

## A PARASHA THOUGHT

### Getting Back on Track

This week's *parasha* relates the unfortunate story of "the complainers" – a group of Jews who protested that they wanted meat and not just the *mana*. After hearing their complaint, Moshe turns to Hashem and says, "I can no longer carry the burden of the entire nation; they are too heavy for me. How can I possibly provide enough meat for the entire nation? Kill me now before I see the evil that befalls them."

Moshe's conversation with Hashem seems difficult to understand. Did Moshe really doubt Hashem's infinite power and, therefore, His ability to provide meat for the whole nation? Also, why in this episode did Moshe ask Hashem to kill him, yet when the Jewish

people worshipped the golden calf (a seemingly far more grievous sin) and Hashem wanted to wipe out the Jewish people, Moshe beseeched Hashem to save the Jewish people?

One answer given is that despite the fact that the golden calf was perhaps the greatest sin in the history of the Jewish people, they were seeking (in a misguided way) a spiritual connection to Hashem. For that, Moshe was willing to give his life to help the Jewish people find the correct way to develop that crucial connection. By contrast, when the Jews complained that they wanted meat they were not lacking food, for they had the *mana*, which was more than enough to sustain them. Rather, they craved meat to fill a physical desire for pleasure. Moshe therefore said to Hashem that if all these people are searching for is physical pleasure, then no meat in the world would be enough to satiate their desire. We can now understand Moshe's request that Hashem kill him. Moshe understood that once the people began following their desires, there wouldn't be an end to such a cycle and Moshe felt unequipped to deal with such a challenge.

Sometimes in life we get busy with our daily routine and our focus on what's important in life can become blurred. Let us pause for a moment and contemplate what is driving us; let's search for a deeper and more meaningful spiritual connection instead of chasing the next fleeting sensation. 🕊

RABBI  
NOSSON  
WIGGINS



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

WITH  
RABBI CHAIM HEINEMANN

**Q:** I am on vacation and traveling far away from Jewish civilization. Can I purchase cut up fruit or sliced watermelon from the supermarket

**A:** The *Shach* (YD 96:3) cites a concern that a knife often contains a fatty residue even after it has been washed or wiped with a rag. Therefore, if a non-kosher knife was used to cut kosher food, some of the residue on the knife would transfer to the food. The *Rama* (YD 96:1, 4) writes that with regards to fruit, we can assume that the manufacturer or processor has dedicated utensils. This holds true even more nowadays where (especially amongst professional chefs) different types of knives are used for different foods, either for practical reasons or to steer clear of upsetting vegetarians. However, even if the knife is not dedicated to cutting fruit, if large quantities of fruit are being cut or sliced, we can assume that whatever non-kosher residue was on the knife or surfaces were removed when cutting the first few fruits, which are *batel* (nullified) in the majority of other fruit.

Based on the above, one may, therefore, purchase cut watermelon in a supermarket or in a fruit store. The market would likely have dedicated utensils and, in any event, it is preparing large quantities of fruit. In a non-kosher restaurant or catered event, however, the fruit would not be permitted. This is due to the possibility that a single

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July 6TH & 7TH

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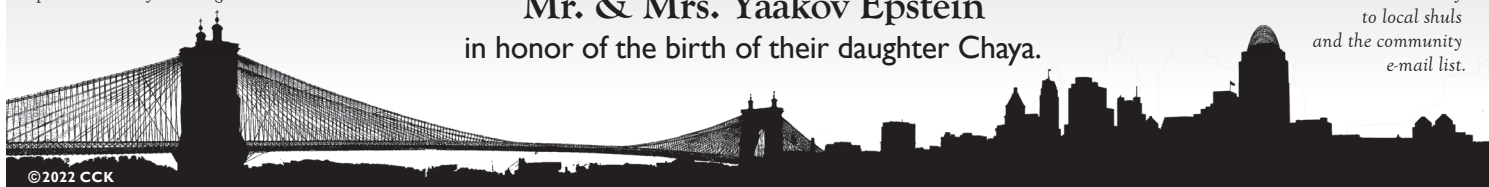
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## LEARNING WITH THE KOLLEL (BASAR B'CHALAV)

CONTINUED

order might be prepared with a non-dedicated knife, on a dirty surface, or with the chef's greasy hands. In this case, the fruit will require being washed off (or scrubbed thoroughly to remove all the taste it might have absorbed, if the food is soft). 🥰



