



OH YISRAEL

OF MARINE PARK

NEWSLETTER

פרשת אמור

Vol. 1 Issue 22

Cong. Ohr Yisrael, 2899 Nostrand Ave, Brooklyn, NY 11229 718-382-8702 www.ohryisroel.org

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Zmaanim

| | |
|-------------|--------------|
| הדלקת נרות | 7:42pm |
| מנחה עש"ק | 6:45 / 7:50p |
| שקיעה | 8:00pm |
| נביא שיעור | 8:30am |
| שחרית | 9:00am |
| סוף זמן ק"ש | 8:41 / 9:17a |
| דף יומי | 5:45pm |
| מנחה | 6:30pm |
| שקיעה | 8:01pm |
| מעריב | 8:51pm |
| Sunday מנחה | 7:50pm |

All times subject to change

Parsha Stats for אמור

| | |
|--------------------|------|
| Number Of Pesukim: | 124 |
| Number Of Words: | 1614 |
| Number Of Letters: | 6106 |
| מצוות עשה: | 24 |
| מצוות לא תעשה: | 39 |

“ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל...”

The Pasuk states “ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל”
“You shall not desecrate My holy Name; rather, I shall be sanctified among the בני ישראל; I am Hashem Who sanctifies you.

From the words ונקדשתי בתוך בני ישראל, we learn the obligation for one to give up his life so as not to desecrate the name of Hashem. Rashi, citing the story of Chananyah, Mishael and Azaryah (who were cast into a furnace by Nevuchadnetzar), adds a requirement to this obligation.

When giving up one's life על קדוש ה', it must be done without the expectation that a life-saving miracle will occur. One who does rely on a miracle will not merit having one performed for him. One must be prepared to actually die for the honor of Hashem.

Reb Dovid Kviat in Succas Dovid illuminates Rashi's lesson by pointing out a Medrash that describes the full story of Chananyah, Mishael and Azaryah.

Nevuchadnetzar had set up a statue of himself, to which all the people had to pay homage by bowing. Anyone who did not show the proper honor and respect to the statue by bowing to it risked being killed by Nevuchadnetzar. Picking three Jewish people as representatives, he commanded that Chananyah, Mishael and Azaryah be present at a ceremony where they would pay homage to the king.

Since it was more of a demonstration of submission to the monarch than real idol worship, they were not sure what their obligation was, and therefore went to Yechezkel Hanavi for guidance. He told them that they should hide until the storm passes. At that point, they expressed their desire to go anyway in order to show the world that the Jewish people do not bow down to anything that resembles an idol, thus being מקדש the Name of Hashem. They asked Yechezkel Hanavi: Would Hashem save them from death? He answered in the name of Hashem that He would not save them. They then decided that they would go anyway, and that they were prepared to die. Only after they left did Hashem tell Yechezkel that He would indeed save them.

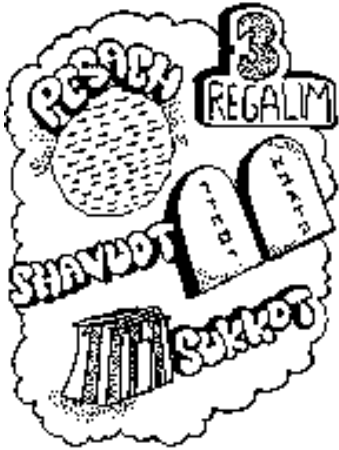
This story seems perplexing. First of all, why did these Tzaddikim first offer to be מקדש Hashem's Name only if they would be saved? Did they not know that one must be prepared to give up one's life completely? Furthermore, why did Hashem first seem to mislead them by telling Yechezkel Hanavi that they would not be saved?

Reb Kviat explains that their primary goal was that the nations of the world see that this statue had no power whatsoever, and that Hashem is stronger than both the statue and the king whom it represents. This message would have been most clear if the statue had been defied in a show of loyalty to Hashem, and those

KID'S KORNER

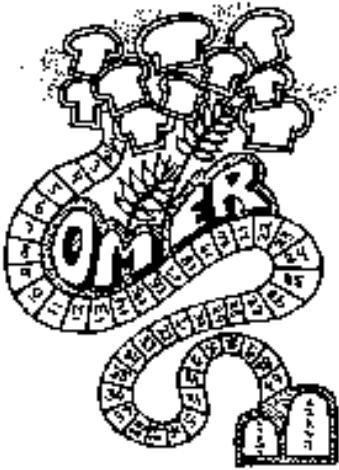
Kid's Challenge Question # 1

Are sons of **בְּהֵימִים** allowed to become **מַמָּא** by touching a **מַת**? How about daughters?



