

A PARASHA THOUGHT

I Remember When . . .  
Jubilee Edition



RABBI  
DOVID  
SPETNER

When does *Yovel* – the 50th “Jubilee” year – begin?

וְסוֹפְרָתָּ לָךְ שִׁבְעַת שָׁבוּעוֹת שָׁבוּעַ שְׁנָיִם שִׁבְעַת שָׁבוּעוֹת שָׁבוּעַ פְּעֻמִּים וְהָיָה לָךְ יְמֵי שִׁבְעַת שָׁבוּעוֹת הַשָּׁנִים תִּשְׁעָה וְאַרְבָּעִים שָׁנָה: וְהָעֲבֵרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׂבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ בְּיוֹם הַכַּפָּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל-אַרְצְכֶם:

*You shall count off seven weeks of years—seven times seven years—so that the period of seven weeks of years gives you a total of forty-nine years. Then you shall sound the shofar; in the seventh month, on the tenth day of the month—the Day of Atonement—you shall have the shofar sounded throughout your land. (Vayikra 25:8-9)*

Rashi quotes the Gemara in *Rosh Hashana* (8b) that since the sounding of the shofar (which signals the release of the servants) takes place on Yom Kippur, it would seem that Yom Kippur is the start of *Yovel*. On the other hand, the Torah continues:

וְקִדְשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה וְקִרְאתֶם דְּרוֹר בְּאָרֶץ לְכָל-יֹשְׁבֵיהָ יוֹבֵל הוּא תְהִיָּה לָכֶם וְשִׁבְתֶּם אִישׁ אֶל-אֶחָיו וְאִישׁ אֶל-מִשְׁפַּחְתּוֹ תִּשָּׁבוּ:

*and you shall sanctify the fiftieth year. You shall proclaim release throughout the land for all its inhabitants. It shall be a jubilee for you: each of you shall return to your holding and each of you shall return to your family. (Vayikra 25:10)*

This indicates that not on Yom Kippur, but at the very beginning of the 50th year – on Rosh Hashana – the freeing of servants takes effect. The Gemara explains that both are true and there is actually a kind of “twilight zone” between Rosh Hashana and Yom Kippur: *From here, Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, said: From Rosh HaShana until Yom Kippur of the Jubilee Year, Hebrew slaves were not released to their homes because the shofar had not yet been sounded. And they were also not enslaved to their masters, as the Jubilee Year had already begun. Rather, they would eat, drink, and rejoice, and they would wear their crowns on their heads like free people. Once Yom Kippur arrived, the court would sound the shofar, slaves would be released to their houses, and fields that were sold would be returned to their original owners.*

I always felt that the Gemara’s depiction of the newly freed servants was so vivid – as if Rabbi Yishmael was describing a scene he had witnessed. Yet it could not be so. As the Rambam writes based on the Gemara in *Erchin* (32b), *Yovel* requires all of the Jewish people to be living in *Eretz Yisrael*. Once the tribes of Reuven, Gad, and half of Menasheh were exiled by the king of Assyria, *Yovel* ceased to exist. This happened (per *Seder Hadoros*) in

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LEARNING WITH THE KOLLEL  
(BASAR B’CHALAV)

WITH  
RABBI CHAIM HEINEMANN

**Q:** If one is cooking for a large *simcha* (celebration) and does not have enough cooking utensils, is it permissible to switch a pot from *milchigs* (dairy) to *fleishigs* (meat) by doing *hagala* (purging through the immersion in hot water)?

**A:** The *Sefardic* custom is not to be concerned in the above scenario and permits *kashering* from one use to another (*Kaf HaChaim OC 509:45*).

However, the *Magen Avraham (OC 509:11)* writes that the *Ashkenazic* custom prohibits *kashering* utensils from meat to dairy or the reverse. The *poskim* were concerned that one might use only one set of pots or cutlery and regularly *kasher* it from one type to another. One who does this will inevitably once forget to *kasher* and use dairy dishes for meat or the reverse. Another lesser-known rationale for this *minhag* is brought in the *Sha’ar Hamelech (4:8 Hilchos Yom Tov)*. We are concerned that perhaps the vessel will be *kashered* while it is still a *ben yomo* (was used in the previous 24 hours), which can create all sorts of problems.

