

Youth Minyan

OHHEL SARA NEWSLETTER
Parshat Lech Lecha 10-11 Cheshvan 5776

This issue is dedicated to the
refuah shelema of

Yigal ben Yocheved

Shabbat Schedule

Candlelighting— 5:45 PM

Mincha & Arvit—5:45 PM

Shaharit – 8:45 AM-11:20 AM

Halacha Shiur—4:20 PM

Minha & Seudat Shlishi – 5:05 PM

Arvit & Motzei Shabbat - 6:44 PM

Rabbeinu Tam— 7:15 PM

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Joke of The Week

A man was on a journey and sat down on a bench in the famed city of Chelm to rest before continuing. As he drank his tea, he watched a couple of men working along the roadside. One man would dig a hole two or three feet deep and then move on. The other man came along behind and filled in the hole. While one was digging a new hole, the other was about 25 feet behind filling in the old hole. The men worked right past the man on the bench without even noticing him. "Hold it, hold it," the man finally said to the workmen from Chelm. "Can you tell me what's going on here with this digging?" "We are landscapers for the city of Chelm," said one man named Chaim Yankel. "But one of you is digging a hole and the other fills it up. You're not accomplishing anything. Aren't you wasting the city's money?" "You don't understand, mister," said Chaim Yankel leaning on his shovel and wiping his brow. "Normally there's three of us--me, Shmulik and Itzik. I dig the hole, Shmulik sticks in the tree and Itzik here puts the dirt back. But now just because Itzik's sick, me and Shmulik have to suffer?"

Why All The Tests?

Did you ever ask why dinosaurs are not mentioned in the Torah? The last two parshas talked about the first two thousand years of history, and yet there was no mention of dinosaurs. The short answer is that the Torah is not a history book. If it were, would it skip through 2000 years of history in two parshas only to discuss the next 500 years?

So what is the point of the Torah? The meaning of the word 'Torah' itself implies a book made to teach us. Specifically it is a book designed to teach us about life and how to live it. The ultimate guidebook.

So if the Torah is not a history book, what are we supposed to learn from the story of Abraham? I know he was our ancestor, but again the Torah is not coming here to teach us about his life as a point in history. The lessons derived from Abraham's teachings are numerous, but today we ask 'what can be learned from Abraham's tests?' Our sages explain that Abraham was given 10 tests by G-d, which he passed. It's great that he passed, but what does that have to do with us? At times Abraham is portrayed to be more angel than human being. If so, then how can we relate to him and his tests? Of course he passed his tests, but we are only human. Abraham was so great; he went against the ideology of the whole world. He risked his life and unflinchingly walked into a flaming pit. He was even willing to give up his beloved son. It is true that his greatness outweighs ours, but we can still relate to his tests. We look at not only how he overcame his tests, but also the manner in which he was tested.

If you carefully examine the text you will see that Avraham was given one test at a time, and the commentaries explain that each test became progressively more difficult than the next. After his final test the sages say that G-d forbade the evil inclination from bothering him and he had no more tests. This gives us a hint as to the nature of "tests."

Firstly, the fact that G-d gave the tests in a specific order means that Abraham could only handle the tests when they occurred. What this means is that he could only handle test number 1 when it was time to handle test number 1. If at that time he was given test number 10 instead, he would have surely failed. When G-d tested Abraham by having him leave his home Abraham was 75 years old. Why did G-d wait until Abraham was so old? Couldn't he have sent him on his journey when he was younger? The answer is that Abraham was only ready when he was 75. This is similar to school in that a kindergartener can only count numbers, so his homework is to count the number of flowers on the page. If you give him advanced calculus, or even a simple question like what is 10+10, he will surely fail. So too G-d gives us only what we can handle.

Secondly, the fact that the tests got more difficult and finally stopped shows us that the tests are not there to make our lives miserable; rather they exist to make us grow and reach our full potential. Back to our analogy of the kindergartener: the following year he learns to add and subtract and then multiply and divide and so on. Why can't we just keep him on counting? *Continued on page 2*

(turn the page)

Parsha In a Nutshell

G-d speaks to Abram, commanding him, "Go from your land, from your birthplace and from your father's house, to the land which I will show you." There, G-d says, he will be made into a great nation. Abram and his wife, Sarai, accompanied by his nephew Lot, journey to the land of Canaan, where Abram builds an altar and continues to spread the message of a one G-d.

