

A LESSON FROM THE PARASHA

Unity Is Victory

PNEI YEHOShUA AND CHACHAM TZVI BOTH ASK: Why was there a need for a Chanukah miracle? There is a concept of "tuma'ah hutra b'tzibbur," which means that if the majority of Jews are in a state of impurity, then there are times that we loosen the requirement that services or offerings in the *Bais Hamikdash*, the holy temple, must be performed in a state of purity. (One example of this is with the *Korban Pesach*.) During the period of time when the story of Chanukah took place, most of the Jewish people were impure; in fact, the *Bais Hamikdash* itself was impure. If so, why was it even necessary to search for pure oil, which led to the miracle of one jug lasting eight days, when they could have used the plentiful impure oil?!

To explain this, Harav Avrohom Schorr Shlit"ta quotes the Chiddushei Harim, who says: If *Klal Yisroel*, the Jewish

people, do not use their special abilities and attributes, then the other nations can take our abilities for themselves. Asks Harav Schorr, how can we say "Yevanim nikbitzu alay"—Greeks gathered around me? The word "nikbitzu" is connected to the concept of "achdus", unity; however, isn't *achdus*, an attribute that the Jewish people are praised for? The answer is that during that period of time, there was a tremendous loss of unity among Jews due to assimilation and the spreading of Greek values. Therefore, we lost our *achdus*, and the Greeks tapped into the power of unification.

With this, Harav Schorr answers that because the Greeks took our power of "kabeitz," the power to unify, we no longer had the power of a "tzibbur," a congregation, and therefore we were not allowed to use the leniency of "tuma'ah hutra b'tzibbur." This is why they searched high and low until they found one jug of pure oil.

The numerical value of the Hebrew word "kabeitz" is 192, which is the exact number of hours in the 8 days of Chanukah. This is the message of Chanukah. *Achdus* is one of the most important attributes that makes us who we are as a nation. If we strive to put aside our differences and unify as a people, we will bring the Jewish nation back to its former glory, which will lead to the coming of Moshiach, may it be speedily in our days. 🕊

Mazel Tov Malachi Gruenhagen on completing his first Masechta of Mishnayos!



RABBI
MOSHE
FUCHS

THE RABBI WAS ASKED

Q. I have a bookcase which I used to use for seforim. I recently purchased new ones. Am I allowed to use the old one to hold children's toys?

A. The Shulchan Aruch (OC 154:3) rules that *tashmishi kedusha* - those items which directly serve the holy item, have a degree of sanctity and may not be downgraded to use for other uses. The Mishneh Brurah (ad loc) writes that our closets and bookcases which serve our seforim which are bound in a book form, have a status of *tashmish d'tashmish d'kedusha* - items which serve a secondary help to the holy item. Therefore their halachic status is not as severe, and they may be used for mundane purposes.

Q. Do I need to turn off the lights when reciting havdalah? I can see the havdalah candle even with the lights on. A. The Shulchan Aruch (OC 298:4) writes based on the Gemara that one only makes a bracha on the havdalah candle when he is close enough to distinguish between two coins from different countries (which look similar). The Mishneh Brurah (ad loc) writes therefore it is appropriate for one who is fulfilling his obligation by listening to havdalah from another, to get close enough to the havdalah candle to fulfill this obligation. Based on this, it would be appropriate to turn off the lights so that others can easily fulfill their obligation without crowding the candle holder. Please consult your Rav for a final ruling. 🕊

A RIDDLE FOR YOU

When would there be a month of the Jewish calendar without a single Bar-Mitzvah? 🕊

