was in June last year, when Lula was just six months old. How scared I was to be alone, a young and frightened mother. Today when I look back, it's a joke, but then it was a huge challenge.

2. Four months later, Simchat Torah, helicopters hovered over our house in Netivot, sirens and more sirens, and terrifying rumors. I persuaded him not to go out. "You do not feel good, you cannot really help. Who knows what's going on outdoors?" Even now, I have only silence when we recall that day. Was I right? Was I wrong? What might have happened if...?"

3. On Sunday morning we emerged, he with a pistol in his hand and a palpable fear of death in our hearts. And since then, four months alone. All those four months Lula could not sleep. Trying to put her to bed took hours. I felt that everyone was judging me, disappointed in me. I tried to hold it all together and it was exceedingly difficult.

4. I no longer have the mental powers to think about Shabbatot I spent alone. Or returning from the Mikvah to an empty house. Two weeks go by without seeing one another, and then my body betrays me and I become *Nidda* on the day he returns.

5. The costs that nobody sees, that are constant realities:

Every time we go to my parents, Lula does not sleep. A year-and-a-half-year-old baby bearing the trauma of an absent father and a mother who is falling apart.

The huge backlog that he has accumulated in his studies, as he tries to get the government exams pushed early because at any moment he will be called back to reserve duty. And his starting point is weaker in comparison with the rest of the students, simply because he defended his country. It makes me crazy.

6. People have helped me. Family, colleagues at work, neighbors. They have certainly helped.

But I just want him to be at home. I hate everything that happens to me when he is in miluim: I feel weak, on the brink of collapse, addicted to the news, scared of every knock on the door, frightened in the nighttime, trying to work in the daytime, thinking of him when it rains and during the heatwaves.

Trying, for Lula, to be a homemaker and a mother-and-father, all in one woman.

7. We do not talk about the next call-up. We cannot think about it. Who knows what will be tomorrow? I am trying to live life, beautiful however temporary, now that the last round of service has ended. To build and strengthen my little nest. To be ready. For whatever might come." ■

.....  
Text from the Facebook page of Maya Tevet Dayan who has collated texts of over 25 young wives and mothers.



**הַחֲרִישׁוֹ מִמְּנֵי וְאֲדַבְרָה – From Helplessness to the IDF**  **Kinah #22**

This kinah is the first of several that mark the massacres of the first Crusade, and the destruction of entire communities in the Rhinelands - Speyer, Worms and Mainz.

Much like the previous kinah (#21 – ארזי לבנון) which tells the painful story of the 10 rabbinic martyrs in graphic and painstaking detail, this kinah speaks of the hordes of Jews, and especially children, who were murdered or even committed suicide, dedicating their lives to God, rather than succumbing to the enemy.

The kinah closes with a call to God:

“How long will You [God] who sees all secrets, look on?

Take up the insult of

Your Torah which has been burned, torn and humiliated,

Will You hold back, creator of all beings?

Take vengeance for the blood that has been spilled!”

עַד מָתַי תִּבְטֵ רֹאֵה כָּל סִתְרִים  
צִפֵּה עֲלֵבוֹן תּוֹרַתְךָ אֲשֶׁר שָׂרְפוּהָ זָרִים  
קִלְאוּהָ פִרְעוּהָ קָרְעוּהָ לַגְזָרִים  
הֲעַל אֱלֹהִים תִּתְאַפֵּק אֲדוֹן כָּל יְצוּרִים...  
תִּנְקוּם לְדָם הַנְּשָׁפָךְ כַּמַּיִם הַנְּגָרִים

Throughout the years of our exile, Jews have not had the opportunity, the right to defend themselves. Jewish communities were more often than not helpless and vulnerable. They had one resort and that was to call to Hashem. And yet, today, thanks to the State of Israel, the Jewish people have returned to sovereignty, and as in the days of Joshua and King David, we have a Jewish army that is filled with determination and courage, innovation, Jewish values and pride, and we are able to defend our nation. Today the values of Kiddush Hashem are not relegated to the arena of martyrdom, but are channeled into the active protection of our people.

To gain a sense of the passion and values of our fighters, and the true spirit of the IDF and their understanding of their historic role, here is a speech of Lt. Col. Maoz Schwartz, the commander of IDF infantry Battalion 7007.

