

# הלכה למעשה

מאת הגאון מו"ר הרב ברוך חירשפלד שליט"א  
ראש כולל עשרת חיים ברוך, קליבלנד וויטס

## A SERIES IN HALACHA LIVING A "TORAH" DAY

### Kashrus in the Kitchen (59). Separation of Meat and Fish.

We have been discussing the *halachos* of separating meat and fish, which according to *Chazal* is hazardous to one's health. We mentioned that a taste coming out of a utensil does not create a health problem and one can use a pot for meat, wash it out, and then use it for fish immediately. This is true even if a taste travels in and out of the utensil during cooking. For example, if one is cooking meat in a pot and a big splash of fish juice splatters onto the outside of the pot, the inside *fleishig* food will have no health problems. Since it came in via a utensil, even though it came in non-stop during the cooking, there is still no problem.

**Challah on a Crockpot To Eat With Fish.** From the above paragraph we can learn a common and relevant *halacha*. Many people thaw out their *challo*s on top of a crockpot. If it is placed straight on the lid, it can bring a meat taste into the *challah*. Can this *challa* be eaten with fish? Since we see before that such a

taste doesn't cause a problem, here as well, the *cholent* taste that goes through the lid into the next item would not create any health problem even to the fish on the top, and certainly, where there is only *challah* that will be eaten with fish, it is permitted.

**Fish and Dairy.** The only health issue is mixing meat and fish; there is no mention in the *Gemara* of any danger mixing dairy and fish and eating them. This is the clear ruling of the **Darkei Moshe, Taz and Shach** (1). However, the **Beis Yosef** (2) [some say it might be a printing mistake] writes that there is also a health issue by eating a mixture of dairy and fish. Some minority segments of *Klal Yisroel* don't mix them together and some have even found a source for this in the words of **Rabbeinu Bechaya** (3). Among those who are strict, some are careful only by milk and cheese with fish, and not butter, while others are only concerned with cheese, and others feel that the only problem is when they are cooked together and not by a cold mix (4).

## בין היתונים - תבלין מדף היום - נדרים נד.

The *Gemara* [עמוד ב'] brings a *braisa* that discusses what the דין would be if one was "ד"ע סבר כל מילתא דמימליך שליחא עלה מיניה הוא" Does *only* mean בשר בהמה or does it mean fowl (עוף) or even fish? ר"ע says a general rule, if when one sends a messenger to buy a certain food item but this item is not available, if the messenger would ask if another food item is ok as a substitute, then this is an indication that the second item is in the same category as the original item. So according to our מסקנה (based on the מודר, this בשר בהמה is an acceptable substitute to דגים or עוף, since a בשר from מודר הוא בשר, since a בשר שליח would ask if עוף or דגים is acceptable), *assur* also to fowl and fish, as they are encompassed in the word בשר. The *paskens* that any place where a שליח is sent for בשר and reports back that he only found fish, then one who makes a *neder* not to eat בשר, would be *assur* to eat fish as well. But in all places, the general word בשר will always include fowl. The [ט"ז ט"ו] brings the **מהרש"ל** that since by נדרים we follow בני אדם and nowadays people don't refer to fish as בשר (and a בשר wouldn't even ask about it), if one is מודר בהמה בשר, he is ברגים In the next סעיף the מחבר adds that one may not eat בשר one ערב תשעה באב on סעודה המפסקת [ארו"ח תקנ"ב] ש"ע The *minhag* is not to eat but our מדינה דש"ס is דין this *seuda* is because the reason not to eat בשר at this *seuda* is because the reason not to eat בשר starting from ר"ח. Even though the reason not to eat בשר which is only eaten for 2 days, because that is only eaten for 2 days, עוף, עוף wasn't brought on the *issur*, still this דין remains, not to eat this older meat and עוף. Regarding the *issur* of eating fish at this סעודה he brings the above *halacha* in יו"ד, and says since some places call fish בשר, it has been included in this *issur*.


