

## A PARASHA THOUGHT



RABBI  
MOSHE TZVI  
CRYSTAL

When I imagine what it would be like to hear Moshe *Rabbeinu* admonishing me, the thought of disagreeing or answering back doesn't really cross my mind. After all, this is the man who speaks to Hashem with the highest of level of clarity ever known to man! This makes a comment of the Midrash brought by Rashi to be highly strange to me. The Midrash points out that our *parasha* tells us that Moshe's final words for the Jewish people were said with everyone in attendance. The reason for this being that, if someone was not there and would hear what "Ben Amram" said, (Moshe, who is, of course, the son of Amram) they would say, "If we were there, we would have answered him back." Therefore, Moshe gathered **everyone** together, and if you have something to say, speak up! To me, this Midrash is incredible. Human nature is human nature. Unless we are looking to improve, we don't like hearing how we should be improving. Another point from this Midrash is that it does not seem that anyone took Moshe up on his offer to challenge him. The words of the Midrash itself are that those who were not there would have said, "We would have given four of five answers to everything he would have said." Four or five answers to everything! I would

make an assumption that Moshe was not worried about blowhards who were all talk. If Moshe took a preventive measure, it means that they would have answered back on all the points where he was critical of the choices of the Jewish people. So, what happened to all the answers? Why wasn't Moshe challenged? I have heard from one of my Rebbeim that this in another point in human nature. When I don't think that someone knows me well enough to be critical of something I do, I will answer anything to show why I don't really need to change. The human brain does not lack imagination in justifying one's own position. However, if I know that the person who is showing me where I can improve knows me, knows my situation, knows my background, where I'm coming from, and where I'm headed, I can accept his words much more readily without throwing up mental walls to defend myself. It is not because what I would say to defend myself has been answered, but rather the words in defense disappear by themselves. This is what happened when Moshe *Rabbeinu* had all the Jewish people come before him for this last talk. When the Jewish people heard Moshe talking, they knew Moshe was talking to each and every one of them – where they stood and with all their strengths and weaknesses and everything else that made them the people they were. Their answers to his reproach were never "answered," they disappeared by themselves. 🙏



**Kollel will be on recess from August 11th until the night of August of 28th**

## THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH  
RABBI DOVID SPETNER

Rav Dovid Cohen tells how a Jew from Israel was once visiting Rav Yitzchok Hutner and kept referring to "You in *Golus* – us in Israel". Rav Hutner stopped him and said "We in *Golus*? The zenith of *Golus* is a mosque sitting on the site of the *Beis Hamikdash* and we can do nothing about it!"

This made me wonder how in the closing words of *Eicha*, Yirmiyahu HaNavi writes, *על־זֶה הָיָה דְּוָה לְבָנוּ, עַל־אֵלֶּה חֲשָׁנוּ עֵינֵינוּ: עַל הַר־צִיּוֹן שְׁשָׁמָּה שׁוֹעֲלִים הַלְכוּ־בָּ:*

Certainly, foxes traipsing around the Temple Mount is a disgrace, but can it compare to the disgrace of a mosque for over 1,400 years? Why is it not even alluded to by the *Navi*?

### Answer

This bothered me until I realized that the gematria of שׁוֹעֲלִים foxes is 456 — the very same gematria as הישמעאל – The Arab! 🙏

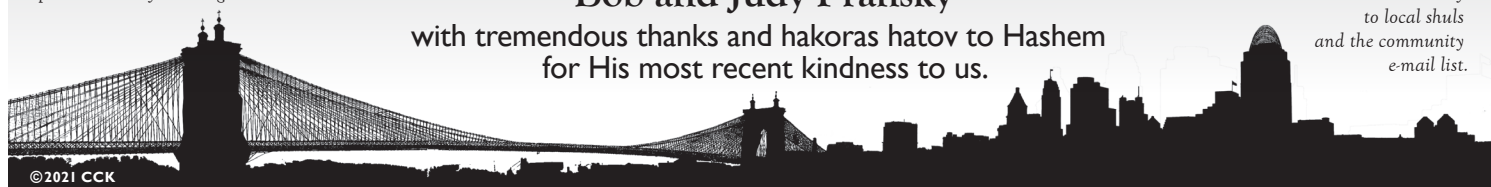
Something always bugged you about the upcoming parasha (or last week's)? Ask! Submit a question on the parasha by Monday at noon by emailing [parasha@cincynollel.org](mailto:parasha@cincynollel.org). Questions will be selected to address at the discretion of the Rabbi who is answering that week. Questions may be edited for brevity/clarity.