On Shabbat October 28th, 2023, as his soldiers were poised to invade Gaza, he said the following:

*“Battalion 7007, Shabbat Shalom everyone.*

*A historic hour for everyone. I don't know if we can digest this moment. I don't know if we really understand the magnitude of the hour, but there is a huge togetherness here, the hour that the 7007th battalion goes to war.*

*Since yesterday, from the early hours of the night, the Israel Defense Forces (IDF) have been fighting the enemy. Division 162 has engaged with hundreds of enemy terrorists.*

*... We are not alone. With us here, and this is how I feel, the warriors of King David, the Maccabees are with us, we are with Mordechai Anielewicz and the Warsaw ghetto uprising fighters. There are here with us the freedom fighters of Israel, Etzel, Lehi, Palmach and the Haganah and all the fighters throughout Israel's history since we became a nation.*



*... I feel that this is a historic moment. Few generations can say, we went out to fight for real; really fight for the homeland in order to restore the honor that was a little lost on Simchat Torah and we will now return it – big time!*

*I try to imagine a few good years from now, as if it is some biblical event, when the younger soldiers here will be fathers to sons and grandsons and the older ones will have grandsons and great-grandchildren. Sitting on the couch at home, your child or grandchild will ask you: 'Father, several years ago, in 2023, babies, children and adults and mothers and fathers were kidnapped and we heard that 1400 people were slaughtered and burned.'*

*And you will say, 'Yes, yes, dear child, I was there and you know what I did? I left the family and our home, I abandoned work, and I went to fight.'*

*And he will ask you: 'What? Father! Did you really fight this thing?'*

*And you will tell him: 'Yes, I fought this thing, I fought this evil.'*

*'And Dad, what was at the end?' And you will reply: 'We were heroes, the lions of the 7007th Battalion and we defeated the enemy.'*

*We are going to war. I rely on you greatly, to really fight the fight against the enemy. So let's go! I love and trust each and every one of you; I appreciate each and every one of you for being here, at the forefront of the IDF,*

*Now it's really not a cliché, you are the best there is! And believe me, truly the best there is!*

*Together, loudly I want us to sing Hatikvah" ■*



## מי יתן ראשי מים – Tisha B'Av and Other Tragedies — Kinah #25

This kinah was written by R' Kalonymus ben Yehuda bemoaning the horrific destruction of Jewish communities in SHU"M – Speyer, Worms and Mainz – whose pious and learned Jews along with the Jewish communities of many smaller villages in the vicinity were massacred during the First Crusade, in May and June of 1096.

Having to choose between conversion or death, hundreds of Jews committed suicide and many even actively took part in killing their own families “*al Kiddush Hashem*”. This kinah particularly mentions the children and young people who were murdered, the great Torah scholars, the destruction of Shuls and Torah centers, and the burning of Sifrei Torah.

One may ask, why this dreadful destruction and murder is commemorated on Tisha B'Av? after all the events took place in the months of Iyar and Sivan?!

And this is an appropriate moment to raise a second question that underpins this entire publication. Is Tisha B'Av an appropriate day to be speaking about the frightful events of October 7th? This question is addressed by Rabbi Yehoshua Grunstein, Tzohar's Director of Development for North America:

But is it suitable? After all, shouldn't our focus be only on the absence of the Temple exclusively, in the sense that "Every generation that the Temple was not built in is like it was destroyed again" (Jerusalem Talmud, Yoma 1/1) with other suffering and tragedies on the periphery?

While there is a Sefardic custom, at the onset of Tisha B'Av, to announce how many years have passed since the destruction, there is no such custom to announce how much time has elapsed since the most recent antisemitic attack!

Surprisingly, looking through the Kinot/Lamentations of this hard and harsh day, it is evident that the Jewish custom is to mourn all Jewish tragedies on this day.

Rashi comments on the tragedy of the death of Yoshiyahu the king in war as follows:

כשמזדמן להם שום צער ובכיה, שהם מקוננים ובוכים על המאורע, הם מזכירים זה הצער עמו, דוגמא בתשעה באב שמזכירים קינות על ההרוגים בגזירות שאירעו בימינו.