one ערב תשעה באב on סעודה המפסקת [ארו"ח תקנ"ב] ש"ע The *minhag* is not to eat but our מדינה דש"ס is דין this *seuda* is because the reason not to eat בשר at this *seuda* is because the reason not to eat בשר starting from ר"ח. Even though the reason not to eat בשר which is only eaten for 2 days, because that is only eaten for 2 days, עוף, עוף wasn't brought on the *issur*, still this דין remains, not to eat this older meat and עוף. Regarding the *issur* of eating fish at this סעודה he brings the above *halacha* in יו"ד, and says since some places call fish בשר, it has been included in this *issur*.

say to be בשר, for women it would be to buy new clothes and for men it would be with בשר ויין - בשר ויין. שאין שמחה אלא בבשר ויין - בשר ויין. The *segulah* for a person who is afflicted with a 'Rose' (a skin condition, often referred to as Rosacea - in Hebrew שושנה) is to take oil from the flask that is used to pour into the *Menorah*, and rub it on the affected area, and one will get healed. This is alluded to in the words, 'ומנורת קנקנים' - from the leftover (oil) in the flasks, 'נעשה נס לשושנים' - a miracle will occur to (heal) the Rose!"

## הוא היה אומר

**R' Menachem Mendel Morgenstern zt"l (Kotzker Rebbe)** would say: "ומנורת קנקנים נעשה נס לשושנים" - A *segulah* for a person who is afflicted with a 'Rose' (a skin condition, often referred to as Rosacea - in Hebrew שושנה) is to take oil from the flask that is used to pour into the *Menorah*, and rub it on the affected area, and one will get healed. This is alluded to in the words, 'ומנורת קנקנים' - from the leftover (oil) in the flasks, 'נעשה נס לשושנים' - a miracle will occur to (heal) the Rose!"

A Wise Man would say: "Let us be grateful to the mirror for revealing our outward appearance only."

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## שבת קודש פרשת מקץ - שבת חנוכה - א' דר"ח טבת תשפ"ג Shabbos Parshas Mikeitz - Shabbos Chanukah - December 24, 2022

הדלקת נרות שבת - 4:14 | זמן קריאת שמע / מ"א - 9:02 | זמן קריאת שמע / הגר"א - 9:38 | סוף זמן תפילה/הגר"א - 10:24 | זמן להנפילת מנחה גדולה - 12:26 | שקיעת החמה שבת קודש - 4:32 | מוצש"ק צאת הכוכבים - 5:22 | צאה"כ / לרבינו תם - 5:44

## טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעוביץ שליט"א, ר"י שער השמים ירושלים עיר הקודש

ויאמר פרעה אל יוסף ראה נתתי אתך על כל ארץ מצרים... (בא-מא) - ההבדל בין ישראל לגוי - האמונה בהשגחה פרטית

הוא אור שגילה יוסף את פתרון החלום, והוכר גודל חכמתו לפני המלך והשרים, כבר היה ברור לכל הנמצאים באותו מעמד כי ראוי יוסף להתמנות ולהיות מעתה המשנה למלך, על אף שהדברים לא יצאו מפיהם. אך פרעה שהיה מקור הכפידה התלבט על כך בתחילה, והרצה לפני עבדיו את התלבטותו, באמרו (פסוק לח) 'הנמצא כזה איש אשר רוח אלקים בו?' כלומר, הן אמת שרואי יוסף לעומד משנה למלך מצד חכמתו, אולם יש לשקול אם ראוי הוא למינוי זה מצד השקפתו, כי השקפתו שונה היא מהשקפת מצרים מכל וכל, מצרים הוא מקור הכפידה, ואילו הוא הרי כל דבריו 'אמונה' וכל חיותו הוא אלקות. אולם לאחד מכן החליט פרעה כי אי אפשר לוותר על יוסף, מאחר שהוא זה האיש החכם והנבון שתהיה ביכולתו להציל את מצרים, ובאשר להשקפתו, ניסו לשנותו עם הזמן והליה.

