

## A LESSON FROM THE PARASHA

# Purim A Whole Year

ALTHOUGH PURIM HAS ENDED, ITS SPIRIT LIVES ON. Harav Avraham Schorr, *shlita*, writes that we can draw *simcha* for the entire year out of Purim. This is not an opportunity to be missed, as *simcha* is an essential ingredient that we need to serve Hashem and to do His *mitzvos* throughout the year.

How did *Klal Yisroel* tap into this joy before the *Yom Tov* of Purim came into existence? Says Harav Schorr, when the *Beis*

*Hamikdash* was still standing, everyone would go to be *oleh regel* (travel to Jerusalem) for Sukkos, Pesach, and Shavuos. The *Beis Hamikdash* was a “well” of *simcha* that people would draw from and it would last them throughout the year. The *Yomim Tovim* as well were a source of *simcha* that spilled over into the other areas of *Avodas* (service of) Hashem. However, in *galus* (exile), this *simcha* is lacking. We don’t have the *Beis Hamikdash*, and although we have *simcha* on *Yom Tov*, the darkness of the year obscures it. We try to hold onto the feelings

of happiness after each *Yom Tov* passes, but we know how hard that really is. For this reason, we were given the gift of Purim. It’s a *Yom Tov* that’s super-charged with *simcha*, and we can easily tap into it and take it with us.

In fact, if you count the days of the lunar year, there are 354 days. In the Torah, 18 days are *Yomim Tovim*—7 days of Pesach, 8 days of Sukkos/Sh’mini Atzeres, and 1 day each of

Shavuos, Rosh Hashana and Yom Kippur. We are left with 336 days that are lacking *simcha*. The answer is Purim, which is 336 in *gematria*. Let’s bring the joy with us to brighten our year and make our *Avodas* Hashem complete. 🕒



RABBI  
MOSHE  
FUCHS

## A TIMELY HALACHA

RABBI CHAIM HEINEMANN

### Proper Honor and Respect for a Sefer Torah (Part IV—Final)

When returning the Torah to the *Aron* (Ark), one must approach the *Aron* from the right side of the *shul* facing the *Aron*. The *magbiah* and the *gollel* (those who lift and roll/bind the Torah), as well as those by whom the Torah passes, should follow along as the Torah makes its way through the *shul* towards the *Aron* (*Ramo O.C.* 149:1). On Shabbos the congregation recites the Psalm *Mizmor L’David* as the Torah is carried to the *Aron*, while during the week (even on *Yom Tov*) *L’David Mizmor* is recited (*M.B.* 147:8).

Once the Torah is back in the *Aron*, it is prohibited to remove it for any other purpose (aside for its own benefit, such as repairs or to air it out) except for *kerias haTorah* in the same *shul*. The *Mishna Berura* (285:1) also permits reading *Shnayim Mikra* (the personal obligation to read the parasha twice) from a *sefer* Torah. The custom, seems to follow the lenient opinions who allow transferring a Torah to another room in the same building (*Beis Shlomo O.C.* 34, unlike the *Ma’asei Rav* 129).

It is permitted to temporarily move a Torah to another location, such as a house of a mourner or a groom, if the Torah is brought to the other location in advance, placed in a spot prepared for it especially, and will be returned to that spot after the *kriah* is over. It is common practice to transfer a Torah to another

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### Shmuel and his son Micha



## A RIDDLE FOR YOU

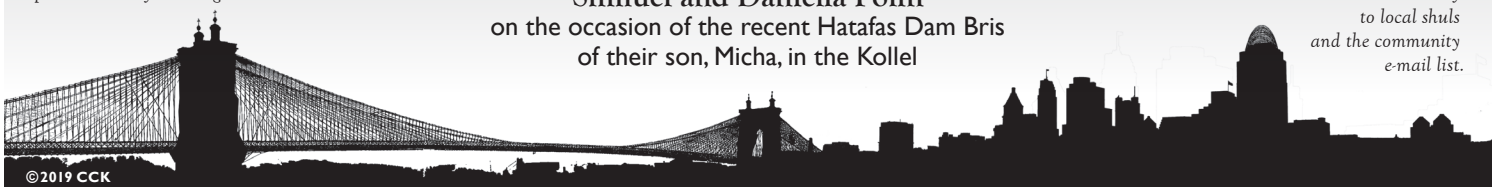
Where does the word “kosher” appear in scripture? 🕒

See reverse side for the answer

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## A TIMELY HALACHA

CONTINUED

place only if it will be used at least three times at the temporary location (*Aruch Hashulchan* 135:32). While this is a proper custom that should be upheld, it is not mandatory and can be disregarded when difficult to fulfill (*Igros Moshe, Y.D.* 4:61-13). It is customary that when a Torah is moved it is wrapped in a *Tallis*. The source for this custom is unknown (*Tzedakah U'mishpat* 16, note 3).


