

A LESSON FROM THE PARASHA

Fish?


THE JEWS IN THE DESERT GREW TIRED OF MANNA and they complained to Moshe:

We remember the fish that we ate in Egypt for free; the cucumbers, melons, leeks, onions, and garlic. (Bamidbar 11:5)

It is very hard to understand how the Jewish people could have said such things. They had been miraculously redeemed from Egypt, seen the splitting of the sea, heard G-d speak to them at *Har Sinai*, etc. The Jewish people were on a spiritual level that we might not be capable of imagining; how could it be that they complained that they missed eating some salmon?

Rabbi Yakov Naimen, the Rosh Yeshiva of Yeshivas Ohr Yisroel, suggests an understanding that is relevant to our everyday lives as well. The Jews who came out of Egypt had all their physical needs provided for. As well, they were raised up by G-d out of the

impurity of Egypt in a very short time, their spiritual levels coming as a gift from G-d and not completely by their own toil. When things come easily, there is a stronger sense of entitlement that can make it easier to feel resentment. This can then lead to making a big deal over things that normally would be less significant. In this instance it allowed holy people to talk about their lack of fish, and their sense of entitlement blinded them from looking objectively at what they were saying.

We can take a powerful lesson from here. If one achieved through one's hard work, the enjoyment from that achievement will preclude a negative attitude. On the other side though, if we receive and do not work for something, we are in danger of feeling entitled to that very item we received. This could lead us to not only losing the sense of gratitude we should have, but to giving criticism instead. 

RABBI
ZALMY
EPSTEIN

A TIMELY HALACHA

RABBI CHAIM HEINEMANN

What Goes into Making and Maintaining an Eruv

Most communities nowadays do not have an actual *mehitza* (partition) surrounding the entire area. Therefore, the most common method in constructing an *eruv* is to utilize the concept of *tzuras hapesach* (the form of a doorway) which is an actual *mehitza* on a biblical level.


The basic structure of a *tzuras hapesach* is as follows:

It is comprised of a side post (*lechi*) on each side and cross beam (*koreh*), typically a string or wire, that is placed between the two side posts. The cross beam must lie or attach on top of the side posts and not on the side (*min hatzad*). The two side posts must conform to the guidelines of a *mehitza*. Accordingly, they must be minimum ten

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TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On the 3rd of Sivan, 5696 (1936), the Cincinnati community dedicated a new mikvah in the Avondale neighborhood. Because the previous mikvah was downtown, one of Rabbi Silver's first goals was to build one within the community. The community quickly secured the land but getting permission from the zoning board turned out to be a struggle. At first, the zoning board actually ruled in favor of those who wanted to block the mikvah's construction, represented by the former Jewish mayor of Cincinnati, Murray Seasongood. Rabbi Silver enlisted the help of Robert A. Taft, a prominent attorney and later powerful Ohio Senator, as well as son of President Howard Taft. When Seasongood heard that Taft had taken the case, he withdrew and the ruling was soon overturned. Taft sent a bill to Rabbi Silver for \$4,000, along with a receipt stating that the bill was paid. The mikvah would still take another four years to be completed. 

SOURCE: RAKEFFET-ROTHKOFF, AARON. THE SILVER ERA. FELDHEIM, 1981, PP. 82-87

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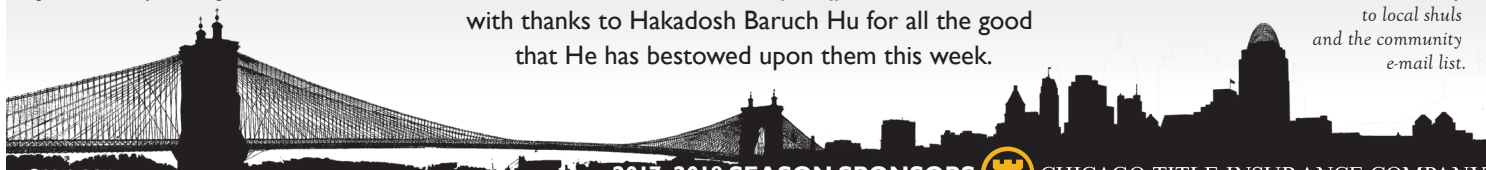
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A TIMELY HALACHA

CONTINUED

tefachim tall and the bottom of each side post must begin within three *tefachim* from the ground. The side posts can be very thin, but strong enough to support a door made of straw. The crossbeam can be made of string or a similar material and cannot sway too much in the wind. There are many more *halachos* and criteria, but we will start with these.