על פי האמור יתיישב הפסוק לפרעה את דבריו כדי להודיע אל יוסף את דבר המלכות, כי גם בזה התכוון להזהיר בו את הגיאות בסיומת מעלותו, ובסיבת המלכות הניתנת לו מעתה, כי בתחילה תיאר פרעה לפני יוסף את הכבוד הגדול שהוא מנחילו 'אתה תהיה על ביתי ועל פיך ישק כל עמי', - כל החלטות המלכות היוצאים מביתו תהיה אתה המכריע עליהם, וכולם יצטרכו לכופף עצמם אליו ההחלטות... וכראות פרעה שאין יוסף כרע ומודה לו על גודל הכבוד שהוא מעניק לו, הבין שזוהי תוצאה מאמונתו האדוקה בהקב"ה, כי תולה יוסף את המתנה היקרה בהקב"ה שהוא זה שנתנו ולא פרעה, ודבר זה לא היה ביכולתו של פרעה לסבול, על כן אמר שוב ליוסף: דאהו' - הסתכל בעיני הבשר שלך, ואו תראה שאני רואה זה שנתתי אותך על כל ארץ מצרים

והוא שהמשך ואמר ליוסף, (פסוק טז) 'אחרי הודיע אלקים אותך את כל זאת אין חכם ונבון כמורך. אותו רשע ביקש בערמה להטות את יוסף מן האמונה אל הגאווה והכפידה ר"ל, ואמר לו: הן אמת שהאלקים הודיע אותך כל זאת, אבל אחר שחנן אותך בחכמה וזית בה, וכעת הוא שלך, ואין חכם ונבון כמורך, ועל כן עליך להתפאר בזה שאנתה' במעלה יתידה משאר כל אדם, ואין לך לייחס גם כעת את החכמה אל האלקים, עפרא לפומיה.

ודברים נודאים נזכרים כמה פעמים בספריו של הגה"ק בעל ה'בני יששכר' ו'צ' שלא לחינם קרא פרעה את שמו של יוסף 'צפנת פענח' (פסוק מה). פרעה רצה בזה

## עדותך אתבונן

לפנינו מאת הרב אברהם יוסף אבן שמשון שליט"א, נכבד שיהא אברהם

הרחמן הוא ינישה לנו ניסים כמו שעשה בימים ההם... (נוסח בברכת המזון) - חנוכה הוא עת לבקש לניסים

הספרים הקדושים כתבו של מי שאומר שידה על הגס, זוכה שעושים לו נס אחר. וז"ל הפלא יועץ (ע' הלל): שאמר שכל מי שנעשה לו נס ואומר שידה הגה שכרו שעושים לו נס אחר. שנאמר (תהלים ג, כג): 'זבח תורה וכו' אראנו בישע אלקים' היש חך מתוק מזה? עכ"ל. וכן כתב ה'חיד"א (יוסף תהלות, תהלים ג): 'והראשונים פי' דמי שמודה על נס שנעשה לו נעשה לו נס אחר וכן עוה"ד וז"ש זוכה תודה שמודה על הגס שעשיתי יכבדני. ועם דרך הוא משים דרך כי אראנו בישע אלהים נעשה לו נס אחר וכן עוה"ד עכ"ל, עכ"ל. הרי מפורש בדבריהם, דמי שמודה להש"ת על הגס, הרי הוא זוכה לעוד נס.

ל' דוע ומפורסם קו' הבכור שוד שהקשה (שבת כא, ע"ב) וז"ל: 'כתב בהנהגה (ארו"ח סי' קפ"ז) דאם שכח בחנוכה לומר על הניסים בברכת המזון יאמר: הרחמן יעשה לנו ניסים כמו שעשה בימים ההם ע"כ. וקשה לי, הודאי מוכח פ' הרואה (ס). דאין להתפלל שיעשה לו נס, ואע"ג דלא נזכר בהדיא בשו"ע (ארו"ח ר"ל) מ"מ סתמא כפידושו הדכא אמדינן בגמ' אמתניתין דהתפלת יי"ד שתלד אשתי זכר ה"ז תפלת שוא ולא מהני דרמי כו" עכ"ל. הרי אין אנו מתפללים עבור נס א"כ מדוע בחנוכה מי ששכח לומר על הניסים בברמ"ז, הרי הוא אומר דרחמן הוא יעשה לנו ניסים, הרי אין לבקש עבור נס? ונראה לענ"ד ליישב בהקדם מדוע אנו אומרים הלל בימי חנוכה, דאינא במגילת תענית (פרק ט'): 'זמה ראו לגמר הם את ההלל ללמדך שכל תשועה ותשועה שעשה הקדוש ברוך הוא לישראל הם מקדימין לפניו בהלל ובשבח וכן הוא אומר בספר עזרא ויענו כל העם בהלל ובהודות לה' כי טוב כי לעולם חסדו וכן ישראל וכל העם הריעו תרועה גדולה בהלל לה' על הוסד בית ה' ואומר לה' הישועה על עמך ברכתך סלה. להקדוש ברוך הוא לעשות ניסים ונפלאות ולנו הישועה על עמך ברכתך סלה.