**When there is any sort of a reason to be in sorrow and cry, when they lament and weep over any tragic occurrence, they mention this [i.e.- Yoshiyahu's death] with it, just like we do on Tisha B'Av, when we mention those killed in the various decrees in our days, alongside the destruction of the Temples.** (Rashi. Divrei Hayamim II, 35:25)

Indeed, we have no evidence that Yoshiyahu was killed on Tisha B'Av, but it seems this is the day that it would be most suitable to mention it.



Similarly, the author of our kinah about the Crusades, establishes an important principle about Tisha B'Av as a day on which we knowingly and deliberately mark other days of tragedy, far removed in time and place from the Churban:

וְכִי אֵין לְהוֹסִיף מוֹעֵד שֶׁבֶר וְתַבְעֵרָה, וְאֵין לְהַקְדִּים זֹלָתִי לְאַחֲרָה, תַּחַת כֵּן הַיּוֹם לְוִיָּתִי אֶעֱוֹרָרָה

Since we may not add another day designated to marking destruction and burning, other than the earlier [Tisha B'Av] one, thus TODAY I will bring your attention to it.

### The Death Of Tzadikim

But beyond Tisha B'Av always being the classical day to lament all Jewish tragedies, in the case of our own October 7th massacre, there is a further point of connection. The Talmud, referencing the assassination of Gedalia, writes:

לְלַמֵּד שֶׁשְׂקוּלָה מִיַּתֵּן שֶׁל צְדִיקִים כְּשֵׁרִיפֶת בֵּית אֱלֹהֵינוּ.

**The death of Tzadikim is equal to the burning of our Temple** (Rosh Hashanah 18b)

Those killed on October 7th and beyond were killed because they were Jews. As such, they have a status of *Harugei Malchut*, upon which our sages stated that "Nobody can stand in their midst" (Baba Batra 10b). If indeed, the sages made clear that the death of a Tzadik is on par with the destruction of the Temple, then speaking about them and their tragic end on this earth would be the most suitable thing to do on the day the Temple was destroyed.

So, as we bring to mind both the loss and the heroism of the [too] many that were killed in this long and harsh war, may it be God's will that our authentic and whole hearted mourning turns, as per the dictum of our sages, "All those that mourn for Jerusalem will be privileged to see it in its joy" (Ta'anit 30b). ■



## אֵשׁ תּוֹקֵד בְּקִרְבִּי – Galut and Geula – Exile and Redemption — Kinah #31

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This kinah contrasts the miracles and wonders of the Exodus from Egypt with the humiliation and suffering of the exile from Jerusalem. The two poles of Geula and Galut, Redemption and Exile are placed in sharp contradistinction in order to arouse our emotions regarding Israel's fall from grace and the colossal void that separates our past from our present.

But this raises the question, in an age of Medinat Yisrael, how are we to assess our place on the continuum that stretches from exile to redemption. Rabbi Yuval Cherlow, Rosh Yeshiva of the Orot Shaul Yeshiva, a founder and executive board member of Tzohar, addresses this question:

From the very establishment of the State, a nagging question remains unresolved as to the status and significance of the fasts that are linked to the destruction of the Temple and the national exile.

For in many ways we are no longer in exile – we have realized a significant proportion of the prophecies of redemption and salvation, of the return to Zion.

Many answers have been given to this question over the past few decades. This year, however, this question feels unnecessary. We have a great deal to cry about, and a deep sense of destruction is a constant ever since Simchat Torah. It doesn't seem likely that we are going to extricate ourselves from that feeling anytime in the near future.

Possibly, the most correct approach is to return to a similar period in Jewish history, when this question was addressed to the prophet, and examine the answer he gave at that time. That answer resonates today.

After the first exile, in the period of Ezra, when Jews returned to Jerusalem and began building the Temple, the returnees came to the prophet and asked:

הָאֵבֶכָה בְּחֹדֶשׁ הַחֲמִשִּׁי הַזֶּה, כְּאֲשֶׁר עָשִׂיתִי זֶה כְּמֵה שָׁנִים.

**"Shall I weep and practice abstinence in the fifth month, as I have been doing all these years?"**

(Zechariah 7,3).

