

A PARASHA THOUGHT

What A Little Menorah Can Do



RABBI
MOSHETZVI
CRYSTAL

Following the offerings of the *Nesiim* (leaders of the tribes) to dedicate the altar that we read over Chanukah, the topic of the Torah is the instructions from Hashem to Aharon on how to light the *menorah* in the *mishkan*. Why the juxtaposition? Rashi quotes a *midrash* telling us that Aharon was saddened by the fact that he and his tribe were not able to bring an offering to dedicate the altar as well. Hashem saw this, and desiring to console Aharon, instructed him in the lighting of the *menorah*. Ramban asks, what about lighting the *menorah* should make Aharon feel any better? Aharon wanted to bring an offering; this is not bringing an offering. Even more so, why didn't Hashem remind Aharon that he and his tribe would be the ones who forever would bring the offerings? Or that Aharon had the merit of bringing the *Ketores* (incense)? Why the *menorah*? Ramban answers that this *midrash* is not referring to the *menorah* lit by Aharon himself, but rather that there would be a time when there would be another dedication necessary and that his descendants would be the ones to carry it out, and that the "*neiros*" or lights that Aharon was told he was going to light is really referring to the lights the Jewish people would light for generations, even in exile, because of the rededication by the Chashmonaim, Aharon's descendants. One may still ask though, says Rav Naftali Tzvi Yehuda Berlin, what is the connection between Chanukah and the *Nesiim's* offerings? Answers Rav Berlin, the *menorah*, even our *menorahs* of the current day, represent and

bring down into our physical world the spiritual energy to help us in the learning of Torah in its highest form. This is done through discussion, investigation, and the search for the truth that is the will of Hashem contained within. This was the merit given as the consolation to Aharon. The offerings of the times of the *mishkan* primarily influenced how much Hashem would make known of himself to the Jewish people by way of Moshe. This means if the Jewish people were not deserving, such as our Sages say was the case after the sin of the spies, then the *korbanos* (sacrifices) did not serve a purpose and were not brought (see Gemara *Chagiga* 6b). Torah, though, is forever, and forever for us. Your role, said Hashem, is forever, whereas the role of the *Nesiim* is not. Our *menorahs*, in the merit of Aharon Hakohen, continue to light up the world with Torah! 🕯️



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

WITH
RABBI CHAIM HEINEMANN

Q) Can a someone make a challah kugel from the leftover Shabbos challah and serve it at a dairy meal?

A) *Shulchan Aruch* (Y.D. 89:4) rules that bread that was used in the course of a meat meal should not be used for a dairy meal. For example, if one has leftover challah from the Shabbos table (i.e. where meat was served) one may not use the challah for a dairy Sholosh Seudos or make grilled cheese sandwich for Melave Malkah. *Chazal* (the Sages) were concerned that someone at the table touched the bread with hands that had become "greasy" from the meat. It is thus forbidden to eat dairy with this bread that may have *fleishig* residue on it. The same *halacha* applies to bread that was on a table where dairy was served; one may not eat that bread with meat. However, one does not become *fleishig* when eating leftover bread from a meat meal in regard to waiting the allotted time before ingesting milk.

Rav Moshe Feinstein points out (*Igros Moshe* O.C. 1:38) that the above applies by slices of challah. The challah loaf itself, however, is usually not touched by those present. Therefore, whatever is left

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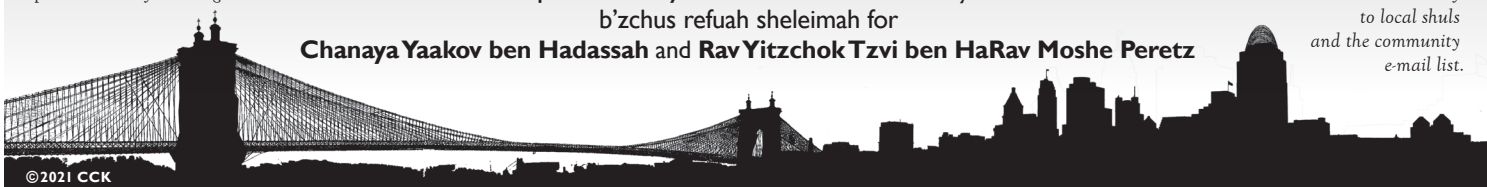
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LEARNING WITH THE KOLLEL (BASAR B'CHALAV)

CONTINUED

over from the challah loaf can be used for dairy. However, if children are around, then nothing is safe and the challah needs to be treated as if it is *fleishigs*.

In all situations, if the bread is in a plastic bag on the table and was obviously not touched (e.g. the bread is neatly placed in a bag – the way it looks when one purchases it from a bakery), these restrictions do not apply, except to the piece closest to the opening of the bag, as it may have been touched.