Kid's Challenge Question # 2

When are **בְּהֵימִים** (and even the **גְּדוּל**) encouraged to become **מַמָּא** to a **מַת**?



Kid's Challenge Question # 3

What Halacha do we learn from the fact that **יָמִים מְוָנִים** are called "מְקָרְאֵי קוֹדֶשׁ"?

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

who defied it would clearly be saved by Hashem. In this way, all would see that Hashem is the only real power.

They had desired that Hashem would save them so that His honor would be increased. However, Hashem told Yechezkel that it could not work that way. For one can never be **זוֹכֵה** to a **נֶס** without having first completely abandoned any hope for one's own life. Only one who defies his own nature to that extent – by being ready to give up his own life 'עַל קְרוּשׁ ה' – can be rewarded by Hashem altering the **מַבְע** of the world for him. They were therefore told that they would not be saved. However, once they decided to go ahead and actually die, they were then **זוֹכֵה** to have a **נֶס** occur on their behalf, both to save their lives and to fulfill their wishes to give the greatest possible glory to Hashem.

Rashi therefore shows from this story that even with the noblest of intentions, one who relies on a **נֶס** when being **מְקָרֵשׁ** Hashem's Name cannot be granted that miracle, while one who gives up all thoughts of his own life may indeed merit miraculous intervention.

"בַּל הָאֹרֶחַ בְּיִשְׂרָאֵל יֵשְׁבוּ בַסֶּכֶת..."

The Pasuk in Perek **כִּג** says "בַּל הָאֹרֶחַ בְּיִשְׂרָאֵל יֵשְׁבוּ בַסֶּכֶת" "Every native in Yisrael (a person born a Yid) shall dwell in booths."

Every Jew is commanded to dwell in a **סוּכָה** for the prescribed period of seven days. Indeed, our ancestors went to great lengths to ensure that they fulfilled the mitzvah of **סוּכָה** according to **הַלְבָּח**. A poignant story occurred concerning Harav Mordechai M'Nadverne that, while its focus is not actually on **סוּכוֹת**, teaches us a timely lesson. In Rav Mordechai's city there was an outbreak of cholera, a very contagious plague. All the doctors warned the general populace to exercise extreme care in regard to sanitary conditions. It just so happened that it was just before the **יוֹם מוֹב** of **סוּכוֹת**. Despite the plague, Rav Mordechai built his **סוּכָה** as usual.

The mayor of Nadverne, who was infamous for his virulent anti-Semitism, insisted that Rav Mordechai dismantle his **סוּכָה**, claiming that it was against sanitary regulations to have a **סוּכָה**. The Rav ignored the mayor's message, refusing to take down his **סוּכָה**. When the mayor saw that he was being ignored he immediately dispatched a number of police to "reiterate" his demand and to warn Rav Mordechai of the dire consequences for non-compliance. Rav Mordechai calmly responded "I made the **סוּכָה** so that it should stand, not so that it would be torn down." Overcome with rage, the mayor threatened the Rav if he would not concede to his demands. Rav Mordechai looked at the mayor and said, "My great-uncle was the great Tzadik, Rav Meir M'Premishlan" The mayor heard those words and scoffed in anger, "Who cares who your uncle was? Tear down the Sukkah now!"

During this whole dialogue, Rav Mordechai never lost his temper. He remained calm and cool in the face of the mayor's rage. He reiterated his statement yet again, which brought a torrent of threats to his physical well-being from the mayor. Yet, he would not budge. Finally, he said to the mayor, "Let me tell you a story, so that you'll understand why it is that I invoked the name of my uncle. "There was once a

A reminder to all those that made pledges over **פֶּסַח**. Please mail in your checks or hand them to one of the Gabaim as soon as possible. You can also redeem your pledges online by using the Donate Now button at www.ohryisroel.org

בְּקֶשׁוֹ רַחֲמֵי שָׁמַיִם עֲבוֹר רַחֲמָה חוּה בִּילָה בַת חַיָּה וְהִילָד בְּרוּךְ בֶּן אֶסְתֵּר לְרַפּוּאָה שְׁלִימָה

priest who was blessed with ten tall, strong sons, who were fit and healthy. The priest also was the proud owner of a beautiful garden filled with many fragrant trees and bushes. One day the priest decided that he wanted a small garden of little flowers. In order to fulfill his desire, it was necessary, to cut down a number of beautiful trees. He proceeded to chop down the trees, planting little flowers instead. Suddenly as soon as the priest completed his plan, his sons, one by one, became gravely ill and died. In no time, the priest was bereft of nine of his beautiful sons, All but one had died. Suddenly, the youngest son, the only child left to the unfortunate priest, became gravely ill. The priest, in his desperation, turned to doctors, to magicians, to anyone who he thought could help him. Sadly, everything was to no avail as his son lay dying.