The question comes from a very similar place to that which we have experienced over recent decades. The feeling is that there is no point in really crying over the First Temple's destruction when we are facing the completion of the construction of the Second Temple.

The prophet's response is fascinating. On the one hand, the prophet promises that redemption will indeed take place fully, and many verses of joy and consolation will be. And yet, the prophet calls to continue fasting, not only fasting, but also making a truly meaningful social change.

Why? The prophet taught that fasting is not for God. It is intended for ourselves. The reason for this is that if we do not fix the defects that caused the destruction of the First Temple, we will find ourselves facing destruction at a future time. Therefore, like many prophets before him, he teaches that the



prohibition to eat on the day of fasting is not meant to torture the body, but to transform our mindset and to turn the day of fasting into a day of correction.

The prophet Zechariah does not merely reframe and reorient the fast-day. He also specifies the things that need correction:

אלה הדברים אשר תעשו. דברו אמת איש את-רעהו וּמִשְׁפַּט שְׁלוֹם שִׁפְטוּ בְּשַׁעְרֵיכֶם. וְאִישׁ אֶת רֵעֵהוּ אֵל-תַּחֲשֹׁבוּ בְּלִבְבְּכֶם, וּשְׁבַעַת שִׁקָּר אֶל תֵּאָהְבוּ. כִּי אֵת כָּל אֵלֶּה אֲשֶׁר שִׁנְאתִי נָאִם-ה'.

**"These are the things you are to do: Speak truth to one another, render true and perfect justice in your gates. Do not think negatively against another; and do not love perjury, because all those are things that I hate—declares the Lord."** (8, 16-17)

I feel as if these words speak to our reality - especially this year. An integral part of the trauma we are experiencing is a result of us not fulfilling what the prophet Zecharia called for thousands of years ago. Tisha B'Av this year resonates with the words of the prophet as they are. We can turn this day into a day of great social correction, connecting with the impressive manifestations of Jewish unity that we have witnessed since October 7th, acting in solidarity with each other, and deepening the foundations of a society of truth, peace and justice.

The profound truth that the prophet teaches us is that when we rebuild this basic infrastructure – good and great days will come. Tisha B'Av offers a great promise, with hope and deep faith. May these words be fulfilled, if only we play our part:

כֹּה אָמַר ה' צְבָאוֹת צוֹם הַרְבִּיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֲשִׂירִי יִהְיֶה לְבֵית יְהוּדָה לְשִׂשׂוֹן וּלְשִׂמְחָה וּלְמַעֲדִים טוֹבִים וְהָאֲמֹת וְהַשְּׁלוֹם אָהָבוּ.

**"Thus said God of Hosts: The fast of the fourth month, the fast of the fifth month, the fast of the seventh month, and the fast of the tenth month shall become days of joy and gladness, happy festivals for the House of Judah; but you must love honesty and peace."** (8, 19). ■





## צִיּוֹן, הַלֵּא תִשְׁאַלֶנּוּ – Hostages, and the Beauty of the Land of Israel — Kinah #36

In this beautiful poem, Rabbi Yehuda Halevi (11th century Spain), in his wistful imagination, travels through the length and breadth of the Land of Israel, to Bethel and Hebron, to the Gilad, the Carmel and the Jordan, and of course to Jerusalem and Har Ha-Bayit all the time, yearning to sense the Divine presence:

Zion! God's love, combined with Beauty's grace,  
Has bound to you the souls of all Your friends,  
So that they joy when you're at peace  
And weep when you're all wounds and wilderness.  
Imprisoned, they yearn for you, each from his place  
Turning to bow in prayer to your gates —

צִיּוֹן כְּלִילַת יָפִי, אֲהַבָּה וְחֵן תִּקְשְׁרֵנִי  
מֵאֵז, וּבְךָ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרָיךְ-  
הֵם הַשְּׂמֵחִים לְשִׁלוֹתֶךָ וְהַכּוֹאֲבִים  
עַל שׁוּמְמוֹתֶיךָ וּבוֹכִים עַל שְׁבָרֶיךָ.  
מִבוֹר שְׁבִי שׁוֹאֲפִים נִגְדֶּךָ וּמִשְׁתַּחֲוִים  
אִישׁ מִמְּקוֹמוֹ אֵלַי נִכַח שְׁעָרֶיךָ,

