



# OHRAH YISRAEL

## OF MARINE PARK

### NEWSLETTER

פרשת כי תשא  
Vol. 1 Issue 17

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#### ואתה קח לך בשמים ראש...

The Pasuk says "ואתה קח לך בשמים ראש...ועשית אתו שמן משחת קדש יהיה זה לי לדורותיכם" "Now you, take for yourself choice spices...of it you shall make sacred oil of anointment...this shall remain for Me for your generations."

Many commentators ask why the Pasuk states "ואתה קח לך", "Now you, take for yourself", rather than simply "קח לך", as it says in the following Parsha regarding the Ketores, or "ועשית", "and you shall make", as it states in the previous Parsha of the Kiyor and all the other utensils of the Mishkan.

In his first interpretation, The Ohr HaChaim suggests that this mitzvah was given specifically to Moshe, and that he alone had to provide the ingredients needed and then produce the anointing oil.

In his second answer, he brings the Gemarah that states that the twelve Lugin of "שמן המשחה" prepared by משה were the only anointing oil ever made or used. Although it was used to anoint the Mishkan and its utensils, Aharon and his children, and all the subsequent Kohanim Gedolim, as well as kings, it miraculously remained undiminished, and always measured a full twelve Lugin. רש"י also cites this Gemarah, and says that it is derived from the Gematria of the word "זה" which is 12, alluding to the fact that twelve Lugin of the oil would always remain. Although The Ibn Ezra disagrees with this interpretation, the Ramban and Rambam concur with it.

An examination of the prohibitions and punishments regarding the "שמן המשחה" further highlights the centrality of Moshe's involvement in its manufacture, and they are more readily understandable according to the Ohr HaChaim's second interpretation. The Halacha is that one is forbidden to use משה's anointing oil on himself or on anyone else; violation of this Issur causes one to be "חייב כרת". One must wonder why only משה's anointing oil carries this prohibition and punishment. Likewise, it is forbidden to precisely duplicate משה's anointing oil, also with a punishment of "כרת". Nevertheless, if one produces it illegally, once it has already been made, one may do with it as he pleases. Also, it is permitted to compound a mixture with different proportions of ingredients to that of Moshe, as long as the total amount

#### Zmaanim

הדלקת נרות	5:20pm
מנחה עש"ק	5:28pm
שקיעה	5:38pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	8:48 / 9:24a
דף יומי	4:30pm
מנחה	5:14pm
שקיעה	5:39pm
מעריב	6:29pm
Learning Program	7:15pm
מנחה שבת	5:30pm

All times subject to change

#### Parsha Stats for כי תשא

Number Of Pesukim:	139
Number Of Words:	2002
Number Of Letters:	7424
מצוות עשה:	4
מצוות לא תעשה:	5

## KID'S KORNER

## Kid's Challenge Question # 1

**How many times were Bnei Yisrael counted in the wilderness using the מהצית השקל?**



## Kid's Challenge Question # 2

**At the time the Yiden were worshipping the עגל, what was Hashem doing in שמים?**



## Kid's Challenge Question # 3

**What נם occurred with the שמן המשחה?**

See Rabbi Zucker after Davening if you have any correct answers.

of oil is different.

We may ask Why do the prohibitions of the anointing oil have these leniencies, in contrast to the קמרת that one is forbidden to manufacture even disproportionately and that may not be used when produced illegally? With the understanding that there is no other anointing oil that can be consecrated other than that made by משה himself, it is clear that any prohibition must relate directly to either using that oil, or making oil just like it. Using oil made by anyone else, however, is like merely using a perfume. קמרת, however, which is intended for daily use, must not be produced for mundane purposes that would duplicate its use in the Mishkan, nor may it be used for any mundane purpose.