The typical citywide *eruv* requires thousands of components to complete an enclosure. Therefore, many places (such as a big chunk of our *eruv*) work around existing structures such as utility poles and telephone wires by placing and fastening a 40-inch high plastic molding to the telephone poles directly underneath the wires that run above. Here in Cincinnati, we are stringent and try to have the side posts run all the way up to the wires so that the two meet up. This is also beneficial for the long term, since utility poles often tilt with time and what initially lined up, no longer does. Rent is paid to the owner of each pole yearly for the right to use it for our *eruv*.

In certain places, where it is impossible to use the existing wires, an actual string is substituted to serve as the crossbeam.

Based on the above, it is obvious that a weekly check (amongst other more thorough inspections) is necessary to ensure the highest standards of the *eruv*. Some parts of this check can be done by car and others by foot. The issues that can arise are numerous: The elements outside can cause the plastic casings to crack or slip out of place. A severe storm can down any of the strings that are being used as a cross beam. A car that hits a pole can destroy the bottom of the *lechi* above three *tefachim* off the ground. Utility companies working up on poles often move the wires around and alter their location. It is not unusual for them to switch all the wires to newer/different poles completely. Therefore, even after an ideal *eruv* is built, it is essential that it is maintained properly.

GREAT ACTS OF ORDINARY PEOPLE

YURI WAS A RUSSIAN JEW WHO had made his way to Israel after the fall of the iron curtain. He had not been to a shul to daven for many, many years. One Friday night he was walking by a shul and, on a whim, went inside. The Rabbi of the congregation was giving a talk between the *Kabbalas Shabbos* service and *Ma'ariv*. The sight of the Rabbi speaking triggered a memory in Yuri's head and he jumped out of his seat, looked around, located some bookshelves, and looked until he found the book he wanted. He opened it up while a flow of tears began to course down his cheeks. As the Rabbi finished his talk, Yuri found his way back to his seat. After the *Ma'ariv* service concluded, Yuri went up to the Rabbi and apologized for the disturbance he caused and then explained.

"When I was a young boy in the Soviet Union, my parents sent me to a *cheder* to learn Torah. I was a bright child as well as diligent. One day I asked my Rebbe a question on what we were learning, and suddenly the door was thrown open and KGB agents rushed inside and dragged my Rebbe from the room. In this moment of panic and fear my Rebbe was calling to me, "The answer to your question can be found in tractate Yoma page 42a!" And he kept repeating it as he was being taken away. Another Rebbe was never found, and I drifted away from the learning and observance of Torah. But when I heard a Rabbi speaking, the moment of my Rebbe's dedication to Torah that had been seared into my memory floated before my eyes, and I had an urge to finally look up Yoma 42a. I was caught up in such a rush of emotions that the tears began pouring out. Again, I apologize for the disturbance." 🕊



#StretchOurLimits



This Tuesday, help us
STRETCH OUR LIMITS!

6/5/18

The expanded Kollel has stretched its limits this year by:

1. 130% increase in activity in the Learning Center
 2. Brought 25 people on 2 trips to Israel
 3. Over 800 readers of our weekly publications
- ... And Much More!

Stay tuned as we prepare for our expansion's 3rd year.
Look for a follow up email on June 4th.
Spread the word!



A RIDDLE FOR YOU

Where do we find that someone ignorant of the law is the one to give the verdict, while one who knows the law cannot render a verdict? 🕊

Look for the answer in two weeks!