This is a poem which has been paraphrased by Bialik and Naomi Shemer and expresses the deepest yearnings for the proximity of God and the most passionate love of the land of Israel and its history:

“This kinah reflects the principle in Rabbi Yehuda HaLevi’s important philosophical work, the Kuzari, that the land of Israel is unique not only in a metaphysical sense, but in a natural sense, as well. The air is clearer and charged with *Ruah Hakodesh*, the divine spirit. Nature is more beautiful and magnificent in Tziyon than elsewhere. The rain, the soil, the stones, are all physically different in the land of Israel. When the Torah describes the land of Israel as “a land flowing with milk and honey,” the intent is that there is a unique quality in the nature of the land itself.” (Rav Soloveitchik’s commentary to Kinot)

But this year, this beautiful kinah reverberates with new relevance. And, like Rabbi Yehuda Halevi, we feel the tears in our eyes. We have 120 hostages still in the clutches of Hamas, and the notion of captives or hostages is our daily reality.

Zion, do you not ask how your captives are,  
Who seek your good, this remnant of your flock?  
From north and south, east, west, and all directions,  
Near and far, they send their greetings  
As I send mine, captured by my longings  
To weep like Hermon's dew upon your mountains.

צִיּוֹן, הַלֵּא תִשְׁאַלֶנּוּ לְשִׁלוֹם אֲסִירֶיךָ,  
דּוֹרְשֵׁי שְׁלוֹמֶךָ וְהֵם יִתְּרֵךְ עֲדָרֶיךָ?  
מִיָּם וּמִזָּרַח וּמִצְפוֹן וְתִימָן שְׁלוֹם  
רְחוֹק וְקָרוֹב שְׂאֵי מִכָּל עֲבָרֶיךָ,  
וּשְׁלוֹם אֲסִיר תְּאוּהוּ, נוֹתֵן דְּמַעְיוֹ כְּטָל-  
חֶרְמוֹן וְנִכְסֵךָ לְרֹדְתֶם עַל הַרְרֶיךָ!

In addition, we cannot read this poem with its rich depictions of the landscape of Israel without thinking about areas of our beautiful land that have been evacuated of their residents, on the Northern and Gaza borders. This kinah echoes with particular volume this year. And with it our prayers for a return for the hostages and all the evacuees.



Rachel Goldberg and Jon Polin are the parents of 23-year-old Hersh Goldberg-Polin, who was kidnapped from the Nova festival.

On the morning of October 7th, Hersh sent one message saying “I love you” and then another - “I’m sorry.” He wrote those messages from within a shelter where he was hiding with 28 other attendees of the Nova festival. Eighteen were killed, and Hersh – whose left arm was blown off – was badly wounded. Shortly thereafter, Hersh and three others from the shelter were loaded onto Hamas pickup trucks and taken into Gaza. Rachel says:

*“Every morning, I get up and ... I put on this costume of a person, and I pretend to be human because if I do what I feel like doing, which is lying on the floor and weeping, I can't save my only son and I can't save anyone....In Gaza right now this morning we have grandfathers, brothers, sisters, fathers, spouses, sons and daughters. Remember there are still 19 young women in Gaza. We need to save our people...”*

The week before 17 Tammuz, Rachel and Jon initiated a “Week of Goodness” campaign which included volunteering, Torah study, charity, prayer, song, and a challah bake with the mitzvah of taking challah.

*“We are living in a fractured time, and our beloved hostages are in unimaginable darkness — this campaign is aimed at helping us bring more light into the world. Since October 7th, we and all the other hostage families have been running to the ends of the earth in an effort to meet anyone who might be able to help us save our son Hersh and the other hostages. For one week, we will focus inwards and on our communities, to further our efforts towards freeing our loved ones from captivity.”*

The dedication of the Sefer Torah was attended by hundreds. 120 letters were filled in by the Sofer (scribe) for the merit of the 120 hostages. Rachel said:

