



OHRAH YISRAEL

OF MARINE PARK

NEWSLETTER

פרשת בחקתי
ל"ג בעומר

Vol. 1 Issue 23

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

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"וכל מעשר בקר וצאן כל אשר יעבר תחת השבט ..."

It says "וכל מעשר בקר וצאן כל אשר יעבר תחת השבט העשירי יהיה קדש ליה"
 "Any Maaser of cattle or of the flock, any that pass under the staff, the tenth one shall be Kadosh to Hashem."

The process of giving Maaser (tithing) from one's livestock (מעשר בהמה) is different from that of giving מעשר from one's produce. With the latter, one can simply calculate the volume of a tenth of one's total yield and separate that amount for his מעשר. מעשר בהמה, however, requires staging an elaborate procedure.

The owner herds all of the year's young livestock into a corral that has an opening that allows only one to leave at a time. The mothers of the young livestock are positioned outside the corral, so that the animals will all head out through the narrow opening. The owner stands at the opening holding a stick with some red dye on it, and he counts the animals as they leave, "One, two, three," and so on. When the tenth animal leaves the corral, he declares, "This is מעשר" and marks it with his stick. He then begins to count again.

An interesting explanation for this procedure was offered by R' Shlomo Aronson, the Ray of Kiev, in connection with an appeal he made to the wealthy Brodsky brothers. It happened that the Rav asked for a sizable donation from the two brothers and he received it. Three days later he returned with a new appeal for a donation. The brothers did not hide their surprise that he would return so soon with another request for a donation. He then elaborated on the requirement of מעשר בהמה as a way to explain his behavior.

Imagine a farmer of 500 sheep who must separate his מעשר. If he were obligated to come and directly remove 50 sheep from his herd, he might be upset by the large number of sheep that he is required to separate and relinquish at one time.

The Torah therefore prescribes the following method. One sheep leaves under the eyes of the owner, and the owner counts to himself, "There is one sheep for me." The second sheep passes by and he says, "There goes a second sheep for me," and so on, until he has done this nine times. After appreciating how many sheep he has kept for himself, it will not be hard for him to then separate one sheep for Hashem.

In fact, this is the proper way for a person to give Tzedakah and Maaser. We must start by literally counting all of our blessings. After enumerating the clothing, house, furniture and profits that one has, it will not be such a difficult task to separate some of it for Hashem.

"If you were to count all the profits that you earned since the last time I approached you, concluded Rav Shlomo Aronson, "you would not have as hard a

Zmaanim

הדלקת נרות	7:55pm
מנחה עש"ק	7:00 / 8:03p
שקיעה	8:13pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	8:35 / 9:11a
דף יומי	5:45pm
מנחה	6:30pm
שקיעה	8:14pm
מעריב	9:04pm
Sunday מנחה	8:00pm

All times subject to change

Parsha Stats for בחקתי

Number Of Pesukim:	78
Number Of Words:	1013
Number Of Letters:	3992
מצוות עשה:	7
מצוות לא תעשה:	5

KID'S KORNER

Kid's Challenge Question # 1

How is it possible for a healthy man in his 30's to have no ערך value at all?



Kid's Challenge Question # 2

Who were the 5 תלמידים חכמים רבי עקיבא that survived after 24,000 had died?



Kid's Challenge Question # 3

Why do some have the Minhag to shoot with bows and arrows on ל"ג בעומר?

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

time giving a new pledge."

The Ohel Yaakov suggests another explanation for this sheep-counting procedure.

By putting all of his animals in a position where any one of them can be set apart for מעשר, the owner, in effect, has dedicated all of his animals to Hashem, for each one could potentially be marked for מעשר. In this way, the מעשר that he gives is a representation of his willingness to give all of them to Hashem.

ל"ג בעומר

It is appropriate to explore the question: What exactly are we mourning during the period of ספירת העומר? Although on the surface the answer seems obvious - the Gemarah in Yevamos tells us that this period was the time of the death of R' Akiva's 24,000 תלמידים - in truth the answer is not so simple.

The unfortunate truth is that Jewish history is replete with tragedies as horrible, if not more horrible, than the one that befell these 24,000 תלמידים. Yet, we do not find another instance where there was a decree of mourning nearly as long as 49 days (or at the very least, 33 days. We cannot simply be mourning the fact that a very large number of Jews had died, because we have had tragedies with numbers even more horrific.

We cannot even be mourning the fact that 24,000 תלמידי חכמים died, since there have been many tragedies throughout the years where just as many, if not more, תלמידי חכמים have perished. What, then, was so different about this tragedy that made it warrant the decree of such a long mourning period?