Sponsorship & feedback:  
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## Mazal Tov to

the yungeleit on passing their bechina on Basar B'Chalav 🕯️



Farewell to Rabbi Wiggins  
and Rabbi Heigh...



and Welcome to...



**Rabbi Binyamin  
Kanowitz**



**Rabbi Tzvi  
Richter**



**Rabbi Shimon  
Pransky**

## TEFILLA TIDBITS

RABBI YAAKOV MARCHUK

There is a *halacha* that after *chatzos* (midday) on Tisha B'Av, we lessen our level of mourning and begin to sit on our regular chairs. Although we couldn't wear *tefillin* at *shachris*, we wear them at *mincha*. It becomes clear from these *halachos* that the intensity of mourning is lessened as the day proceeds. This is strange, in light of the fact that the *Beis Hamikdash* was set on fire in the afternoon. Shouldn't our deepest grief be in the afternoon, precisely when the *Beis Hamikdash* was burning to the ground?

The answer to this question lies in the Midrash (see Rashi in *Kiddushin* 31b) which asks why Psalm 79, *Mizmor L'Asaf*, which describes the nations who destroyed the *Beis Hamikdash*, begins with the word *Mizmor* (a song) – wouldn't the word *kinnah* (a lamentation) be more appropriate?

The Midrash explains that when the nations began killing the Jews, the Jews thought that they would be entirely wiped out. But when they saw that Hashem let out his wrath on the *Beis Hamikdash*, they realized that, as a nation, they would be spared. For this, the people were comforted and they expressed their joy in *Mizmor L'Asaf*. We begin Tisha B'Av with intense mourning, but as the day proceeds, we lessen our level of mourning as we recall the comforting reality that Hashem will never destroy us. 🕯️

## TRAGIC TISHA B'AVS THROUGHOUT JEWISH HISTORY

RABBI NOSSON WIGGINS

The 9<sup>th</sup> of Av, the day on the Jewish calendar reserved for mourning ever since the spies returned with their evil report of Eretz Yisrael in 2448, has been the date of many tragic events throughout Jewish history. Obviously, the destruction of the First and Second *Beis Hamikdash* occurred on Tisha B'Av but there are some other, less well-known, tragedies which occurred on the 9<sup>th</sup> of Av as well:

1. Shimon bar Kochba was killed, his revolt was crushed by the Romans, and the city of Beitar was destroyed on the 9<sup>th</sup> of Av, 52 years after the destruction of the Second *Beis Hamikdash*. Over 100,000 Jews were killed and all hopes to reconquer Eretz Yisrael from the hands of the Romans were shattered.
2. The First Crusade was declared by Pope Urban II on Tisha B'Av, 1095. By the summer of 1096, many German *kehillos* (namely Speyer, Worms, and Mainz) were nearly destroyed and over 5,000 Jews were killed.
3. On the 9<sup>th</sup> of Av, 1290, King Edward I issued an edict which would expel the Jews of England. This resulted in the expulsion of its 2,000 Jews, and Jews wouldn't be allowed to return to England for nearly 400 years, until the 1650s.
4. The 9<sup>th</sup> of Av, 1492, was the day that the Jews of Spain were expelled from their country. Approximately 150,000 Jews were sent into exile.
5. On August 1<sup>st</sup>, 1914, the 9<sup>th</sup> of Av, Germany declared war on Russia, beginning the First World War. World War I is seen by many to be the beginning of the end for European Jewry.
6. On the 9<sup>th</sup> of Av, 1942, deportations began from the Warsaw Ghetto to the Treblinka concentration camp. Nearly 870,000 Jews would perish in Treblinka in less than a year and a half.

This is one of the reasons that Tisha B'Av is referred to as a *moed*, a designated time. Yet, ultimately, when the final redemption arrives, Tisha B'Av will become a true *moed*, a time of joy and celebration. May we merit to celebrate the *moed* of Tisha B'Av speedily in our days. 🕯️

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