*“The last time I stood in this courtyard for a prayer service, it was on October 6th... and we each danced – Jon, Hersh, myself – with the Sefer Torah. I had planned to come back for Shacharit on Simchat Torah morning. But that was not to be... and so many of us on that fateful morning of October 7th, Simchat Torah, never got to hear the reading of the end of the Torah.*

*... And here we are. Part of what we do at a ‘Hachnasat Sefer Torah’ is to read the last verses of the Torah, usually read on Simchat Torah. So tonight I am looking at this moment as completing the cycle of what was stolen from us on October 7th, a “Tikkun”. We will complete what we started on October 6th.*

*We dedicate this Sefer Torah in the merit of our son, along with all the other beloved hostages, so that they come home. Your tefillot have sustained us in so many ways.”*

Jon added:

*“Tonight we completed this Sefer Torah that had 120 missing letters. We hope that in the same way we can be made whole and unified, in the blink of an eye, with 120 of our sons and daughters and all our loved ones, because as long as they are there, we are missing and incomplete.”*

אחינו כל בית ישראל הנתונים בצרה ובשביה העומדים בין בים ובין ביבשה המקום רחם עליהם ויוציאם מצרה לרוחה ומאפלה לאורה ומשעבוד לגאולה השתא בעגלא ובזמן קריב ונאמר אמן

**“Our brethren, the entire House of Israel who remain in distress and captivity, whether on sea or on land, may God have compassion on them, and bring them from distress to relief, from darkness to light, from servitude to redemption, at this moment, speedily, very soon; and let us say Amen” ■**



שְׂאֵלֵי שְׂרוּפָה בְּאֵשׁ - Saved from the Fire  Kinah #41

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Rav Meir ben Barukh known as the Maharam of Rothenburg, composed this kinah when he witnessed the burning of twenty-four wagons containing 1200 copies of the Talmud, which took place in Paris, on June 17, 1242. An apostate Jew, Nicholas Donin, had made the accusation that the Talmud contained passages blasphemous to Christianity. The Jewish community was challenged to a disputation and though the rabbis, the most famous amongst them Rav Moshe from Coucy, defended the Jewish religion successfully, the decree to burn the books was still carried out.

The burning of the books was considered a catastrophe. At this time, before the printing press was invented, books were copied by hand. One can only imagine the loss of these precious manuscripts. In the Maharam's kinah, we sense the concern and fear that the Torah would be forgotten, as there might be no books from which to learn!

To connect to this kinah we bring the remarkable story of Ariel Zohar whose parents and sisters were murdered on October 7th but who found continuity in the special pair of Tefillin that his father had worn, that were a gift from his father's father.

Ariel Zohar, 12, from Nir Oz, is the only surviving member of his family. He went out for a run on that Shabbat morning, a run which saved his life. His mother, father and two sisters were murdered by the Hamas terrorists. Ariel's bar-mitzvah was three weeks after October 7th.

Several days after the massacre, Ariel had one request from the ZAKA volunteers who came to visit him as he sat in his grandparents home. He asked them if they would go to his home and rescue his father's Tefillin. Now, Ariel had been given a brand-new pair of Tefillin for his bar-mitzva. But his father's Tefillin were special. They had been given to his father by his grandfather, who survived the Holocaust as the sole member of his family.

But though ten days had passed, Nir Oz was still under regular rocket fire from Gaza and was a closed military zone. Escorted by special forces and under heavy fire, the ZAKA "head of special operations," Haim Otmazgin, was given just four minutes to search the residence and locate the Tefillin. He entered the house, and indeed recovered the Tefillin intact, though the bag had been burned. He brought them to Ariel and his 90 year-old Holocaust-survivor grandfather. Ariel was overcome with emotion to receive the Tefillin.

The grandfather said: "When I was 14, my parents were murdered. I survived, and today I have a grandson. They have done this to you at age 12. You will also survive and have grandchildren in Eretz Yisrael."

Haim Otmazgin said: "This is after 10 days in which I have needed to be involved with the identification and burial of 700 of the victims of this massacre. This is the first time I have been brought to tears. Because a child who wants his father's Tefillin represents continuity and a tradition that cannot be broken."

At that point the grandfather asked Haim to stand, and he stood, as the Holocaust-survivor saluted him.



