

Youth Minyan

OHEL SARA NEWSLETTER

Parshat Mikeitz 29-30 Kislev 5776 Dec 11-12

This issue is dedicated to the
refuah shelema of

Yigal ben Yocheved

Shabbat Schedule

Candlelighting— 4:09 PM

MIncha & Arvit—4:15 PM

Shaharit – 8:30 AM-11:15 AM

Minha & Seudat Shlishi – 3:35 PM

Arvit & Motzei Shabbat - 5:14 PM

Rabbeinu Tam— 5: 40 PM

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Joke of The Week

Moishe and Miriam Epstein were having a terrible disagreement over what to do with their backyard patio. Miriam had grand ideas about renovations including a new deck and BBQ, while Moishe wanted costs kept to a minimum. Miriam won out, and the construction bill kept climbing higher and higher. One day, when the patio was near completion, the Epstein's neighbor Phil Fine was surprised to find Moishe smiling from ear to ear as the workmen smoothed over the surface. "Moishe, it's nice to see you smiling. I guess you've come around on the renovation?" asked Phil. "Not exactly," replied Moishe. "So why the smile?" "You see where they're smoothing that cement?" Moishe replied. "I just threw my wife's credit cards in there."

Caught In The Web

Then they said to one another, "Indeed we are guilty concerning our brother, inasmuch as we saw his heartfelt anguish when he pleaded with us and we paid no heed." (Gen. 42:21)

When the Egyptian viceroy demanded the presentation of Binyamin, the brothers began to feel guilty about their treatment of Yoseph. They said to one another, "Indeed we are guilty... we saw his heartfelt anguish when he pleaded with us and we paid no heed." Why did the brothers not say this after they sold Yoseph?

In the heat of sin, man is so captivated by evil that he does not hear any legitimate counter argument. It was only when they began to disengage themselves from the hold of the evil inclination that the brothers realized that Yoseph had begged for mercy during their sale of him. At the time they had been so spiritually deaf that they heard nothing.(1)

Once man allows any evil to penetrate his defenses, he is no longer able to see the truth or accept rebuke. He becomes spiritually deaf and blind. Like a guard, the evil inclination patrols the entrance to his heart, preventing any change or growth. A person must set up boundaries to ensure that he doesn't get caught up in the web of the evil inclination. For once he falls into the trap, it is nearly impossible to escape. By Rabbi Eli Scheller

NOTE

1. R' Shlomo Freifeld.

Keep The Faith

Yosef answered Pharaoh, saying, "That is beyond me; it is God who will respond with Pharaoh's welfare." (Gen. 41:16)

Yosef was only 17 years old when his brothers threw him into a pit filled with snakes and scorpions. He was sold four times, and ended up as a slave in Egypt, a country filled with immorality. Nevertheless, Yosef's spirit remained strong. His master's wife tempted him every single day for a year, but he fought off his evil inclination. One day she grabbed him. He pulled himself away and ran out of the house. His master's wife placed the blame on him and Yosef landed in jail. Is that Yosef's reward for fighting his desires? Imprisonment?! He spent many years in prison, not knowing if he would ever be a free man again. Yet, Yosef's faith in God did not waver. After 12 years in prison he was summoned to Pharaoh. He was given a golden opportunity to attain freedom. If only he would appease Pharaoh he could start life anew. Yosef knew that Pharaoh did not believe in God - he believed that he himself was God. Pharaoh said to him, "I heard that you know how to interpret dreams." Yosef replied,

(turn the page)