R' Yaakov Weinberg zt"l, addressing this question, answers that we are mourning the enormous amount of Torah that was lost with the deaths of R' Akiva's 24,000 תלמידים. R' Akiva was one of the leading תלמידי חכמים of the time of the Gemarah. The future of Torah tradition lay in the hands of R' Akiva's students - and a large portion of that future was lost with their deaths. Had R' Akiva not salvaged five תלמידים, we would have been deprived of our תורה tradition forever. The Torah survived, but not without our losing the additional Torah insights and perspectives of the 24,000 students, never to be regained. This is why we mourn and why the mourning lasts for as long as it does.

In addition, R' Ezra Neuberger explains that we are mourning the fact that the period of ספירת העומר counting, which was originally a joyous period, has become one of sadness.

The Sefer HaChinuch (in Mitzvah #306) clarifies the purpose of the counting of the Omer: "The entire basis of the Jewish people's existence is only for תורה. Indeed, all of existence was created for the sake of תורה. This was the reason for the Galus in Mitzrayim and the eventual Geulah from Mitzrayim - so that we would receive the תורה.

Therefore, we were commanded to count from Pesach until Shavuot to display our excitement and anticipation for the day of מתן תורה. We long for that day like a slave longs for and counts the days until he will be free." We understand clearly

A reminder to all those that made pledges over Pesach or for the dinner. Please mail in a check or hand it to one of the Gabaim at the dinner. You can also redeem your pledges online by using the Donate Now button at www.ohryisrael.org

בקשו רחמי שמים עבור רחמה חוה בילה בת חיה והילד ברוך בן אסתר לרפואה שלימה

from Sefer HaChinuch that the 49 days counted between Pesach and Shavuos were meant to be a passionate expression of our dedication to תורה.

In addition, we find an amazing insight in the Ramban in Perek ב"ג. He compares the 49-day counting period to Chol HaMoed. Just like Sukkos and Pesach have days of Yom Tov on their first and last days, with quasi-Yom Tov intermediate days in between, so too, the entire ספירת העומר, from Pesach until Shavuos, is a quasi-Yom Tov, a sort of Chol HaMoed. It should be a time of great joy and happiness. Yet, it is the opposite, due to the great tragedy that occurred during that period.

In a certain sense, we are mourning the fact that we, as a nation, could not continue to show our connection to Torah through joyous counting. Hashem's Hashgacha deemed it necessary for us to mourn during this time and express reverence for the Torah that was lost with the deaths of the 24,000 תלמידים, in a sad, depressing fashion. Our glorious, magnificent ספירה period has become a long 49-day season of mourning. This alone is cause for great grief and sorrow.

הלכות ספירת העומר & ל"ג בעומר

שלחן ערוך & משנה ברורה

There are several reasons for the Simcha of Lag Ba'omer.

- 1) On Lag Ba'omer the Talmidim of Rabbi Akiva stopped dying. (Mishnah Brurah 493:MB8),
- 2) This is the Yahrtzeit of Rabbi Shimon Bar Yochai and on this day he revealed the Zohar. (Sdei Chemed, Chida, Bnei Yissaschar, Chayei Odom, Aruch Hashulchan, Kaf Hachaim).
- 3) On Lag Ba'omer Rabbi Akiva gave Smicha to his five Talmidim who did not die, and through whom Torah was disseminated, (among them Rabbi Shimon Bar Yochai). (Sdei Chemed, Chida, Kaf Hachaim, Pri Chodosh),
- 4) On this day The Mann began to fall for Klal Yisroel in the Midbar. (SV Chasam Sofer YD 233).

One does not say Tachnun on Lag Ba'omer (or by Mincha on Erev Lag Ba'omer). Some (most Minhag Sefard) also do not say Lamnatzeach or have Aveilim Daven for the Amud. Shulchan Aruch w/Mishnah Brurah 493:2, Piskei Tshuvos 429:5, 493:2

According to the Ra'mah, one should not take a haircut (or shave) on Lag Ba'omer at night; rather, one should wait until morning. However, many Achronim are lenient and do permit taking a haircut at night. Shulchan Aruch w/Mishnah Brurah 493:2

Some do not fast on Lag Ba'omer even for the Yahrtzeit of a parent, while others have the Minhag to fast. There are also different Minhagim with regard to a Chosson and Kallah fasting when they are getting married on Lag Ba'omer. Shulchan Aruch w/Mishnah Brurah 568:MB37, 573:MB7

