

# Youth Minyan

## OHEL SARA NEWSLETTER

### Parshat Noach 3-4 Cheshvan 5776

This issue is dedicated to the  
refuah shelema of

Yigal ben Yocheved

### Shabbat Schedule

Candlelighting— 5:55 PM

Mincha & Arvit—5:55 PM

Shaharit – 8:45 AM-11:20 AM

Mishna Berura—4:25 PM

Minha & Seudat Shlishi – 5:10 PM

Arvit & Motzei Shabbat - 6:54 PM

Rabbeinu Tam— 7:25 PM

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### Joke of The Week

Irving Epstein is what they call a “fresser.” He just loves to over-eat and his favorites are all of the high calorie Jewish foods: cholent and kishke and kugel and rugelach. At his annual checkup, his doctor had some stern words for him.

“You are not in good physical condition Mr. Epstein,” said Dr. Rosenberg. “The best thing for you to do is to give up the cholent and the kishke and the l’chaims and all of those other high calorie foods.”

Irving thought about it for a second and said, “OK, doctor, what’s the next best thing?”

## Why Would G-d Destroy Man?

Imagine a man with a dream to make a billion dollars. He starts off earning minimum wage. After years of hard work he opens up a business which allows him to attain his goal. He finally feels that he can begin to relax and take it easy. Then he decides he does not want the money or the company anymore so he puts all his money in a pile and burns it to ashes.

Although this may seem absurd, G-d does something very similar. In last week’s parsha, G-d built the world from nothingness. He continued to create and build until he created man, the goal and purpose of creation, and only then he was able to rest. By the end of the Torah portion he gets “sick” of man and decides to destroy all (except for one family). If the purpose of it all was man, why would G-d destroy almost all of them?

To understand this we need to see what G-d himself says when he first considers destroying man. “And Hashem said, ‘My spirit shall not contend evermore concerning Man **since he is but flesh.**’” (Bereshit 6:3). The key words there are, “since he is but flesh.” If one really thinks about it, man is not only flesh. In the story of creation we see that man was made up of two parts. The first part was from the earth, or the “flesh.” But man was not truly alive until G-d “blew into his nostrils.” This breath was a piece of G-d and is known to us as our soul. If man is not only flesh, how could the Torah be so inconsistent?

The Torah is not inconsistent. Man was made of two parts, and then man was only flesh. To understand that we need to understand what happened between these two verses in the Torah. G-d spends such a long time mentioning the lineage of the people from Adam to Noah and even gives their ages. This is done to show that after 10 generations, man was able to corrupt his soul to the point where the soul was eroded, and at that point he became “only flesh.” This process took over a thousand years and many sins to accomplish. G-d patiently waited for people to change, but finally the Man that G-d created turned himself into something else altogether. So of course G-d destroyed them. He didn’t create the de-evolved soul-less beings that existed. The only one who stayed true to what G-d wanted was Noah and his family, so He continued His vision with them.

In these two Torah portions G-d created the world, destroyed it, and then recreated it all for Man. Think about it. All the stars, the moon, the sun, the rain forests, the mountains, the oceans, the lakes, the rivers, the animals and all else in existence was made just for one man. G-d is a father who only wants to give to us, but it is only if we act like Man should act. That means that we must realize that we are not “but flesh,” rather we have a piece of G-d inside of us and we should act accordingly. If we follow the guidelines G-d provided for us in the Torah, we will receive the whole world as G-d originally intended!

*(turn the page)*

## Parsha In a Nutshell

G-d instructs Noah—the only righteous man in a world consumed by violence and corruption—to build a large wooden teivah (“ark”), coated within and without with pitch. A great deluge, says G-d, will wipe out all life from the face of the earth; but the ark will float upon the water, sheltering Noah and his family, and two members (male and female) of each animal species.

Rain falls for 40 days and nights, and the waters churn for 150 days more before calming and beginning to recede. The ark settles on Mount Ararat, and from its window Noah dispatches a raven, and then a series of doves, “to see if the waters were abated from the face of the earth.” When the ground dries completely—exactly one solar year (365 days) after the onset of the Flood—G-d commands Noah to exit the teivah and repopulate the earth.

Noah builds an altar and offers sacrifices to G-d. G-d swears never again to destroy all of mankind because of their deeds, and sets the rainbow as a testimony of His new covenant with man. G-d also commands Noah regarding the sacredness of life: murder is deemed a capital offense, and while man is permitted to eat the meat of animals, he is forbidden to eat flesh or blood taken from a living animal.

Noah plants a vineyard and becomes drunk on its produce.

Two of Noah's sons, Shem and Japheth, are blessed for covering up their father's nakedness, while his third son, Ham, is punished for taking advantage of his debasement.

