



Cincinnati Torah מסינסי

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D'varim—Tish'a b'Av

DELVING DEEPER

RABBI MICHAEL SOROKA



A Process of Mourning

IN MANY WAYS, THE MOURNING WE DO LEADING up to and on Tish'a b'Av is similar to mourning for a relative who has passed away. The *Se'uda haMafsekkes*, the last meal we eat on the eve of Tish'a b'Av, is actually compared to a situation where someone's dead relative lies before him, unburied. Many of the laws of mourning, both for the *Beis haMikdash* (the Holy Temple) and for one's loved ones, are learned from one another.

However, there is one stark difference between the two.

Mourning for a relative is most severe at the onset, following the death and burial. It's very intense for three days, but it decreases after seven, again after the *Sh'loshim* (the first month), and, finally, at the completion of the year. In contrast, the mourning for Zion begins three weeks prior to Tish'a b'Av;

it increases on the first of Av and intensifies during the week of Tish'a b'Av; a bit more is added on Tish'a b'Av Eve, and it reaches its peak on Tish'a b'Av itself.

Why the difference?

Our Sages describe mourning for a relative as *aveilus chadasha*, "new mourning." The term used for the period we are in now is *aveilus yeshana*, "old mourning."

The Sages mandated formal mourning as a tool, to help a person through his mourning period—to help him focus on his loss, deal with it in an emotionally healthy way, and then be able to continue with life while not forgetting the loss. After losing a relative, a person is naturally inclined to mourn, and the laws of mourning give him an opportunity—a time to focus fully on that—and then gradually wean him off it.

Similarly, our Sages understood that mourning for a loss we've never personally experienced—the destruction of the *Beis haMikdash*—is *not* natural. It might be compared to mourning for an ancestor, describing to a child the grandparents he never

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THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On 2 Av, 5704 (1944), Samuel Klein escaped from Auschwitz. After his escape, some Poles, who were also fugitives, helped him avoid capture. (Of the 928 documented attempts to escape Auschwitz, including 150 by Jews, only 200 or so were successful, most of them by members of the Polish underground.)

Klein lived in Europe until 1951, whereupon he tried immigrating to the U.S., but he was denied entry because quotas were full. He instead went to Brazil, where he began peddling sheets, towels, and tablecloths door-to-door. In 1957, he opened a home appliance store in downtown Sao Paulo, named Casa Bahia, Bahia House—Sao Paulo is in Bahia State. That one store eventually became Casas Bahia, Brazil's largest department store chain. As of December, 2016, it had 752 stores spread across Brazil, generating over \$2 billion in profits. Klein passed away in 2014, known as "the Sam Walton of Brazil," and one of Brazil's most prominent philanthropists. 🕊

Cincinnati Community Kollel

5777

Another Tish'a b'Av

Tish'a b'Av eve—MON. EVENING, JULY 31

Mincha..... 5:45 PM
Fast begins..... before sunset—8:52 PM
Ma'ariv 9:42 PM
followed by Megillas Eicha

Tish'a b'Av day—TUESDAY, AUGUST 1

Shacharis..... 9:00 AM
Chatzos (midday)..... 1:43 PM
Mincha..... 2:20 PM
Post-Kinos Programs: CZE .. 2:30–8:20 PM
Golf Manor Synagogue..... 2–8:10 PM
Shaarei Torah 7:45–8:25 PM
Ma'ariv 9:15 PM
Fast ends..... 9:36 PM

Learning
with some
bachurim
at Graeter's



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in memory of R'Tzvi's father, haRav Avrohom Yisroel Ben Chaim Zev haCohen

Cincinnati Torah

is distributed weekly
to local shuls
and the community
e-mail list.



GREAT ACTS OF ORDINARY PEOPLE

THE PONOVEZH RAV WAS TRAVELING through Cincinnati, and he stopped to see Rabbi Eliezer Silver. Inside his shul, he observed a group of boys learning with a *rebbe* (teacher), with unusual energy and excitement, reminiscent of a *cheder* of yore.

When the boys were dismissed, the Rav approached the young *rebbe* and asked, "Your love of Torah is obviously infectious. Where did you develop such a love of Torah?"

The *rebbe* replied, "I grew up in a simple village in Europe. My family subsisted on our cow and small patch of land. My father paid his meager earnings to hire the best *melamed* (tutor) in town.

"One day, my *rebbe* told me that, although he enjoyed teaching me, I had to ask my parents to please send the money they owed for the past few months. If they could not pay, he'd have to take a different student into his group.

"I wiped the tears from my eyes as I told my mother, and she told me not to worry. She gathered all her jewelry and pawned it, so that I'd be able to continue learning.

"But that's not the end of what happened. A year passed, and my parents once again owed payment to the *rebbe*. My father took our cow, and we walked ten kilometers to the marketplace and sold our cow. My father handed me the money, and I was able to go back into *cheder*."

The young man recalled, with misty eyes, "My parents' lesson in the love of Torah was unforgettable." 🕯

A Process... CONTINUED

knew. However, that loss is something that, intellectually, we know was tremendous—and with the proper focus and understanding, we can connect to it and long for the Temple's return. Therefore, they instituted laws of mourning to help, to ease us in and allow us to stop ignoring the illusion that we are okay. When we go out of our comfort zone, sit on the floor, and think about what the loss of the *Beis haMikdash* means to us, we can truly feel the part of us that isn't here any more.

When we view the laws of mourning in this manner, we can appreciate that they are not "restrictions"—rather, they define a process, by which they facilitate a meaningful day of introspection and mourning over who we really are, what we are missing, and what we continue to pray for. 🕯

At the Kollel

EVERY DAY

EVERY WEEK

Sunday *Free brunch!*

🕯 Beginner's Gemara

(Maseches Sukkah)

Rabbi Ezra Stettin 9:10–10 AM

🕯 Beginner's Halacha & More (skills-building)

Rabbi Moshe D. Zeffren.. 9:30–10:30 AM

🕯 Shivti (Self-contained learning, geared toward practical halacha)

Rabbi Avrohom Weinrib..... 10 AM–noon

Monday

🕯 🕯 Torah Treasures for Seniors at the Mayerson JCC

Rabbi Yitzchok Preis 10:30–11:15 AM

Tuesday

🕯 🕯 Partners in Torah at the Mayerson JCC

Rabbi Michael Soroka..... 8 PM

Wednesday

🕯 🕯 Downtown Lunch-n- Learn at Strauss & Troy

Rabbi Yitzchok Preis 12–1 PM

Thursday

🕯 🕯 Yehoshua/Shabbos in the former Back Office

Rabbis Michael Soroka and
Moshe Dovid Zeffren..... 9:10–10 PM

🕯 Homemade refreshments served

KEY: 🕯 Beginners 🕯 Intermediate 🕯 Advanced 🕯 for men and women

Chavrusos are available for private and group learning—
speak to Rabbi Chaim Heinemann! weekdays noon–1 PM • Sun.–Thurs. 8–9:45 PM

DAVENING TIMES CAN BE FOUND AT CINCYKOLLEL.ORG/MINYAN-SCHEDULE/



this week
in our
beis midrash



A RIDDLE FOR YOU

Name a mitzvah from which women are exempt, even though it is not time-bound.
(There's more than one!)

The answer will appear next week.

LAST WEEK'S RIDDLE:

Q You fulfill a mitzvah when it becomes yours—but not if you acquire it through inheritance. What is it, and what is the mitzvah?

A A Torah scroll—it's a mitzvah to write one, and that includes obtaining one. (Kitzur S. A. 28:1) 🕯