One of the earliest sources for the Minhag to go to Meron (the place of the grave of R' Shimon bar Yochai) on Lag Ba'omer and light a fire in the Zchus of R' Shimon bar Yochai is from R' Chaim Vittal in the name of the Ari Hakadosh and Rabbeinu Ovadiah M'Bartenurah. Sefer Gal Peninim

Many have the Minhag to bring their sons who are 3 years old to have the first haircut at Meron and thereby perform the Mitzvah of leaving the Peyos of the head uncut. This Minhag is mentioned by R' Chaim Vittal as "an age old Minhag" at the time of the Arizal. Sefer Gal Peninim

The reason for the Minhag for children to play with a bow and arrow on Lag Ba'omer is because Chazal say (in Yerushalmi Berachos 9:1) that during the life of Rabbi Shimon bar Yochai no rainbow was ever seen. A rainbow and a bow are both called a "Keshes". Many great Rebbes practiced this Minhag. { Also, the Gematria of Hakeshes = Rabban Shimon bar Yochai}. Sefer Gal Peninim citing R' Menachem M'Riminov and The Bnei Yissaschar

Many have the Minhag to throw valuable clothing dipped in olive oil into the fire lit in the Zchus of Rabbi Shimon bar Yochai, and it said that the Or Hachaim Hakodosh practiced this Minhag. Some Poskim however (eg. The Ba'al Shoel Umashiv) decried the Minhag as being Bal Tashchis, while others defend it. Sefer Gal Peninim

Even for those who keep the second Minhag of Sefirah and therefore do not take a haircut after Lag Ba'omer; one is permitted to take a haircut during the "Shloshes Y'may Hagbalah" - the three days before Shavuos. Shulchan Aruch w/Mishnah Brurah 493:3

On Shavuos at night the Minhag is to wait until it is night (Tzeis Hakoachavim) to Daven Maariv in order to have 49 complete days. Shulchan Aruch w/ Mishnah Brurah 494:1

Likewise, it is preferable for women to wait until it is night to light candles and say Shehechiyanu on Shavuos night. Luach R' Yecheiel Michel Tukatchinsky, Piskei Tshuvos 494:2

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

Kashrus Korner

Moshe's Cafe

The following alert was sent by the OU (Orthodox Union). Please be advised that Moshe's Cafe located in the atrium of the Citibank building (153 East 53rd Street and Lexington Avenue) has terminated their relationship with the Orthodox Union and is no longer OU certified.

7-Eleven Slurpees

The following alert was sent by the CRC (Chicago Rabbinical Council) and it pertains to the Slurpee brand only, sold in all 7-Eleven stores throughout the entire United States, not only Chicago.

With the warmer temperatures comes a flurry of new 7-Eleven Slurpee flavors. Among them are several under the Yo Cream or Jolly Rancher brands. Please be aware that these flavors are certified Kosher Dairy.

Jolly Rancher / Yo Cream - Watermelon, Bubble Yum, Green Apple (These are not to be confused with the Fanta flavors, Sour Watermelon and Sour Apple, which are both certified Kosher Parve.)

Twizzler Strawberry is NOT the same Twizzler that was sold a few years ago. The new flavor is still being reviewed and has NOT been certified Kosher at the time of this alert.

Another new flavor, Monster Black, will be introduced in July. This flavor is NOT Kosher!

Please refer to the CRC website for updated news on Slurpees and other beverages.

<http://www.crcweb.org/kosher/consumer/kosherLists.html>

Classifieds

Apartment For Rent

6 1/2 rooms including a large dinette, Upper floor of a 2 family house. New kitchen & bath including a laundry room. East 34th between P. & Flatlands. \$1,550.00 includes heat. Please call 1-917-597-6649

Job Opening - Sales Position

Large retail company, located in New York, seeks an in-house salesman. Competitive Salary + benefits. Send resume in confidence to Lakewood@pcsjobs.org.

Community News and Events

Please make every effort to attend the dinner this Wednesday evening. Come and show your support for the Shul and the Yeshiva as well as to honor this year's awardees.

Credit card payments for your Dinner reservations and Journal Ads can be completed at the website:
<http://www.ohryisroel.org/dinner.html>



Yeshiva Gedola Ohr Yisrael of Marine Park

KOLLEL MA'AYAN YITZCHOK / CONGREGATION OHR YISRAEL
RABBI AVRAHAM NESANEL ZUCKER, ROSH HAYESHIVA

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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 anonymously in honor of the upcoming dinner, urging us to all do our best to make it a smashing success in both attendance and in the amount of funds that will IY"H be raised for Yeshiva Ohr Yisrael.

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, Yahrtzeit, or L'zchus Refuah Shleimah. Corporate sponsorships are also welcome (business cards, logos etc).