## A SHINING EXAMPLE

RABBI EPHRAIM SKOLNIK

Dr. Marvin and Mrs. Emily Stark lived in Los Angeles, where Marvin was a top oncologist in UCLA hospital. They were a well-to-do family and played an important role in the Jewish community. One day Emily was driving down the highway when she saw a car parked on the side of the highway with a for sale

sign in the window. On a whim, and despite not needing a car, she called the number. When a man answered she asked, "I saw your car for sale on the side of the highway. If you don't mind me asking, why are you selling your car?" "Well," the man started, "my wife and I got married a few years ago and moved to L.A. hoping to start a beautiful life together. Unfortunately, my wife was diagnosed with cancer a few months ago and was given a pretty grim prognosis. We were told that the only man who can help is Dr. Stark but we couldn't afford to pay for him, so I am selling my car to help pay for treatment." Emily Stark almost swerved off the road. "My husband is Dr. Stark," replied Emily. "Keep your car. Pick up your wife and head over to UCLA medical center. I will call my husband and tell him you're coming. He will treat her for free." A chance phone call. A total stranger. A life changed. 🥰

## TEFILLA TIDBITS

RABBI YAAKOV MARCHUK

We begin the *Pesukei Dzimrah* with *Mizmor Shir* (*Tehillim* 30), which was the chapter that Dovid *Hamelech* prepared for the inauguration of the *Beis Hamikdash*. *Chazal* (our Sages) tell us that even though Hashem did not grant Dovid permission to build the *Beis Hamikdash*, Dovid did much of the preparation, including writing a song for "opening day." However, when one actually reads this chapter, it seems to have nothing to do with the dedication of the *Beis Hamikdash*, but is rather about how Dovid overcame his personal foes. For example, Dovid writes "I will exalt you Hashem, for you have drawn me up and not let my foes rejoice over me." What does this have to do with opening day of the *Beis Hamikdash*?

The *Gemara* (*Moed Kattan* 9a) relates that when Shlomo *Hamelech* wanted to bring the *aron* into the *Beis Hamikdash* for the first time, the doors would not open. Shlomo sang twenty-four songs but the doors still would not budge. Finally, Shlomo said, "remember the kindness of my father Dovid," and the doors opened. The *Gemara* continues that when the doors finally opened, Dovid's enemies realized that Hashem had granted repentance to Dovid for his sin, and that Dovid really was a true *tzaddik*. Shockingly, this was a matter of debate until years after his death. From this *Gemara* we can clearly see the connection between the inauguration of the *Beis Hamikdash* and Dovid overcoming his enemies; however, why did Hashem specifically pick that day as the one to let the world know that Dovid was truly a *tzaddik*?

To be continued... 🥰

## ABARBANEL: THE EDICT OF EXPULSION OF 1492 AND THE NEGOTIATIONS

RABBI NOSSON WIGGINS

Aside from his financial responsibilities to the king and queen and other dukes of Spain, Abarbanel was also appointed as the official leader of Spanish Jewry, and thus became preoccupied with Jewish affairs and politics in Spain.

In 1489 and 1491, two major Inquisition trials took place, and many Jews were sentenced to death, casting a dark shadow on the future of Spanish Jewry. In January 1492, the Moorish Kingdom of Granada was finally defeated by the Christian monarchs of Spain. With the long war finally over, the Jews of Spain were again hopeful that the religious persecution would relent and the condition of their lives would improve. Indeed, for several months, life was fairly peaceful, a period that has been termed "the calm before the storm."

Edicts of expulsion came often to the Jews of western Europe, but the edict of 1492 differed greatly from all other edicts. Unlike earlier edicts, which were known to the Jews prior to their proclamation, the edict of 1492 was not. And unlike earlier edicts, which were proclaimed by the Inquisitor's office, the edict of expulsion of 1492 was proclaimed by the king and queen themselves. Despite the severity of the situation, the Jewish officials, hoping that the edict's seal could be removed, requested an audience with the king. An audience was granted and Abarbanel was appointed to represent Spanish Jewry.

What exactly occurred in the royal meeting when Abarbanel pleaded for Spanish Jewry's safety remains a mystery, but the meeting was partially successful and the edict was temporarily suspended as the matter was put up for consideration.

The initial success which was achieved encouraged Abarbanel and his friends and placed within them the hope that perhaps the Jews of Spain would be spared. Alas, a few weeks later, King Ferdinand pushed the edict forward again. Abarbanel requested a second meeting, and this time a large gift of gold was prepared.

To be continued... 🥰