

A LESSON FROM THE PARASHA

Save the Moment

The *parasha* opens with the account of Pharaoh's dreams and Yosef's interpretation of them. He continues to advise Pharaoh what to do to prepare for the impending years of famine. Ramban asks, what right did Yosef have to start offering advice to Pharaoh; he was just asked to interpret the dreams?

He answers that, indeed, Yosef wasn't offering his own advice; his words were really part of the dream's interpretation. The seven skinny cows devouring the seven fat ones implied that that all the food of the years of plenty would be eaten during the years of famine, so food must be saved. If food wouldn't be conserved, there would be nothing left to eat when the years of famine begin. The dream's message was to save for the future so there would be what to eat during the years of hunger.

Rabbi Yisroel Belsky notes that *Parshas Mikeitz* is almost always read during Chanukah, and there must be a connection between the two. He suggests the above

lesson is also a lesson of Chanukah. The Jewish people at that time experienced tremendous miracles and clearly witnessed the Hand of Hashem, and they sang to, and praised Him. But the Sages didn't stop there. They enacted that the days of Chanukah were to be forever celebrated as days of joy and thanks.

The Sages took those experiences from those times of spiritual plenty and were essentially preserving them for all future generations, times of (spiritual) famine. They were injecting holiness, joy, and warmth into Chanukah every year, celebrating and reliving the miracles that Hashem performed for the Jews then.

This is also a practical lesson. When things are going well, when there is "light" and plenty, speak about the good Hashem has done for you and thank Him. *Lihagid baboker chasdecha*—"to tell Your kindness at dawn" (*Tehillim* 92:3). Preserve those good times. Then, if G-d forbid things get difficult and "dark," you will be able to tap into *ve'emunascha baleilos*—"and your faith in the nights" (*ibid*). They will carry you through.

As we sit around the *menorah* and watch the flames, let us utilize this lesson of Chanukah to reflect, and to appreciate and thank Hashem for the infinite kindnesses He performs for us. 🕯️



RABBI
DOVID TZVI
MEISSNER

A TIMELY HALACHA

RABBI CHAIM HEINEMANN

Since we are holding presently at Shabbos Chanukah and Rosh Chodesh, let's touch upon a few of the relevant *halachos* that come up.

- On Shabbos, the *menorah* may not be moved with one's hands for any reason, neither while the lights are burning nor after they are extinguished (*O.C.* 297:1). When necessary, the *menorah* may be moved with one's foot, body, or elbow (*M.B.* 308:13; 311:30; *Igros Moshe* *O.C.* 5:22-6) after the lights have burned out. If the place where the *menorah* is standing is needed for another purpose, a non-Jew may be asked to move the *menorah* after the lights have burned out (*M.B.* 279:14).
- Since Rosh Chodesh falls out on Shabbos Chanukah, three *Sifrei Torah* (Torah Scrolls) are read at *Shachris* (morning prayers). While reciting *Bircas Hamazon* (grace after meals), *Al Hanisim*, *R'tzei*, and *Yaleh V'yavo* are all inserted, making it the longest *Bircas Hamazon* possible.
- If *Al Hanisim* is mistakenly omitted, neither *Shmoneh Esrei* or *Birkas Hamazon* are repeated.
- Even though a *dreidel* is not *muktzeh* (*Igros Moshe* *O.C.* 5:22-10), it is better for children not to play *dreidel* games on Shabbos, even when playing with non-money items, such as chocolate chips (*M.B.* 322:22).
- Oil may be squeezed out of latkes on Shabbos, either by hand or with a utensil (*M.B.* 320:24-25).
- One can heat up *sufganiyot* (doughnuts) on a hot plate on Shabbos (or some other permissible way), even though it has liquid jelly inside (*Hilchos Shlomo, Chanukah*, 17:11)
- Even if eaten as a dessert at the end of a meal, there is no separate *bracha*

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Mazal Tov to

Rabbi and Mrs. Preis on the Aufruf and upcoming wedding of their son Shaya. 🥳



A RIDDLE FOR YOU

We find that Lavan was criticized for speaking before his elders. Where in Jewish law is the youngest supposed to voice his opinion first? 🤔

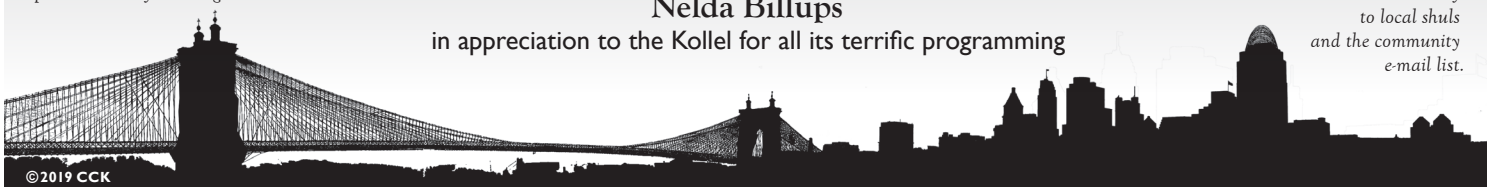
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A TIMELY HALACHA

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made on doughnuts (ibid 17:10).