"A number of his close friends suggested that as a last resort he should travel to Rav Meir M'Premishlan who was the pre-eminent Tzadik of the time. He was known to all to be a virtuous, holy man. The priest figured that he might as well go to the great Rebbe. After all, nothing else seemed to work so what did he have to lose? He came to the Rebbe and recounted the terrible tragedies that had befallen him. He pleaded with the Rebbe to intercede on his behalf so that his last remaining son would live.

"The Rebbe looked at him with stern eyes and said, 'You had a beautiful garden in which grew wonderful fruit trees were growing. You were not satisfied, however, with these trees. You desired a garden of flowers. So, you cut down the trees. Do you realize that you cut down G-d's trees! Are you aware that a man is compared to a tree? To cut down a tree is like destroying a life. Hashem has taken your sons as punishment for your greedy behavior. Your coming to me, however, is an indication of your repentance so I therefore assure you that your remaining child will be spared.' The Rebbe Davened on behalf of the child, and his Tfilos received a positive response; the child lived."

Rav Mordechai completed the story and said an accusing voice to the Mayor, "You are that child that my uncle saved! How dare you repay the good that he did for you by insisting that I dismantle my Sukkah!" When the Mayor heard the story, he fell to his knees, crying in shame, pleading with Rav Mordechai to forgive his disrespect. "It is true. It is true," cried the mayor. "I was that boy that was saved. I have forgotten the meaning of gratitude. You may keep your Sukkah and celebrate your festival in the manner that you desire."

While the story is loosely connected to the Parsha, its message is timely. Hakaras Hatov, recognizing the favor one receives and showing appreciation, is a phenomenon which is in great demand. If we would only open our eyes, we would overcome our shortsightedness and see how much we owe to so many people around us.

הלכות ספירת העומר

שלחן ערוך & משנה ברורה

During the days of Sefirah we do not make weddings, listen to music, or cut hair, because at this time the 24,000 talmidim of Rabbi Akiva died so we keep some Minhagim of Aveilus. Shulchan Aruch w/Mishnah Brurah 493:1

However, according to the Psak of R' Moshe Feinstein, one may make a wedding before Rosh Chodesh Iyar, or after Lag Ba'omer, and still invite guests who may be keeping Sefirah at that time, and they may participate in the dancing with music. Igros Moshe OC 1:159, 2:95, EH 1:97

Engagements are permitted throughout the days of Sefirah with a Seudah. Music and dancing, however, is not permitted between Rosh Chodesh Iyar and Lag Ba'omer. Shulchan Aruch w/Mishnah Brurah 493:1

Before Rosh Chodesh Iyar and from Lag Ba'omer on, one may be lenient and rely upon the opinions of the Poskim who permit music at a Seudas Mitzvah. Shulchan Aruch w/Mishnah Brurah 493:1, Piskei Tshuvos 493:5

There are two Minhagim of Aveilus that are kept during Sefirah. One Minhag keeps Aveilus from after Pesach until Lag Ba'omer, and one Minhag keeps Aveilus from Rosh Chodesh Iyar until Lag Ba'omer and from the day after Lag Ba'omer until Shavuot, (i.e. three days before Shavuot). Shulchan Aruch w/Mishnah Brurah 493:3

If one is part of a Kehilla where everyone follows one Minhag, (i.e. Chassidim who follow the Minhag of the Rebbe) one must keep that Minhag. Otherwise, it is permitted for one to choose either Minhag and one can even change from year to year. Shulchan Aruch w/Mishnah Brurah 493:3, SV Chasam Sofer 142, SV Minchas Yitzchak 4:84

It is permitted to cut hair on Lag Ba'omer regardless of which Minhag Aveilus one is keeping, unless one is following the Minhag of the Arizal which does not permit cutting hair even on Lag Ba'omer and even for a Bris. Shulchan Aruch w/Mishnah Brurah 493:2, Shaarei Tshuvah 8

One should not move into a new home or apartment during Sefirah because it causes extra Simcha (and according to some opinions it requires a Bracha of Shehechyanu). Shulchan Aruch w/Mishnah Brurah 493:1, Piskei Tshuvos 493:1

If one is forced to move during Sefirah it is best to move on Rosh Chodesh or on Lag Ba'omer. (Some opinions are lenient and permit moving into a new home during Sefirah). SV Avnei Tzedek YD 44

To receive two Halachos by e-mail each day, please send an email request to dailyhalacha@aol.com

*Kashrus Korner***Coombs Family Apple & Cinnamon Pancake Mix****Company:** Coombs Family Farms**Products:** Organic Apple & Cinnamon Pancake Mix

Issue: This product was mislabeled Kof-K Pareve. The product is Kof-K Dairy. Corrective measures are being taken.