A special guest attended Ariel's bar-mitzvah. It was former Chief Rabbi, Rav Yisrael Meir Lau, who survived the Holocaust as a child, and came to Israel as an orphan with his brother.

Rabbi Lau said: "I stood facing him, and he recited the Kaddish, the orphan's Kaddish. He read the Torah. And then I had to offer him a blessing."

The Rabbi continued: "I told him, listen, Ariel, I want to tell you something personal that deeply moves me – I, too, at my bar mitzvah, had neither a father nor a mother. Your sisters also perished on the same day. I became an orphan from my father at the age of five and a half, and at seven and a half, they took my mother as well. And you see – it's possible to succeed. At the age of 13, I arrived in Jerusalem and accomplished many things. It all depends on you. I will be your friend, your brother in fate; we share a common destiny." ■



## קינת בארי – The Lament of Beeri



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Musician Yagel Harush writes: “The Lament for Beeri was written after the tragedy of Simchat Torah 5784. It is simply unthinkable that we should need to add extra kinot to the ancient kinot that have already been written. The kinah was based upon the tune of a Kinah, which appears in the Order of Kinot of the Moroccan community – *Gerushim mi-Beit Ta’anugehem* – Exiled from the House of their joy.” Surprisingly, the same tune is used for the prayers for rain which are recited on Shemini Atzeret ... in old machzorim, underneath the prayer for rain, there is a footnote: “to the tune of Gerushim.”

And indeed, why did the Jews of Morocco choose to beseech God for rain in the tune of a kinah? I heard from Rav Levi Sudri that the request for rain is a request for life. The tune was to encourage the individual to pray for his or her life with a broken heart. The day of Simchat Torah 5784, our dances turned into mourning, and the tune of the kinah blends so poignantly with the request for life.

But each and every kinah ends with consolation. Similarly, we pray that we merit to see, with perfect vision, the reprieve and comfort that come after the eyes have been filled with tears – in the building of our city may we be consoled, and may God in his mercy give us the merit, very soon, to write the hymns of our redemption.”

“Be’er – a well” is one of the metaphors in the Kabbala for the holy shechina, a symbol of the manner in which the Creator gives the world life through the living waters that flow forth. The manner in which a well of life-giving water can become a cistern “a pit empty with no water” (Gen 37:24) was a potent symbol for me for the events of October 7th. The names of the yishuvim that fell on Simchat Torah felt as if they themselves became the pages of a poem; the reports – “Nachal-Oz has fallen”, “Beeri has been overrun”, “terrorists in Netivot” – sometimes Divine providence writes a lament, a kinah, on the pages of reality. The process of writing a kinah is therapeutic. First, one needs to articulate the pain, one gives it words, which hurt unto the point of tears. Second, one requests, through the pain, hoping to see, through tear-filled eyes, the comfort and life that surround us. “May my tearing eyes water Be’eri.” ■



## A Lament for Be'eri

By Yagel Harush

Translated by Sara Daniel

## קינת בארי

יגל הרוש

איכה How did Be'eri / turn into my tomb  
The day of my light / to the day of my gloom  
Its songs silenced/ trampled fruit and leaf  
My eyes well with tears / from the depth of my grief

איכה בארי / הפכה לקברי  
יום מאורי / הפך שחורי  
והשחת כל פרי / ונהפך שירי  
עיני נובעה מים / מעמק שברי

איכה How did the Torah / arranged and arrayed  
In all her glory / not rush to their aid  
On the day of her beauty / my countenance stained  
My eyes well with tears / from the depth of my pain

איכה תורה / ערוכה וסדורה  
וכל פארה / לא עמד לעזרה  
וביום הדרה / השחת תארי  
עיני נובעה מים / מעמק שברי

איכה How could Yisrael / when they call out to God  
Asking for life / receive nothing but blood  
Elder and child / till their blood overflow  
Their joy violated / by bloodthirsty foe  
My eyes well with tears / from the depth of my woe

איכה ישראל / ביום קרוא אל  
וחיים שואל / ומהומה קבל  
זקן ועולל / בדם מתגולל  
וחגו חלל / אויב אכזרי  
עיני נובעה מים / מעמק שברי