A famine forces the first Jew to depart for Egypt, where beautiful Sarai is taken to Pharaoh's palace; Abram escapes death because they present themselves as brother and sister. A plague prevents the Egyptian king from touching her, and convinces him to return her to Abram and to compensate the brother-revealed-as-husband with gold, silver and cattle.

Back in the land of Canaan, Lot separates from Abram and settles in the evil city of Sodom, where he falls captive when the mighty armies of Chedorlaomer and his three allies conquer the five cities of the Sodom Valley. Abram sets out with a small band to rescue his nephew, defeats the four kings, and is blessed by Malki-Zedek the king of Salem (Jerusalem).

G-d seals the Covenant Between the Parts with Abram, in which the exile and persecution (galut) of the people of Israel is foretold, and the Holy Land is bequeathed to them as their eternal heritage. Still childless ten years after their arrival in the Land, Sarai tells Abram to marry her maid-servant Hagar. Hagar conceives, becomes insolent toward her mistress, and then flees when Sarai treats her harshly; an angel convinces her to return, and tells her that her son will father a populous nation. Ishmael is born in Abram's eighty-sixth year.

Thirteen years later, G-d changes Abram's name to Abraham ("father of multitudes"), and Sarai's to Sarah ("princess"), and promises that a son will be born to them; from this child, whom they should call Isaac ("will laugh"), will stem the great nation with which G-d will establish His special bond. Abraham is commanded to circumcise himself and his descendants as a "sign of the covenant between Me and you." Abraham immediately complies, circumcising himself and all the males of his household.— *Reprinted Permission of Chabad*

Continued- The reason is that it would be a waste of his life to continue counting when he can do so much more. Each year he gains more potential to do greater and greater things.

So from the tests Abraham was given we should learn several things:

1. We are here to maximize our potential and be the greatest that we can be.
2. The only way we can do that is by being challenged and even challenging ourselves.
3. G-d does not give us a test that we are not ready for.
4. If we want to push ourselves to grow we need to analyze our level and see the ONE thing that we can handle to focus on improving at that moment. Just like G-d only gave Abraham one test at a time, we should not give ourselves too many tests. The key is not how many tests you pass, but to pass every test like Abraham (and if you don't the key is to get back up like many of our other leaders). Of course each additional test should be more difficult than the next, but that is only relative to your level (counting is easy in fourth grade, but difficult in Pre-k).
5. Finally, just as G-d was focused on Abraham's life, he is focused on yours. Abraham did not know that G-d was writing about his life in a book, maybe G-d will do the same with you!

Leaving the Garbage Behind

And God said to Avram, go for yourself from your land, from your relatives, and from your father's house to the land that I will show you. (Gen. 12:1)

The Torah portion begins with Avraham's first trial: to give up his entire past and follow God's lead to a new land: God said to Avram, "Go for yourself from your land, from your relatives, and from your father's house to the land that I will show you." When a person leaves his hometown, he first leaves his father's house, then his neighborhood (his relatives), and then his country. Why does the verse list these in the opposite order?

When a person makes a physical departure, he first leaves his father's house, then his relatives, and then his country. However, the verse is alluding to Avraham's departure in a spiritual sense. "Leaving your hometown" means changing your old ways and leaving behind your bad habits. Therefore, the order in the verse is reversed, starting with the easier things. The culture of a person's country is not so deeply ingrained, and so it can be uprooted relatively easily. More difficult is to get rid of bad habits a person acquired amongst his social circle and friends. Finally, to shake off bad traits acquired at home is very challenging.(1)

The Sfas Emes quotes the Zohar, which states that God called out "Go for yourself," in every generation, but Avraham was the only one to respond to God's call. God still calls out "go for yourself" today, and we need to respond. We must distance ourselves from bad habits and serve God even though it may require inconvenience or hardship. *Rabbi Eli Scheller*