See reverse side for the answer

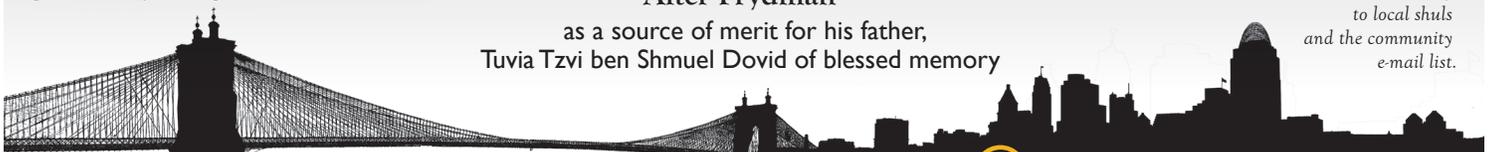


Sponsorship & feedback:
parasha@cincynollel.org

Sponsored by
Alter Frydman

as a source of merit for his father,
Tuvia Tzvi ben Shmuel Dovid of blessed memory

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



GREAT ACTS OF ORDINARY PEOPLE

BERNICE WAS 90 YEARS OLD AND HAD BEEN MARRIED to her husband Sheldon for a lifetime. Now she was all alone, as Bernice and Sheldon had not had children. During the *shivah*, a young couple walked into the apartment where Bernice lived and quietly sat among the assembled who had come to comfort the lonely widow. The friends and acquaintances of Bernice did not know this young couple. As Bernice related memories of her dear husband, the young couple politely asked questions about him and Bernice very much appreciated the chance to share. After talking for a while, Bernice asked the couple, "Did you happen to know Sheldon?" The couple shifted uncomfortably, "No, unfortunately we did not know your husband." "I appreciate that you came to visit, but may I ask why you came?" The couple looked at each other for a long moment, and blushing explained, "There is an organization called *Misaskim* that, among other things, posts *shivah* details of those in mourning. If we see that a person is sitting *shivah* for a spouse without any children, we try to visit." Bernice was moved by the couple's kindness, "I'm so touched, thank you so much for coming." 

At the Kollel

DAILY

WEEKLY

MORE

Twice a Week

 **Basar b'Chalav Chabura**
Rabbi Moshe Dovid Zeffren
Sunday and Monday, 8–9 PM

  **Sotah Daf-a-Week**
Rabbi Chaim Heinemann.....
Sunday and Wednesday, 9–9:45 PM

Plus...

  **Kollel Women's Learning**
• Wednesday nights at the Kollel (alternating weeks, speakers vary)
• Shabbos afternoon classes (speakers and locations vary)

   **Yarchei Kallahs and Seasonal Y'mei Iyyun**
featuring guest speakers and our famous five-star brunch

    **Saturday Night Learning (SNL)**
and light *Melave Malka* monthly in the winter (locations vary)

   **Sunday Brunch-n-Learn**
Rabbi Chaim Heinemann.....
twice a month (locations vary)

 **Boys' Learning Club**
Sundays, 9:45 AM or 8:15 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/

Kollel Chanukah Event!



Rabbi Eisenberger Speaking

RIDDLE ANSWER

 An Aqar l when thirtreen Yezrs prior was not a test Yezrs.

BEYOND ELLIS ISLAND THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

In 1858, a congregation in New York was in search of a home. A building that housed a church was put on the market. The congregation now had a question: is there any *halachic* issue with converting a church into a shul. The Rabbi, Rav Avraham Ashe, sent this question to Rav Yaakov Ettlinger of Germany, author of the work *Aruch Laner*. The question revolved around whether the building held any significance as the home of a church after all effects had been removed. Rav Ettlinger answered that if there was not another viable option, then they may go ahead with the purchase, even as other authorities disagreed. Another consideration in this situation was that the building was originally created to be a residential property and not specifically a church. The synagogue founded was Beis Midrash Hagadol of New York. A similar question was also sent to the author of the Responsa *Shoel u'Maishiv*, Rav Yosef Shaul Nathanson. He answered that if the church did not have any graven images in the building, then he would find no issue with it. 

SOURCE: Schwartz, Rabbi Gedalya Dov. *Shaarei Gedulah*, Chicago Rabbinical Council, pp. 171-173, 2007.

Cincinnati Community Kollel

2241 Losantiville Avenue, Cincinnati OH 45237 • 513-631-1118 • kollel@shul.net • cincykollel.org

Please remember the Kollel with a gift in your will, trust, retirement account, or life insurance policy.



CREATE YOUR JEWISH
LEGACY