Parsha In a Nutshell

Yoseph's imprisonment finally ends when Pharaoh dreams of seven fat cows that are swallowed up by seven lean cows, and of seven fat ears of grain swallowed by seven lean ears. Joseph interprets the dreams to mean that seven years of plenty will be followed by seven years of hunger, and advises Pharaoh to store grain during the plentiful years. Pharaoh appoints Joseph governor of Egypt. Joseph marries Asenath, daughter of Potiphar, and they have two sons, Manasseh and Ephraim. Famine spreads throughout the region, and food can be obtained only in Egypt. Ten of Joseph's brothers come to Egypt to purchase grain; the youngest, Benjamin, stays home, for Jacob fears for his safety. Joseph recognizes his brothers, but they do not recognize him; he accuses them of being spies, insists that they bring Benjamin to prove that they are who they say they are, and imprisons Simeon as a hostage. Later, they discover that the money they paid for their provisions has been mysteriously returned to them. Jacob agrees to send Benjamin only after Judah assumes personal and eternal responsibility for him. This time Joseph receives them kindly, releases Simeon, and invites them to an eventful dinner at his home. But then he plants his silver goblet, purportedly imbued with magic powers, in Benjamin's sack. When the brothers set out for home the next morning, they are pursued, searched, and arrested when the goblet is discovered. Joseph offers to set them free and retain only Benjamin as his slave. *Reprinted with permission of chabad*

Continued "I'm sorry, you have the wrong person, God is the one that interprets dreams". By saying this he could have lost this opportunity and been thrown back into the dungeon! He could have justified himself in thinking that now was not the right time to attribute everything to God. And yet he did not hesitate to attribute all of his talents to God!

A person must see God's hand in every situation and realize that there's a master plan, even at times when it is hard to comprehend. For example, you decide to start learning Torah every day before Shacharis. The next morning, you go out to the car bright and early, turn the key and nothing happens. The car is dead. You think to yourself "Why now? I don't deserve this! I am only doing this for you - God!" We have to learn from Yosef. Yosef's faith in God was iron-clad in every situation; whether his brothers wanted to kill him or whether he was thrown into prison for defeating his evil inclination, he understood that everything was for his good. By Rabbi Eli Scheller

How To Play Dreidel

1. Any number of people can take part.
2. Each player begins the game with an equal number of game pieces (about 10-15) such as pennies, nuts, chocolate chips, raisins, matchsticks, etc.
3. At the beginning of each round, every participant puts one game piece into the center "pot." In addition, every time the pot is empty or has only one game piece left, every player should put one in the pot.
4. Every time it's your turn, spin the dreidel once. Depending on the outcome, you give or get game pieces from the pot:
 - a) **Nun** means "*nisht*" or "nothing." The player does nothing.
 - b) **Gimmel** means "*gantz*" or "everything." The player gets everything in the pot.
 - c) **Hey** means "*halb*" or "half." The player gets half of the pot. (If there is an odd number of pieces in the pot, the player takes half of the total plus one).
 - d) **Shin** (outside of Israel) means "*shtel*" or "put in." *Peh* (in Israel) also means "put in." The player adds a game piece to the pot.
5. If you find that you have no game pieces left, you are either "out" or may ask a fellow player for a "loan."
6. When one person has won everything, that round of the game is over!¹

WEEKLY HALACHA

- 1) Are you allowed to wash dishes on Shabbat after you eat?
 - A. Yes if you plan to use them for another meal.
 - B. You should not use hot water if it is being heated by a boiler (in Israel they use solar panels which are permitted)
 - C. You should use a synthetic dish sponge so you will not squeeze
- 2) What if it is the third meal and Shabbat is almost over, but not yet, can you wash the dishes then?
 - A. One should wait till after Shabbat in this case, unless the dish is needed at that moment to continue seudat shlishi.
- 3) Can a person wash the Kiddush goblet knowing they will not need it again for the day?
 - A. Yes because drinking utensils are allowed to be washed and especially so if it is a nice dish utensil that can be put on display in the living room cabinet, such as a Kiddush goblet, and enhance the atmosphere of the room for the honor of Shabbat

Микейц: делать и молиться

Глава "Микейц" рассказывает о том, как братья Иосефа, гонимые голодом, отправились в Египет, как Шимон был взят там в заложники, как было обнаружено серебро в поклаже возвращающихся братьев и как приказано им было вернуться в Египет с Биньямином. Братья увидели в сложившейся ситуации наказание за продажу Иосефа в рабство: "Вот наказаны мы за брата нашего, что видели его страдания, когда он умолял нас, а мы не послушали. За это и постигло нас это горе".

Яков отказывался отпускать Биньямина: "Вы лишили меня детей! Иосефа нет, и Шимона нет, и Биньямина заберете... Не сойдет мой сын с вами". Но в конце концов он вынужден был согласиться и, скрепя сердце, отпустил Биньямина с братьями в Египет.