WEEKLY HALACHA

- 1) May one sleep without a kippa?
A. Yes but it is better to wear it anyway.
- 2) What do you do if kippa is lost outside?
A. Cover head with your sleeve
- 3) Does one repeat all prayers if he said them without a kippa mistakenly?
A. No
- 4) If kippa is lost may one answer Amen if he hears Kaddish?
A. Yes

Знать, что все от Б-га. Лех леха

«Иди себе из страны твоей» (12:1). Это было шестьдесят лет назад. В городе Любань в Белоруссии работал молодой раввин под неусыпным надзором и тяжелой рукой коммунистического режима. Когда власти остановили работу местного шохета, рав научился сам резать скот и начал делать это для членов общины. Когда власти закрыли микву, он нашел способ превратить местный бассейн для плавания в новую, пригодную для окунания микву и убедил начальство (которое ничего об этом не знало) ввести отдельные часы плавания для мужчин и для женщин.

Но преследования становились все сильнее, его жалование отняли, семью выгнали из квартиры, а самого его все чаще задерживали для жестких допросов. Ссылка в Сибирь казалась лишь вопросом времени. Выбора больше не оставалось. Граница Израиля была закрыта, и лишь с огромным трудом удалось получить возможность выехать в Америку.

Там его приняли с распростертыми объятиями, но при этом с пустыми руками... Ешив было мало, и все они были в плохом состоянии. Один из доброжелателей уговорил его стать инспектором кашрута в лавке мясника. В противном случае, — предупредил он, — раву придется голодать в буквальном смысле.

«Подожду еще немного, — ответил рав, гаон Моше Файнштейн, — может, мне попадется место, где изучают Тору».

И его пригласили возглавить ешиву «Тиферет Иерушалаим». Эту роль он исполнял около пятидесяти лет. Это позволило ему стать одним из тех, кто положил основы для великого переворота — расцвета Торы в Америке. Он стал законодателем поколения в Алахе и весьма почитаемой личностью. Только подумать! Ведь если бы он согласился стать никому неизвестным инспектором кашрута... Однажды рав Файнштейн сказал своим близким: «Знаете, в чем разница между нами и... нашим праотцом Авраамом?»

Они удивились вопросу и еще больше ответу: «По правде говоря, нет никакой разницы...»

Увидев их удивление, он объяснил: «Авраам услышал голос Б-га, повелевающий ему: “Иди себе из страны твоей, из родины твоей и из дома отца твоего в страну, которую Я покажу тебе”. Он пошел по слову Б-га в неизвестную страну. Я тоже так сделал. И не только я — сотни тысяч евреев иммигрировали сюда. И я верю совершенной верой, что мы прибыли сюда по слову Б-жьему. Об этом написано прямым текстом: “От Б-га шаги мужчины!” (Мишлей 20:24). Однако, одно различие между нами есть. Авраам заранее знал, что такова воля Б-га, а нам казалось, что мы действуем по собственной инициативе. Только в конце, оглядываясь назад, мы понимаем, что это было волей Б-га...»

Так он объяснял слова Раши (Бемидбар 7:89) в комментарии к фразе «И услышал голос, говорящий ему» — Всевышний словно говорил Сам с Собой, а Моше услышал это. Так и мы действуем в мире, а потом выясняется, что «все было по слову Его», и что «Он, благословенный, совершал, совершает и будет совершать все действия».

«Если бы люди знали это, — сказал рав Файнштейн, — в мире не было бы разводов. Ведь Гмара открывает нам в начале трактата Сота, что за сорок дней до образования эмбриона небесный голос провозглашает: “Дочь такого-то — такому-то”. Однако, это речь, обращенная “к самому себе” — ведь мы не слышим ее. А когда жених и невеста встречаются и заключают брак, задним числом выясняется, что именно их имел в виду небесный голос, и что такова воля Б-га, словно они услышали это напрямую через пророчество».