Several *Poskim* shared with me that nowadays one can be more lenient since almost everybody uses cutlery and the hands barely come in contact with the food. Based on this, it really depends on the circumstances. If there are no children around (or perhaps if they are well behaved) and one is sure that they have been careful, the challah remains *parve*. 🤖



The Kollel will be out of session until Tuesday morning, December 7th

A SHINING EXAMPLE

Amir was casing a jewelry store in his “territory” in Tel Aviv. It was on a quiet side street. “Shouldn’t be a big deal,” he thought to himself. The next day Amir walked in to get a look at the inside of the store. Engaging the store owner in conversation, he asked to see some of his necklaces. As the conversation went along, Amir got to see quite a fair share of them. The proprietor even conveniently showed Amir where the safe was, as he went there to bring out some more for Amir to look at. Naturally, Amir fabricated a story as to why he wanted to see the necklaces. “My wife and I are newly married and I have been trying to scrape together money to buy her a nice present,” Amir claimed. “What do you do for a living,” the store owner inquired. “I’m between jobs now.” The store owner was moved by Amir’s story. He went back to the safe and came out with a wad of cash. “This is worth 10,000 dollars American, go start a business and you’ll pay me back!” At this proposal, Amir’s mind was buzzing, first with his great luck that he just conned his way to \$10,000 without even resorting to armed robbery, but then another feeling crept through his mind. “I can’t do this,” he thought. “This person is giving it to me out of compassion, to be a friend, how can I abuse the trust of a friend?” “I can’t take this,” said Amir. “You don’t even know me! How could you just lend me money like this?” “Listen,” said the man,

A BA’AL HATURIM FOR YOU

When the brothers presented themselves before Yosef, he accused them of being spies. Ba’al Haturim points out that in this accusation is hidden a hint to the future events of the Jewish people. Yosef said “You are spies,” to the exclusion of himself, because his descendant Yehoshua would not join in the plot of the spies to speak badly of the holy land. Later as well, when Yehuda answers, “We are not spies,” the phrase can be translated that he meant that not all of us are spies, hinting to this that Yehuda’s descendant Calev as well did not join the other spies in bringing a bad report. The words of Yehuda begin with the Hebrew words “*Lo hayu*” meaning “we have never been.” These words have the same numerical value as the name, Calev. 🤖

“you don’t get anywhere in this business without learning who to trust and who not to. I see you’re a man that has gotten bad breaks in life, (“How true!” thought Amir.) but at heart you want only to do good in life. Take it. I see you’ve got talent for business. Go!” Amir could not wrap his head around what the man had just done. Sure, to other criminals it was known that his word was gold, but he was a criminal after all! “Not anymore!” Amir thought to himself, “I’m going to do this right.” From there the journey began and continues with Amir the *ba’al teshuvah* raising a beautiful Torah family. 🤖

THE MYSTERY OF THE FAST OF THE NINTH OF TEVES (PART II)

RABBI NOSSON WIGGINS

The *Ba’al Halachos Gedolos*, an important *halachic* work from the Geonic Period (ca. 8th century) is the first to cite the list from the *Megillas Ta’anis*, however he does not provide a reason for the fast of the Ninth of Teves.

The first attempt to explain the enigma of this fast day was made by the 12th century Spanish historian and philosopher – Rabbi Avraham ibn Daud (ca. 1110 - 1180). In his well-known *Sefer Ha-kabbala*, Rabbi Avraham ibn Daud records that on the Ninth of Teves, 1066, Rabbi Yehosef Ha-nagid, son and successor of Rabbi Shmuel Ha-levi Ha-nagid, was assassinated. Rabbi Shmuel Ha-nagid, who went from rags to riches upon his appointment as personal advisor to the Islamic King of Granada, was a phenomenal Talmudic scholar, Rosh Yeshiva, poet, and generous supporter of *yeshivos* both in Spain and Babylonia. Concurrently, Rabbi Shmuel Ha-nagid was the Chief of Army Staff and personal advisor to the King of Granada. Rabbi Yehosef succeeded his father but, because he born into an affluent lifestyle, his behavior was too ostentatious for the liking of his Islamic neighbors. He flaunted his wealth and aroused the jealousy of the local Muslims in Granada. On Shabbos, the Ninth of Teves (December 30), 1066, Rabbi Yehosef’s palace (which some speculate to be the magnificent Alhambra palace) was stormed by an angry mob of Arabs and Rabbi Yehosef was assassinated. The Granada Massacres which followed wiped out most of the Jewish community of Granada. Rabbi Avraham ibn Daud concludes that the Sages, with their *ruach ha-kodesh* (divine inspiration), decreed the Ninth of Teves a fast day to commemorate the deaths of Rabbi Yehosef Ha-nagid and his companions.

To be continued... 🤖