Что должен делать человек в момент испытания? В первую очередь обратить свою мольбу к Б-гу. Так и вел себя Яков в трудные периоды своей жизни раньше. Стремясь спастись от Эйсав, например, он сначала помолился, и только потом стал предпринимать необходимые действия.

На этот раз он ведет себя иначе, велит сыновьям своим записаться подарками и деньгами и только тогда говорит им: "Б-г Всемогущий пусть даст вам милость". Раши объясняет: "Теперь вам не хватает только молитвы, вот я молюсь за вас". Из этих слов может показаться, что молитва была лишь дополнительным средством после всех остальных. Почему именно так повел себя Яков?

Чтобы ответить на этот вопрос, надо вспомнить, что сыновья не открыли Якову своих подозрений относительно наказания их Б-гом за продажу Иосефа. Они объяснили отцу все лишь "земными" причинами, которые можно легко преодолеть. "Если уж так, - сказал им Яков, - то вот что сделайте" - если все так, как вы говорите, и это не Б-жья кара, а обычные жизненные трудности, предпримите обычные действия. В то же время Яков объясняет своим сыновьям, что даже тогда, когда необходимость в чудесах не очевидна, следует просить Б-га о помощи. Он указывает им, что надо предпринять для освобождения брата-заложника, и сообщает им: "Вот я молюсь за вас".

Если сыновья Якова видели в происходящем лишь свою частную сторону, то Яков как один из трех праотцев народа Израиля понимал, что все это имеет особое значение для всех его потомков. Он твердо знал, что любая ситуация требует молитвы, просьбы о милосердии Небес.

Следует предпринимать все зависящее от нас - "и благословит тебя Вс-вышний во всем, что ты будешь делать", но не надо забывать, что главное зависит от Небес: "Благословение Б-га - оно обогащает". <http://www.ru.chabad.org/>

Краткое содержание главы "Микец"

Йосеф наконец выходит из заточения после того, как фараон видит сны о семи тучных коровах, проглоченных семью тощими, и о семи тучных колосьях, проглоченных семью тощими колосьями, и Йосеф дает им истолкование. Он говорит, что наступят семь лет изобилия, вслед за которыми придут семь лет голода, и рекомендует фараону сберегать хлеб на протяжении сытых лет. Фараон назначает Йосефа правителем Египта. Йосеф женится на Аснат, дочери Потифара, и у них рождаются двое сыновей: Менаше и Эфраим.

Голод охватывает близлежащие земли и продовольствие можно достать только в Египте. Десять братьев Йосефа прибывают в Египет, чтобы закупить хлеба. Самый младший - Биньямин - остается дома, поскольку Яков опасается за его безопасность. Йосеф узнает братьев, но они его нет. Он обвиняет их в том, что они лазутчики, требует, чтобы они привезли Биньямина из дома в подтверждение своих слов о себе, и заточает Шимона в качестве заложника.

Яков соглашается отпустить Биньямина только после того, как Йеуда принимает на себя абсолютную ответственность за него. На этот раз Йосеф принимает их с радушием, выпускает Шимона и приглашает братьев на пир в свой дворец. Но затем он подбрасывает свой серебряный кубок в мешок Биньямина. Когда следующим утром братья отправляются домой, их догоняют и возвращают назад. По обнаружении кубка Йосеф заявляет о своем намерении отпустить их домой, оставив "виновника" Биньямина при себе рабом. <http://www.ru.chabad.org/>

Присоединяйтесь к нам каждый вторник в 8:30 вечера для класса Торы с раввином Давидом Pleshtiyev



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Happy Birthday

To:

Ilan Rubenov



Weekly Events

SUNDAY	Art Class Children 5-8: 10AM-11AM
	Sunday Program Ages 5-12:
	Hebrew Class for Adults
Wednes-	Torah&MeWith Rabbi B 8:45PM-9:45PM
Shabbat	Prayers-Arvit, Minha, Shaharit, Musaf
	Lecture before and during Seudat Shlishi
Any Day	Find out about our lecture series by signing up for our text/email alerts