The descendants of Noah remain a single people, with a single language and culture, for ten generations. Then they defy their Creator by building a great tower to symbolize their own invincibility; G-d confuses their language so that “one does not comprehend the tongue of the other,” causing them to abandon their project and disperse across the face of the earth, splitting into seventy nations.

The Parshah of Noah concludes with a chronology of the ten generations from Noah to Abram (later Abraham), and the latter's journey from his birthplace of Ur Casdim to Charan, on the way to the land of Canaan.

# Failing To Plan Is Planning To Fail

*Make for yourself an ark of gopher wood; make the ark with compartments, and cover it inside and out with pitch. (Genesis 6:14)*

Daniel calls up his contractor and says, "I just bought a sizeable piece of land and would like you to build me a magnificent house. I would like the kitchen counters to be made from the finest granite..."

The contractor interrupts, "Woah! Just slow down a little! First we need to deal with the zoning, write up the blueprints and get a building permit. Then we'll begin with the details; how many floors and what type of materials. We have plenty of time until we begin discussing the kitchen counters...!"

God commanded Noah to build an ark. He gave Noah the building plans for the ark: make an ark of gopher wood and make many rooms. The ark should be covered inside and out with pitch. It should be 300 cubits in length, 50 cubits wide and 30 cubits high. He then proceeds to the details, telling him how many floors there should be and where the window and door should be placed. It seems that the command to make "many rooms" is really out of place. God should've first finished explaining the basic structure, before he told him about the "many rooms"!

Now, if the main reason Daniel decided to build a new house was that he could not tolerate his kitchen counters, which were poor quality and looked terrible, then we would understand why one of the first things he mentioned was the counters. After all, that's why he wanted to move.

The same concept applies to the ark. The behavior of the people was so corrupt that it affected the animals as well, until they too cohabited with other species. God therefore decided to destroy the world and start it over from scratch. Since His reason for destroying the world was because of the corruption it would make sense that the first thing He would care about in rebuilding the world was that it not get corrupt again; hence came the commandment to make many different rooms, since all the animals needed to be kept separate from other species.

When a person turns over a new leaf and wants to change, he begins working hard and growing, but can often find himself falling back into the same hole. For example, a person switches schools to get away from bad influences, and yet before he knows it he's hanging out with the same type of crowd once again. The first step in the growing process is to create some plan to ensure the mistake doesn't repeat itself. Failing to plan is planning to fail. *By Rabbi Eli Scheller*

## Be Kind to the Messenger

When God brought the flood onto the Earth, Noah and his family were the only human inhabitants whom God had spared. After being at sea for several months, Noah needed to know whether or not the flood had ended and if he would be able to return to dry land. In order to find out, Noah set free a dove from the Ark...

"...to see whether the waters had subsided from the face of the ground. But the dove could not find a resting place for the sole of its foot, and it returned to him to the Ark, for the water was upon the surface of all the earth. So he put forth his hand, and took it, and brought it to him to the Ark." (Genesis 8:8-9)

### A LIFE LESSON

Noah and his family were out at sea for many months and were certainly eager to return to dry land. Clearly, when Noah sent out the dove on its mission, he was certainly hopeful that the dove would not come back to the ark - signaling an "all clear" for Noah and his family to return.

But when the dove did in fact come back to the Ark, Noah wasn't angry at the dove. Nor did he express to the dove his obvious disappointment at not being able to return to dry land. Nor did he yell at the messenger about his frustration at not even knowing when he and his family would be able to return. Noah did none of this. Rather, when Noah saw the dove on its way back to the ark, he simply "put forth his hand, and took it, and brought it to him to the ark."

Innocent messengers are constantly delivering news of one sort *Cont. on pg 3*

**Cont.** or another to us. Unfortunately, we almost always show some sort of verbal or nonverbal frustration toward anyone who delivers unwelcome news. Even though the messenger isn't the cause of the news he's delivering, he's nonetheless treated as though he is.

But Noah went even beyond just fighting his temptation of not expressing his obvious disappointment to the dove. He went to the other end of human expression and actually embraced the messenger when he gently put forth his hand, and took it, and brought it to him to the ark.

Noah's actions made the messenger only too willing to repeat its mission a week later and this time the dove delivered great news. Whenever anyone gives you unpleasant news, fight the urge to get upset with the person and make him feel bad. Even try to show him some sort of appreciation. Doing this will make an enormous difference in your personal interactions since people will start seeing you as someone who's consistently approachable, receptive, and caring. And this will lead people to actually seek you out and be eager to share with you the most wonderful and pleasant news. *By Adam Lieberman*

## Общее разъяснение смысла потопа и разъяснение понятий «источники бездны» и «окна небесные»

Стих рассказывает: «И был потоп сорок дней на земле». Тора не разделяет здесь верхние и нижние воды, а значит, сообщает, что не только дождевая вода падала на землю сверху, но и кипящая вода из бездны поднималась снизу все сорок дней. Но откуда же появилась вся эта вода, уничтожившая мир?