The Abarbanel suggests that it was Hashem's desire that the anointing oil be eternal so that the two branches of leadership of the nation – (1) the Kings, who were the political and economic rulers, and (2) the Kohanim Gedolim, who were the spiritual leaders as the servants of Hashem – should always behave and lead in accordance with Torah and Mitzvos. Hashem instructed Moshe to personally produce the oil and anoint Aharon, and decreed that the same oil should be used to anoint the later generations of Kings and Kohanim Gedolim. Thus, that oil was the signet, the stamp for those individuals as משה's disciples. It is for this reason, the Abarbanel maintains, that only a נביא who stood in the place of Moshe could be entrusted with the anointing ritual. It was as though both the anointer himself and the act of anointing proclaimed to the King or Kohen, "Remember the Torah of Moshe and follow his ways, for you are now anointed with the oil that he made."

In line with this, the Abarbanel explains why the anointing oil was hidden away along with the Aron, when the First Beis HaMikdash was destroyed. The oil, like the Torah, was given to Bnei Yisrael by משה, and it was important that it should endure, to emphasize the eternal truth of the Torah and the obligation of all generations to be faithful to its laws and principles.

## ANSWER TO LAST WEEK'S CHALLENGE QUESTION

The question that was asked was, where may one sleep without restrictions when he did not perform a certain Mitzvah, but sleep only with restrictions if he had already performed the Mitzvah?

Answer: The B'Tzeil HaChochmah rules that when sleeping in a house with no Mezuzah, one may sleep in any room one wishes. However, where a Mezuzah is affixed in one of the rooms, one is obligated to sleep in that room.

## Yahrtzeits that fall during this week

Friday, February 22nd - 16th Adar

Reb Eliezer Menachem Mendel Biderman, The Lelever Rebbe  
 Reb Pinchos Menachem Alter, The Gerrer Rebbe, 1996. The fifth son of Reb Avraham Mordechai Alter (the Imrei Emes).

Shabbos February 23rd - 17th Adar

Reb Shimon Sofer, Av Beis Din of Cracow (1883)  
 Reb Yitzchak of Boyan, head of Boyaner Chasidim, author of Pachad Yitzchak (1849-1917).  
 Reb Yisrael Zev Mintzberg of Yerushalayim (1962)

Sunday February 24th - 18th Adar

Reb Alexander Ziskind, author of Yesod V'shoresh Ho'avoda, Horodna, Lithuania (1794)  
 Reb Yechezkel Levenstein, Mashgiach of Ponevezh (1974)  
 Reb Chanoch Henich of Alexandria (1870).  
 Reb Nachum Mordechai of Tchortkov (1946)  
 Reb Moshe Landynski

Monday February 25th - 19th Adar

Reb Yaakov Chaim Jofen, Rosh Yeshivas Beis Yosef. Son of Reb Avrohom Jofen, and son-in-law of the Alter of Novhardok. Following his Bar Mitzvah he learned in Baranovich for one year under Reb Dovid Rapaport, and then for a year under Reb Elchonon Wasserman. During these two years he lived with his uncle, the Mashgiach, Reb Yisroel Yaakov Lubchansky. Later he returned to Bialystok to study under his father at Yeshivas Beis Yosef. In 1941, he arrived in the U.S. with his father and other Gedolei Torah who managed to secure exit visas from Russia. They went on to found the Torah world for this period in the U.S. In 1941 he was already giving Shiurim at Yeshivas Beis Yosef, and continued to do so for the next sixty years without interruption (1917-2003)

Reb Meir Yechiel of Ostrowiec (1928)  
 Reb Yosef Chaim Sonnenfeld, Av Beis Din and Rov of Yerushalayim (1848-1932)  
 Reb Shmuel Engel (1853-1935). Born in Tarno, Galicia. Rov of Radomishla from 1888. Author of Sheilos Uteshuvos Maharash .

Tuesday February 26th - 20th Adar

Reb Shlomo Zalman Auerbach (1900-1995) Rosh Yeshiva of Kol Torah, renowned Posek, born on 23 Tammuz. His father was Reb Chaim Yehuda Leib Auerbach, author of Chacham Lev and Rosh Yeshiva of Shaar Hashamayim. His brother-in-law was Reb Shalom Schwadron. Reb Shlomo Zalman married Chaya Rivka Ruchamkin on Erev Purim 5690. In 5709, he left Etz Chaim to succeed Reb Yechiel Schlesinger as Rosh Yeshiva of Kol Torah Yeshiva in the Rechavia section of Yerushalayim.