וא"כ לפי זה יש לומר, דמשום הכי דוקא בחנוכה הותר לבקש ניסים מאת הש"ת, שמאחר שאמר חז"ל דמי שאומר שידה על הגס דרי הוא זוכה לעוד ניסים, א"כ, בחנוכה הוא העת לבקש לכות לניסים, ומיזבש הייטב קו' הבכור שוד, דאה"נ בכל השנה כולה אין ראוי לבקש לניסים, אבל בימי חנוכה הוא העת לבקש לניסים, משום דבימי חנוכה אנו מודים להש"ת על הגס הגדול, שפח של שמן שדיה בו רק ליום א', הדליק ממנו לח' ימים.

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# מעשה אבות ... סימן לבנים

ויאמר לאשר על ביתו הבא את האנשים הביתה ומנח ומנח ודבן כי אתי יאכלו האנשים בצדדים ... (גב-זג)

The *Torah* relates how *Yosef HaTzaddik* invited his brothers into the royal palace to sit and partake in a meal with him. Yosef served each brother one portion of food and gave Binyamin five times as much as the other brothers. Then they drank wine together. Rashi says in the name of the *Medrash*: "מיום שמכרוהו לא שתי יין" - "Since the day that they had sold him, neither they (the brothers) nor he (Yosef) had drunk wine, but on that day they did drink wine." Furthermore, the *Gemara (Chulin 91a)* tells us that Yosef had all the food prepared according to Jewish tradition and it was all kosher. He personally saw to it that the animals were ritually slaughtered (*Shechita*) and the *Gid Hanashe* was removed (*Nikur*).

For decades, there has been a strong and warm connection between the Royal Family of England and the British Jewish community. Both the new King, Charles, and his son, the new Prince of Wales, have visited Israel on a number of occasions, while a long list of British Prime Ministers have visited Israel, displaying a clear warmth towards Israel.

On one occasion, **Chief Rabbi Lord Immanuel Jakobovits ז"ל** received an invitation to a celebratory dinner at the Queen of England's residence in Buckingham Palace. Rabbi Jakobovits, who was close to England's ruling circle and especially to Prime Minister Margaret Thatcher, wrote back to say that while he valued the invitation, he could not attend due to his dietary restrictions. He was surprised to receive a response a few days later that said that since his presence was very much desired, the palace staff was going to make a special effort to supply his needs and provide him with kosher food.

When Rabbi Jakobovits and his wife arrived at the palace, they were met by a waiter who showed them the arrangements that had been made for them, going so far as to show them the special dishes that the palace kitchen had bought for their meal. They were identical to the dishes from which the rest of the guests were going to be eating, but there was a tiny sticker on each dish attesting to it being kosher. Rabbi Jakobovits was happily surprised as to the extent the royal palace went to see to his needs.

The hall was soon full of the "Who's Who" of British elite, including celebrities and numerous individuals who were famous for their contributions in various areas of society. Rabbi Jakobovits took his place next to his wife and was enjoying his kosher appetizer when something strange happened: after the first course, all the guests stood up and changed places! Seeing the surprise on Rabbi Jakobovits's face, the man sitting next to him explained that this is how it was done at such events. After each course, everyone switched places, so that they all had a chance to meet and converse with more people.