- Chanukah gifts may not be given or received, unless they are needed for Shabbos use (M.B. 306:32).

- On *Motzei Shabbos*, one who normally waits until 50 or 72 minutes after *shkiah* (sunset) to daven *Maariv* is not required to daven earlier in order to light immediately after Shabbos (R' Shmuel Kammentzky pg 237, *Igros Moshe O.C.* 4:62). There are different opinions regarding whether one should light first and then make *Havdalah* or vice versa. However one chooses to conduct oneself is fine. Everybody agrees that lighting should not be delayed more than necessary. 🕒

IT HAD TO BE HASHEM

Nathan Gutwirth, a Dutch national and a Telshe Yeshiva student who has taken refuge in Lithuania, confers with Dutch Ambassador Dekker about where he could find a possible escape out of Europe...

Curacao, Ambassador Dekker believed, was an option because the law there did not require an end visa for a Dutch citizen to stay on the island and only a landing permit was required to disembark upon arrival, which could only be granted by the governor of the island himself. Gutwirth asked Dekker, even though nothing legally needed to be written on his passport, to put that in writing anyway. Dekker agreed and told him to ask the Dutch consul, a man named Jan Zwartendijk to write, "No visa required for Curacao," on Gutwirth's passport. Provisionally, the previous consul had been a Nazi sympathizer who had only left Lithuania several weeks before, while Zwartendijk was really only an honorary consul and was actually in Lithuania as a representative of a Dutch business concern

and truthfully did not even have the power to write a real visa. The next step for Gutwirth was to get travel visas from the two countries he would have to traverse, Japan and Russia, which he duly secured, with the Japanese travel visa only allowing ten days in Japan. Ecstatic with his success in finding an avenue of escape, he shared his news with the other Jews of Kovno. Gutwirth then went back to Dekker and Zwartendijk with an ambitious plan: Could they stamp more passports with those same words? Even if they were not Dutch? Dekker agreed and Zwartendijk stamped approximately 2,000 passports with the legally meaningless words, "no visa required for Curacao." The next step was to secure travel visas. Several representatives of the different groups of Jewish refugees went to see Sempo Sugihara, the Japanese consul in Kovno, to

inquire about allowing travel visas for all those who wanted to travel to Curacao. Sugihara was the first consul the Japanese government had ever sent to Lithuania and, in actuality, Sugihara was sent to keep tabs on the Germans and if/when they would invade Russia. Time was running out because by then it was the summer of 1940 and the Soviet Union had officially annexed Lithuania and ordered all foreign diplomats out of the country. Sugihara cabled Tokyo for instruction. . *To be continued...* 🕒

RIDDLE ANSWER

אם אתה רואה את התשובה הזו, אתה יודע שאתה רואה את התשובה הנכונה. 🕒

BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

An example of the American Jewish community galvanizing support for their European brethren came in the wake of the Kishinev pogrom of 1903. The attack was appalling, with tens of Jews killed, thousands wounded, and tens of thousands made homeless. News of the pogrom reached the United States quite quickly and Americans responded to an extent never seen before. The first community response was to send funds to the people attacked. The monetary damage of the pogrom was mind-boggling, with over one million dollars (in those days!) in estimated damage to Jewish property. Of interest, national fundraising appeals did not stop with the Jewish community. Even the Chinese community held appeals, probably the first time the Chinese ever donated to a Jewish cause. The next response was to provide money for passage to America. The Chicago community alone underwrote the passage of 6,000 Jews from Kishinev. Again, action came from outside the Jewish community as the Salvation Army offered funds to bring immigrants to farm Southern land. Public protests were held across the country by Jews and non-Jews alike in San Francisco, Boston, New York, and small places like Asheville, North Carolina, in an effort to move American politicians to warn the Russian government to protect its Jewish citizens. The largest was held at the end of May at Carnegie Hall in New York, with Mayor Low of New York City presiding and former President Grover Cleveland as keynote speaker. Finally, the American public signed a petition to the Czar accusing him of being "derelict in his duty to civilization." While the Czar was made known of the petition, he never agreed to look at it. 🕒

SOURCE: Schoenberg, Philip Ernest. "The American Reaction to the Kishinev Pogrom of 1903." *American Jewish Historical Quarterly*, vol. 63, no. 3, 1974, pp. 262-283.

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