## הלכות תפילה

## שלחן ערוך &amp; משנה ברורה סימן ק"יג

245. When bowing in Shemoneh Esrei one should bow enough so that the vertebrae of the spine protrude, and one should bow his head down as well. However, one should not bow his head past the waist.
246. One who is old or sick and therefore is unable to bow fully, may simply bow the head slightly, and is Yotze by showing the desire to bow, although not able to do so properly.
247. The Minhag Ashkenazim is to bend the knees at "Baruch", and to bow the body and head at "Attah", and then be straightened up before saying the name of Hashem. However, some Sephardim, and others, follow the Minhag of the Arizal and bow the body at "Baruch" and bow the head at "Attah".
248. When bowing in Shemoneh Esrei one should bow quickly in one movement, but when straightening up one should move slowly to show that the bowing is not a burden.
249. One is prohibited from Davening on one's knees, (or spread out on the floor). Although at the time of the Avos Hakedoshim this was common practice, according to Chazal it is now "hated by Hashem" because this has become the practice of Goyim who practice Avodah Zarah.
250. We are strict about bending down on one's knees even when not Davening, and even small children should be taught to avoid this position.

## Community News and Events

This week's Father and Son **מוצאי שבת** learning program is sponsored by

**Mr. & Mrs. Yitzchok Zwick**

Join us this **מוצאי שבת** at **7:15pm** for learning, prizes and pizza!

Members of the shul and friends from the neighborhood are welcome and encouraged to attend.

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The Melava Malka for the Avos U'Banim Learning Program, sponsored by Yumi & Chedva Gross will I"YH take place on **מוצאי שבת** Rosh Chodesh Adar Sheini (March 8th) at 7:45pm.

### פּוּרִים Contest

Each newsletter between now and **פּוּרִים** will feature a short article, **דבר תורה**, poem, story or drawing submitted by children in the shul (or adults) on the topic of **פּוּרִים**. The best articles or drawings will be chosen & printed each week.

Please send all entries to [newsletter@ohryisroel.org](mailto:newsletter@ohryisroel.org) or fax to 516-228-7207.

Black & white or color are both acceptable.



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## Answers to פרשת תצוה challenge Q's

Q1. Which two of the **בגדי בהונה** were left out from the list of clothes in Perek כ"ח Pasuk "ד ?

A1. The Titz (the golden headplate) worn by the Kohen Gadol and the Michnasayim (the short pants) were left out of the Pasuk.

Q2. In addition to the names of the twelve **שבטים**, what else was engraved on the stones of the **חושן**?

A2. According to the Gemarah in Yuma, The names of Avraham, Yitzchok & Yaakov and the words **שבטי ישורון** were also engraved on the stones of the **חושן**

Q3. Which **מצות לא תעשה** did not apply when the **בגדי בהונה** were worn?

A3. The **איסור** of wearing Shaatnez (a mixture of wool and linen) did not apply to the **בגדי בהונה**

## Kashrus Korner

### Macadamia Nut Brittle

Product: Alan Wong's Macadamia Nut Brittle

Company: Hamakua Macademia Nut Co. , Kawaihae, HI

Issue: This product is certified OU-D & its ingredient panel lists dairy ingredients. The product label was inadvertently applied in such a fashion as to cover the "D" designation. Corrective action is being taken.

## Sponsorships

This week's issue is sponsored by:

**Yitzy and Chedvah Taub**

*in honor of the birth of their daughter Ariella.*

We are looking for sponsors for future issues of the newsletter. Sponsorships can be in honor of a Simcha, Yahrtzeit, or L'zchus Refuah Shleimah. Corporate sponsorships are also welcome (business cards, logos etc).

Please e-mail [newsletter@ohryisroel.org](mailto:newsletter@ohryisroel.org) if you'd like to sponsor a future newsletter.