Это удивительные слова. Они приносят веру и уверенность, спокойствие и безмятежность. Ведь в том же месте в Гмаре сказано, что небесный голос провозглашает и о том, кому достанутся дом и поле. Человек не может прикоснуться к тому, что уготовано другому, даже на волосок (Йома 38 б). Он должен радоваться своей участи, ибо это то, что ему постановлено. Ни кто из рожденных в мире не в силах отнять у него его долю, и никакие старания не помогут добавить к ней что-либо.

Все это дарует нам уверенность в личном плане и во много раз больше в отношении всего общества. Миллионы евреев собрались и пришли к наследию своих отцов, на Святую Землю, будучи направляемы Свыше. Нет сомнений, что страна развивается, дороги прокладываются, а в технологиях происходят прорывы — и все с одной-единственной целью. Все ожидают того момента, когда «вострубит великий шофар к нашей свободе», и наступит избавление. Храм Б-жий будет твердо стоять на вершине горы, и Б-гу будет принадлежать царство (Майян а-Шавуа).

How to Clean Parsley



280. Parsley leaves with leaf miner larvae. The white dots are attempts at egg-laying or the result of the fly's sucking. Such leaves should be discarded.



281. Soak the leaves in soapy water for three minutes.



282. Scrub the leaves with a sponge dipped in soapy water.

Herbs ★★

Parsley, dill, rosemary, coriander (cilantro), peppermint, oregano, basil, sweet marjoram, thyme, etc.

1. **When only the flavor of the herb is needed** (peppermint in tea, dill in soup, etc.) there are several possibilities:

Method 1. Wash the leaves and brew them. Filter the resulting essence through a cloth, filter paper, cottonwool, paper towel, etc. (*Illustration 107*), and use the essence. (The essence can be frozen in ice cube trays and used as needed.)

Method 2. The leaves can be wrapped in a cloth bag, closed well, and added to the pot of food (*Illustrations 108-112*). After cooking, discard the leaves.

2. **When you want to eat the leaves themselves:**

Whole

Use only specially grown, bug-free herbs, grown under strict Kashrus supervision. Soak them in soapy water for three minutes and rinse well.

Ground

- A. Inspect the leaves, looking for trails caused by leaf miners. Discard any leaves containing leaf miners (*Illustration 280*).
- B. Soak the herbs in soapy water for three minutes (*Illustration 281*).
- C. Take a few stalks at a time and rub the leaves with a sponge dipped in soapy water (*Illustration 282*).
- D. Rinse thoroughly under a strong stream of running water. Continue the procedure until all the leaves have been cleaned (*Illustration 283*).
- E. Then grind well in a blender or grinder (*Illustration 284*).

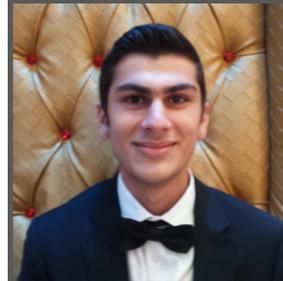
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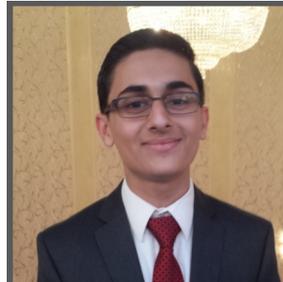
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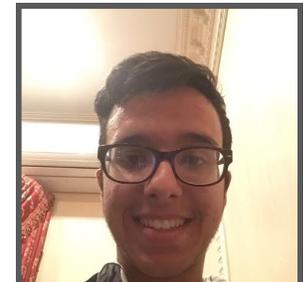
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SUNDAY	Art Class Children 5-8: 10AM-11AM
	Sunday Program Ages 5-12: 11:00AM-12:30 PM
	Hebrew Class for Adults Contact Moshe If Interested
Wednesday	Torah&MeWith Rabbi B 8:45PM-9:45PM
Shabbat	Prayers-Arvit, Mincha, Shacharit, Musaf (Change Weekly)
	Lecture before and during Seudat Shlishi (Changes Weekly)
Any Day	Find out about our lecture series by sign- ing up for our text/email alerts