איכה How could mothers and daughters / torn from their home  
Be led away, blood-soaked / like days of pogrom  
Our dancing has ceased / our bodies are numb  
Their fences breached / dragged through the dirt  
My eyes well with tears / from the depth of my hurt

איכה אמהות / וילדות ונערות  
בשבי מולכות / כבימי פרעות  
ונפרצו גדרות / צאן ישרות  
ופסקו מחולות / ונגינות משוררי  
עיני נובעה מים / מעמק שברי

איכה How we stagger and reel / Creator Above  
For how long can a nation / bleed with love  
Rise up now, shine forth / we will dance again  
In Your great mercy / please, heal our pain  
Heal our hearts / dispel our fears  
Let us water Be'eri / from the well of our tears.

ואיכה אתמה / בורא רומה  
עד אן אמה / תהיה מהומה  
עד אן קומה / תשפל אדמה  
ועתה קומה / להאיר גרי  
ובעין רחמיך / תרפא שברי  
ועיני הנובעת / תשקה בארי



## תפילה לאחדות האומה

הרב יוסף צבי רימון

מי שִׁבְּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב  
הוא יְבָרֵךְ וְיִשְׁמַר כָּל אֶחָד וְאַחַת מִיִּשְׂרָאֵל,  
יִתֵּן בְּלִבֵּנוּ לְהִבִּיט בְּעֵין טוֹבָה עַל הַכֹּל,  
וְנִזְכֶּה לְהִיטִיב לְכָל - בְּכָל מַכַּל כָּל,  
יִטַּע אֶחָדוֹת וְאַהֲבָה בְּתוֹכֵנוּ,  
וְנִרְאֶה בְּמַהֲרָה בֶּן דָּוִד מְשִׁיחַ צְדָקָנוּ,  
וְנֹאמַר אָמֵן

## Prayer for Unity

Rav Yosef Zvi Rimon

He who blessed our forefathers Abraham, Isaac, and Jacob  
May He bless and protect everyone within the community of Israel  
May He instill within our hearts to look favorably upon all  
And may we merit to be endowed with goodness – in all ways  
May He implant unity and love within our midst  
And we should speedily see the coming of the righteous Mashiach  
the son of David  
And we say Amen.





Tzohar in Numbers | 2024 - 5784

## Ensuring the Jewish Future of the State of Israel

### Holidays 220,000+

participants per year in our pre-Shabbat and major Jewish holiday programs all over the country have strengthened their bonds with our beloved traditions and practices.



### Shorashim 150,000+

new immigrants and family members have had their Jewish identities verified allowing them to embrace their connection to our people and traditions.



### Bar and Bat Mitzva 3,900+

boys and girls were accompanied on their paths to Jewish adulthood, with the participation of their families.



### Jewish Weddings 160,000+

performed, allowing our brides and grooms to marry according to halacha and in a deeply meaningful and respectful manner.



### Kashrut 330+

establishments were added under the Tzohar Kashrut name, ensuring that over 10 million more kosher meals were prepared in Israel last year alone.



### HeskemAhava 5,000+

couples signed Tzohar's "pre-nuptial agreement" to bring greater respect and equality to Jewish marriage.



### Center for Jewish Ethics 140,000+

Advanced the place of ethical practice in Jewish society through a variety of programs, publications and initiatives.



### Bereavement Project 6,200+

mourners were accompanied through this challenging process by Tzohar rabbis.



### Pastoral Training Programs 330+

Courses to help rabbis and their wives become better and more professional communal leaders.



### Pidyon Haben

Helping new parents embrace this rare, yet special, ceremony with Tzohar's volunteer kohanim



### Summer Conference 16,500+

Attendees (online and in-person) confronting critical issues facing Israeli and Jewish society



### KidduShishi 42,500+

Creating events joining secular and religious communities to welcome Shabbat in a traditional and Israeli fashion



### Tzohar Ad 120 600+

cases handled providing halachic and ethical support for families facing end-of-life dilemmas.



### Volunteers 1,500+

Serving our wide array of programs and dedicating their time on behalf of a more united Jewish Israel.



RESPECTZOHARELEVANCE



   [www.tzohar-eng.org](http://www.tzohar-eng.org)