Мы можем дать этому удовлетворительное объяснение. Б-жественное Провидение, *ашгахан пратит*, всегда использует подходящие материальные средства. И в данном случае понятна логическая последовательность событий, приведшая к такому результату. Из-за множества плотных туч на земле воцарился холод, потому что они не пропускали к Земле солнечные лучи. Из-за этого тепло отступило в нижние слои Земли, нагрело находящуюся там воду и вскипятило ее. То же самое происходит каждую зиму: на поверхности Земли вода остывает, а подземные воды, наоборот, нагреваются. И Б-г постановил и устроил так, чтобы плотность воды уменьшилась, а из-за этого объем ее стал во много раз больше, так что она вырвалась из тех полостей земли, в которых была заключена, и разлилась. Именно об этом сказано (*Берешит 7:11*): «И разверзлись все источники великой бездны». Стих говорит об увеличении объема воды, которая пробилась на поверхность из-под Земли. И я думаю, что об этом говорили наши мудрецы (*Санхедрин*, глава *Хелек*): «Поколение потопа было наказано кипящей водой». Подземные воды нагрелись, вскипели, из-за этого их плотность чрезвычайно уменьшилась, и дело выглядело так, что этой «воды бездны» вдруг стало очень много.

А наряду с этим фактором действовал и второй: стихия воздуха целиком превратилась в стихию воды, и из-за этого пошли невероятно обильные дожди. Об этом сказано в стихе «И небесные окна открылись», то есть, воздух на все эти сорок дней обратился в воду.

### Разъяснение того, что Ноах отослал ворона через сорок дней, а голубя — через семь и еще через семь (8:1—15)

Почему Ноах ждал сорок дней со дня, когда открыл окно ковчега, и лишь потом отослал ворона? И почему потом после ворона он ждал семь дней, прежде чем послать голубя первый раз, и потом — еще семь дней? Я объясняю причину его поступков так. Когда Ноах увидел верхушки гор, его мудрость подсказала ему, что необходимо подождать еще сорок дней, потому что вся жизнь мира основана на числе четыре. Над нами, в верхнем мире, расположены четыре лагеря святых ангелов. Под ними обращается небесная сфера, также разделенная на четыре четверти. Поэтому и материя состоит из четырех основных стихий, и их комбинации тоже можно разбить на четыре основных категории: неодушевленное, растительное, животное царства и человек. Время зарождения плода в чреве тоже составляет именно сорок дней. Все, что разделено на четыре, а также основанное на этом разделении число сорок — это основа мира и его корень. Поэтому и Моше-рабейну каждый раз, поднимаясь на гору Синай, проводил там именно сорок дней и сорок ночей, и поэтому *мераглим*, разведчики, ходили по Земле Израиля сорок дней, а еврейский народ скитался в пустыне сорок лет. И «эти дни вспоминаются и исполняются» до сего дня, каждый год, ибо таково желание Б-га. И поскольку Ноах видел, что Б-г уничтожил водами потопа Свой мир за сорок дней, а в конце сорокового дня смилостивился, он тоже ждал те же самые сорок дней, рассчитывая, что в конце их уже появятся высокие дома и деревья, так что птицы смогут найти место, подходящее для гнезда.

Дождавшись конца сорока дней, он открыл окно ковчега и, не увидев ничего из того, что ожидал, послал ворона. И когда ворон не принес ему хороших новостей, он послал голубя — один раз и второй, спустя семь дней. А это число Ноах выбрал потому, что оно составляет четверть лунного цикла, а ведь именно луна управляет приливами и отливами! Поэтому Ноах дождался того дня, когда, по его расчетам, вода должна была сойти, а земля — высохнуть, и отослал голубя. И теперь ты можешь увидеть, что его действия охватили все четыре четверти полного цикла, то есть, полный месяц. (Только для этого нужно еще вспомнить, что каждая неделя ожидания была на самом деле удвоенной — наши мудрецы выводят это из стиха «И прождал еще семь дней других»).

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# Congratulations to Ilyahu and Daniella Katanov on their wedding!



# Congratulations to Abbochai and Svetlana On The Birth of Their Son Benjamin Hai



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To:

Ariel Pirov –October 7th  
Moshe Katanov—October 13th



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	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 signing up for our text/email alerts