This put Rabbi Jakobovits in a difficult position - his dishes were the only kosher dishes in the entire room. It was unlikely that the palace staff would serve him on special dishes in each new seat he decided to sit in. So, with little choice and head held high, after each course Rabbi Jakobovits picked up all his forks, knives, spoons, plates and cups, and carried them to his new seat. The other guests were astonished, and his behavior was even deemed "offensive" to an assimilated Jew who was also present. This Jew announced loudly that Rabbi Jakobovits was going too far and embarrassing the Jewish people. Rabbi Jakobovits paid him no heed. *Kashrus* was *kashrus* and it had to be adhered to - even in Buckingham Palace.

At the end of the evening, when all the guests were preparing to leave, Prince Charles approached Chief Rabbi Lord Immanuel Jakobovits, shook his hand, and announced, "Ahhh, here is the Jew with the plates!" Rabbi Jakobovits explained his behavior and the conversation soon turned to a detailed discussion of the laws of *kashrus*, in which the prince took such an interest in Jewish dietary laws, that he even brought his mother, Queen Elizabeth herself, into the discussion.

The public display of closeness between the Orthodox rabbi and the royal family roused the jealousy of the assimilated Jew who had rebuked the rabbi previously. Feeling left out, he rudely pushed his way into the tete-a-tete - "I, too, am a Jew," he announced - intending to show the prince that there was another kind of Jew, a more "enlightened" and "cultured" one.

Prince Charles shot him a look of surprise and asked, "You're a Jew? If so, where were your plates?" (Treasury of Stories, by Y. Horovitz)

והנה מגורת והב כלה ... ושבעה נרתיה וכו' (זכריה ד-ב)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTARAH BY R' TZVI HIRSCH HOFFMAN

## תורת הצבי על הפטרות

The **Levush, R' Mordechai Yoffe ז"ל**, writes that when *Rosh Chodesh* falls out on *Shabbos Chanukah*, we read the *Haftarah* of *Shabbos Chanukah* (not *Rosh Chodesh*) which details the vision of *Zechariah HaNavi* and the seven-branched golden *Menorah* in the second *Bais HaMikdash*. The reason, he says, is because acknowledging *Hashem's* miracles through the *mitzvah* of *פירסומי ניסא*, trumps all.

**R' Gamliel HaKohen Rabinowitz שלי"א (Tiv Haftoros)** explains that the very concept of *פירסומי ניסא* is one that should not only be highlighted during the days of *Chanukah*. Rather, *Zechariah's* vision of the golden *Menorah* and its intricate, nature-defying workings, underscores the fact that the very root of our existence in this corporeal world is due to

the Almighty's never-ending kindness and benevolent nature, performing daily miracles which keep us alive and sustained. And without them we would not only cease to exist but we would have never even existed in the first place.

*Chanukah* is an exciting time of the year, and with all the fun and games of the week-long celebration, it is easy to lose sight of the reason for our celebration. Often, we tend to get excited when *Hashem* performs an "abnormal" event which gets labeled as a miracle, but the truth is that just as the amazing events of *Chanukah* which took place many years prior need to be publicized year after year, we too, must also acknowledge and publicize the miracles *Hashem* does for us day in day out - namely our very existence.

והנה שבוע שבלים עלות בקנה אחד בריאות ומכות (מא-ה)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ז"ל

# מחשבת הלב

The **Baal HaTurim** writes that this phrase, "בקנה אחד", appears only three times in the entire *Torah* - twice here in *Parshas Mikeitz*, and once in *Sefer Shemos*, when the *Torah* discusses the building of the *Menorah* for the *Mishkan*. It only appears here by the robust-looking stalks, representing the seven years of plenty, as opposed to the sickly-looking stalks of the famine. He explains the connection in a succinct manner: An abundance of crops brings a light into the world.

Perhaps we can offer an alternative *machshava* connecting the two while offering a *Chanukah* message, as well. There is a direct link to *beracha* in *parmassah* and the *Menorah*. As we know, the *Menorah* signifies *Torah* and wisdom. Through a sincere connection with learning, we can access the wellsprings of *Hashem's beracha* - which is why the *Shulchan* (Table) faced the *Menorah* in the *Mishkan*. Our business lives must mirror the *Torah*, adhering to all its laws.