However, there are different exceptions brought by the *poskim* to this rule:

1) One who *kashers* utensils for *Pesach* use may then change them from one type to another. The *kashering* is for *Pesach* purposes and not in violation of the custom (*Chasam Sofer* quoted in the *MB 451:19*).

2) Similarly, if a vessel becomes *treif* (not kosher), it can be changed from one type to another when it is

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## LEARNING WITH THE KOLLEL (BASAR B'CHALAV)

CONTINUED

*kashered*. The *Pri Megadim* (OC A.A. 509:11 brought in the MB 509:25) even permits intentionally making a vessel *treif* so as to enable it to be *kashered* to the other type.

3) One may *kasher* a meat pot for *parve* use. After the pot has been used for a while as *parve*, one can decide to use it for dairy (Maharsham 2:241).

4) A pot unused for a year may be *kashered* from one type to another (Maharsham *ibid.*).

5) If one chooses to *kasher* with *libun* (direct fire until the vessel becomes red-hot), and not with the standard *hagala*, then the utensils can be changed from meat to dairy or dairy to meat (Maharsham *ibid.* quoting Shar Hamelech).

6) One selling a vessel, purchasing a vessel, or receiving a vessel as a gift may *kasher* from one type to another (Maharsham *ibid.* in the name of the Shela & Be'er Moshe 3:105).

7) If dairy spoons or forks got mixed up with *parve* (or with new spoons or forks), they can be *kashered* and used with meat (*Igros Moshe* YD 1:44).

8) One who is unaware of the custom and *kashered* a meat pot and used it for dairy may eat the dairy food (Maharsham 2:241 and *Igros Moshe* YD 1:44).

## A PARASHA THOUGHT CONTINUED

the year 3187 from creation. Rabbi Yishmael was active approximately 700 years later. It is very striking how he describes what happened so long before him, almost as if he experienced it.

I believe this speaks to the living nature of Torah. We study the words uttered thousands of years ago, not like some archaeological artifact, but like relevant and personal issues affecting us today.

If Rabbi Akiva Eiger, the Rambam or even Hillel *Hazakein* were to walk into a *beis medrash* today, the current students of Torah could immediately engage him in discussion. We are not just joint members of a shared belief system. We are all active participants in the greatest intellectual project in human history – the understanding of G-d's wisdom. 🕊

One final word: Though many of the exceptions may seem, at first glance, evasions of the custom, they are consistent with its logic. The purpose of the custom was to avoid repeated *kashering* from one type to another; these cases do not lend themselves to repetition. Furthermore, since this rule is merely a custom, these variations are not contradictory to the basic custom. 🕊

## TEFILLA TIDBITS

RABBI YAAKOV MARCHUK

Rav Dessler writes that the only difference between miracles and nature is that nature is a miracle that we have become accustomed to. One of these great miracles is that we have steady ground under our feet. In the next of the *Birchas Hashachar* we thank Hashem "Who spread out earth upon the waters." The Gemara in *Tamid* (32a) writes that even experienced sailors who spend most of their life at sea do not feel fully secure until they reach land. Additionally, people who return from a cruise or extended trip at sea will often feel like they are rocking back and forth for a while after they return from their trip. When we say this *bracha*, let's appreciate the flat ground that is secure under our feet. 🕊



## ABARBANEL: FUGITIVE OF KING JOAO II OF PORTUGAL (PART II)

RABBI NOSSON WIGGINS

Recap: Unaware of the Duke of Braganza's arrest, Abarbanel set out to meet with the king of Portugal, Joao II in Evora.

The night prior to Abarbanel's arrival at the king's castle in Evora, Abarbanel lodged in Arrayolos. In Arrayolos, due to its close proximity to Evora, the news of the duke's arrest was already known to the public. When Abarbanel was informed of the news he shuddered; certainly, he was being set up and his arrest and death were near. The informant urged Abarbanel to flee the country.

The decision was a difficult one. Flight meant abandoning all his possessions and family. It would also support King Joao's suspicion that he was guilty of treason for assisting the Duke of Braganza. But on the other hand, to meet the king in Evora would certainly be a dangerous and would likely bring his life to an end.

After a brief hour of contemplation, Abarbanel concluded that he must flee. But to flee in a conventional manner would be dangerous because the roads to safety were surely being guarded by the king's sentries.

To be continued... 🕊