There are some exceptions to the above rule about transferring a Torah to a temporary location even if a place for it was not prepared in advance:

If an important *Talmid Chochom* (Torah sage) needs a Torah for *kerias haTorah*, it is permitted to bring the Torah to him.


If ten or more people are unable to come to where the Torah is housed, e.g., they are in a hospital, it is permitted to bring the Torah to them (*Biur Halacha* 135:14).

For the reading of *Parashas Zachor* it is permitted to bring a Torah to a sick or elderly person or to anyone who cannot make it to shul (*M.B.* 139:14).

On Simchas Torah it is permitted to bring a Torah to shul just for the *hakafos* (*M.B.* 669:9).

A privately-owned Torah may be taken from the owner's home to shul even for one time and then returned (*Kaf Hachayim* 135:42). 


## RIDDLE ANSWER

 2:8, 19:22 & 23:11

## BEYOND ELLIS ISLAND

### THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

An unfortunate side-effect of American immigration by European Jews who sought a safe haven from oppression was that America was also a haven for those running from their spouse. A question was sent to Rabbi Sholom Toibish, a prominent Rabbi in Romania, in the 1860s regarding such a situation. A father wrote regarding his son who had disappeared without a word for three years. Out of the blue, the father received a response from a New York address. The father wrote back and asked his son to send a *get* (divorce document) to his wife so that she may remarry. The father also encouraged others in his town to write to his son, urging him to divorce his wife. Soon afterward, the father received an irate response. The son was extremely angry that his father had shared his address. Seeing that his location had been compromised, he had moved to a different city. If his father would again share his address, he would never hear from his son again. Regarding the writing of a *get*, the son said he would not do it himself, for he would never admit to a rabbi in America that he had a wife in Europe, as he had already married another woman in America; the son added that he would never return to Europe to write the *get* either. The only option left was for the father to have one written on behalf of his son. The question if this was actually *halachically* feasible was sent to Rabbi Toibish. 

SOURCE: Toibish, HaRav Shalom. "Sheilas Shalom -Mahadura Tinyana." Teshuva 8.

## GLIMPSES OF THE KOLLEL

## THE JTEAM

Despite tornado warnings and torrential rains, a capacity crowd of Young Jewish Professionals filled the beautiful home of Bobby and Arna Fisher for the kickoff event of TheJTeam. This newest project of Kollel Partners is geared toward YJPs who would like to give to community while growing their Jewish identity and knowledge with like-minded YJPs. Photo credit to CK Studios Photography.



## GREAT ACTS OF ORDINARY PEOPLE

IN THE CITY OF PRESSBURG, HUNGARY, IN THE MID-1800S, THERE LIVED A FAMILY NAMED REICHNER who had eight sons. All the Reichner boys were taught in yeshiva by a *rebbe* named Rabbi Katz. Rabbi Katz eventually grew too old to teach in the yeshiva and had a very limited income, but out of gratitude for all he had done for her boys, Mrs. Reichner would send daily meals to Rabbi Katz as well as money before any of the Jewish holidays.

Many years passed and the Nazis began sending the Jews of Pressburg to the concentration camps. Asher Reichner, one of the eight Reichner boys, and his wife Miriam, heard of a non-Jewish woman who was hiding Jews in her apartment. Trying their luck, they knocked on the door and the woman who would become known as "Anna Neni" (Aunt Anna) opened the door and, seeing that they were Jews, ushered them into her apartment and into her hidden rooms where there were several Jews already hiding. Under Anna Neni's care, all the Jews who had found her apartment survived until the Russian army liberated Pressburg. Asher Reichner knew Anna Neni's apartment well before he spent a year hiding there—it was the same apartment that his old *rebbe*, Rabbi Katz, had lived in many years before. 