The Hellenistic approach to life was the separation of the mundane and holiness. They couldn't coexist. As *Yidden*, we know the opposite is true. Only when all facets of our lives, even the mundane, reflect the *Torah's* holy and spiritual ways, do they have any real value. As we celebrate the eight days of *Chanukah*, we should pause and reflect on our existence as a nation, an existence that truly defies the laws of nature. Seven represents *Teva* - nature. Eight is *L'maala min Hateva* - supernatural. It is when we rise above *teva* and it is *Hakadosh Boruch Hu's* "blueprint" for incredible miracles and *nissim*. Perhaps that is why this *Yom Tov* is eight days long, and not seven.

May we all be *zoche* to see *yeshuos*, great and wondrous salvation, even in miraculous ways this year, and above all, may we all come together and witness the arrival of *Moshiach tzidkeinu, bimheira b'yameinu, Amein!*

## משל למת הדבר דומה

כדי לחדות לחלל לשמך הגדול על נסך ועל נפלאותך ועל ישועתך  
משל: This is a story of a *neis-Chanukah*, albeit a small one.

A young *Kollel* couple living in Israel was blessed with a new baby girl and needed a US passport within three weeks time. So, like many before, they emailed the US embassy about their upcoming flight and their need for a passport by a specific date. However, the appointment they received was long after the relevant date they needed to travel.

After submitting a second request and receiving another date, even more irrelevant, they reluctantly paid someone a few hundred dollars to help them obtain an appointment. But even this proved difficult. With each passing day and no sign of salvation, the tension became more intense.

Finally, their "guy" called that he got an appointment the following Tuesday, at 10 am. Overjoyed, the couple immediately sent an email to the embassy to cancel their later

appointments as it wasn't necessary anymore. However, to their horror, the reply they got was that all their appointments were cancelled as per their request!

What request?! They hadn't requested to cancel all the appointments! Just the irrelevant ones! The couple decided to leave the rest up to *Hashem*. On the appointed Tuesday at 10 am, they showed up to the embassy all geared up to fight their way inside. They needed that passport desperately and would do what it took. However, when they got to the clerk's desk, their name appeared on the list of appointments! Without any questions asked, they were led inside and received the passport! Why their name was on that list is anyone's guess...

**נמשל:** The salvation of *Hashem* has many forms. Some are outright miracles, like the story of *Chanukah*, while others are more hidden, like the couple in the story. We have to take the lessons we learn from *Chanukah* and apply them in our own pressing situations. Then, salvation will be forthcoming.

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

## דרגה יתירה

*Yosef HaTzaddik* was languishing in prison for years at the mercy of his captors. He thought that by asking the wine steward to mention his dire plight to Pharaoh, the ruler of Egypt, it might hasten his release. To his dismay, not only did it not hasten his release, but it prolonged his agony. *Hashem* added two more years to his "sentence." However, at the precise moment that *Hashem* decided that Yosef should be set free, he was rushed out of jail with an urgency that contrasted to the humdrum daily existence that was his constant companion in the depths of the Egyptian dungeon.

The **Chofetz Chaim ז"ל** remarks that this is the way *Hashem* brings about redemption. The moment it is meant to take place, not a split second is lost! This, says the *Chofetz Chaim*, is the way the final redemption will come as well. When the time is right, we will all be rushed out to greet *Moshiach* and our lives will suddenly and without warning be changed.

On a personal level, every individual is locked up in situations of pain, sadness or difficulty. There are times when we almost give up hope that the situation can improve and as a result, our prayers and relationship with *Hashem* can become stilted *ch"v*, rather than strengthened, which is usually the reason for the difficulty in the first place!

The lesson here is that a *Yid* must NEVER lose faith! His salvation can come in the blink of an eye! It can happen so suddenly that he won't even know what hit him! As much as we feel that our situation is difficult, we must believe that *Hashem* can do anything - and do it QUICKLY! This is the timeless lesson of Yosef being rushed out of jail and it also reflects the days of *Chanukah*, which is a time of great miracles and redemption. The eight days of *Yom Tov* are uniquely effective for collective redemption and personal salvation.

May this spiritually uplifting period be enlightening on a personal and national level for every member of *Klal Yisroel*.