Homowack Lodge

Issue: Effective April 30, 2008, the Homowack Lodge (also known as Spring Mountain Resort) will be discontinuing OU Kosher Supervision and will be under the Vaad Beis Din of New Square.

Phyllo Pastry Dough
Products:

Compliments Phyllo Pastry
 Presidents Choice Phyllo Pastry
 Safeway Select Phyllo Pastry

Issue:

The following alert was sent by the COR of Toronto. The products listed above which bear the COR 454 were produced by a Jewish-owned company that did not sell their Chometz before Pesach.

Please be advised that the above products should not be purchased until further notice.

**Yeshiva Gedolah Ohr Yisrael**

Under the leadership of R' Avrohom N. Zucker
 2899 Nostrand Ave
 Brooklyn, NY 11229

Phone:
 718-382-8702

Website:
www.ohryisroel.org
newsletter@ohryisroel.org

Community News and Events

Invitations to Ohr Yisrael's 9th Annual Dinner have been mailed out. If you did not receive one, please speak to Sholom Lasker or one of the Gabaim or e-mail dinner@ohryisroel.org.

Dinner reservations, Journal Ad submissions and check/credit card payments can all be completed at the website at <http://www.ohryisroel.org/dinner.html>

*Yeshiva Gedolah Ohr Yisrael of Marine Park*

KOLLEL MA'AVAN YITZCHOK / CONGREGATION OHR YISRAEL

RABBI AVRAHAM NESANEL ZUCKER, ROSH HAYESHIVA

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 NINTH ANNUAL DINNER**

— HONORING —

Dr. & Mrs. Aron Gamss
 GUESTS OF HONOR

Mr. & Mrs. Yossi Schwartz
 KESSER SHEM TOV AWARD

Mr. & Mrs. Akiva Gunwald
 SHOCHEN TOV AWARD



**WEDNESDAY, THE TWENTY EIGHTH OF MAY, 2008
 KINGSWAY JEWISH CENTER
 2902 KINGS HIGHWAY • BROOKLYN, NEW YORK**

RECEPTION 6:30 PM • DINNER 7:30 PM

COUVERT: \$360 PER COUPLE

Sponsorships

This week's newsletter is sponsored by:

*Simcha & Lea Herzog, in loving memory of their
 dear father, R' Moshe Yaakov Ben Zev z"l,
 Marvin Rosenblum, on his 5th Yahrzeit.*

Please contact Hillel Rokowsky at newsletter@ohryisroel.org if you'd like to sponsor a future issue of the newsletter.

Sponsorships can be in honor of a Simcha, Yahrzeit, or L'zchus Refuah Shleimah. Corporate sponsorships are also welcome (business cards, logos etc).



The Rubenstein Series of
"Scholar in Residence"

Would like to announce its
2nd Annual Series Of Speakers

FEATURING

GAVRIEL SANDERS

Noted Author and Lecturer

From Protestant evangelical minister to Frum Jew

Who will be joining us for Shabbos

פ ר ש ת ב ה ר

May 16-17, 2008

FOUR LOCATIONS

Friday Night

9:00 PM

Khilah Marine Park

Rav Baruch Pesach Mendelson *Mora D'asra*

Topic: A Minister's Journey to Judaism
(*Shuir for Men and Women*)

3605 Quentin Road (Bet 36-37)

Shabbos Day

4:15 PM

Khal Bnei Torah /Bais Naftali

Rav Benzion Schiffenbauer *Mora D'asra*

Topic: Inside The Missionary Mind
(*Shuir for Men and Women*)

3514 Flatlands Ave (Bet E.35-36)

Shabbos Day

5:30 PM

Khilah Marine Park

Rav Baruch Pesach Mendelson *Mora D'asra*

Topic: What They Do That We Don't
(*Shuir for Men and Women*)

3605 Quentin Road (Bet 36-37)

Shabbos Day

6:45 PM (Mincha 6:30)

Ohr Yisroel Marine Park

Rav Avrom Zucker *Mora D'asra*

Topic: A Minister's Journey to Judaism
/ Inside the Missionary Mind
(*Shuir for Men and Women*)

2899 Nostrand Ave

(Between Kings Highway & Ave P)

To sponsor or co-sponsor one of the speeches please call Shea 917-335-7475

לעילו נשמת הרב אלטר שמואל ארי' בן ר' יוסף רובינשטיין