

Week of 2 Shevat, 5777 - January 29, 2017

Ohel Sara Newsletter PARSHAT BO

By: Rabanit K. Sarah Cohen

PARSHAT BO

Hashem does not utter the words, "please," often. He commands. Yet in this week's parshah, in issuing one of the final charges to Moshe Rabeinu (a"h) during the final days in Mitzrayim he does not command Moshe to do his bidding - He beseeches him.

Hashem asks him to, "Please speak in the ears of the people, let each man ask his fellow (Egyptian) man and each woman ask her fellow (Egyptian) woman for gold and silver utensils" (Shemot 11:2). The Gemara of Berachot explains the unusual terminology - "Please."

Hashem was concerned. He promised Avraham Avinu (a"h) that his children would be enslaved in a foreign land and leave with great wealth. Yet so far, only the first half of the promise was fulfilled. Hashem did not want Avraham to say, "Enslavement you fulfilled, but you did not fulfill the promise of wealth."

Therefore, though out of character, Hashem implores Moshe "Please speak in the ears of the nation that they ask the Egyptians for gold and silver."

It seems that Hashem must keep His commitment because of His own promise, regardless of Avraham's impending complaints. In addition, why must Hashem enrich his people by telling them to ask the Egyptians for their due? Could He not have showered them with riches from the heavens just as He sent the Man in the midbar? The answer can be explained with a story.

Rav Shmuel Shtrashan of Vilna (a"h) was a wealthy banker as well as a renowned Torah scholar. In addition to his commerce, he maintained an organization to provide interest-free loans to the needy.

One time he granted a one-year loan of 300 rubles to Reb Zalman the tailor and carefully recorded it in his ledger. A year later, to the date, with 300 rubles in an envelope, Reb Zalman knocked on the door of Rav Shmuel's study.

The Rav was in the midst of a deep Talmudic contemplation and he tucked the money away in one of the volumes he had been using. A few weeks later, while reviewing his ledgers, Rav Shmuel noticed that Reb Zalman's loan was overdue. He summoned him to his office to inquire about the payment. Of course, Reb Zalman was astonished. He had paid the loan in full on the day it was due!



The Rav could not recall payment and insisted that they go together to Bet Din. Word in town spread rapidly and people began to shun Reb Zalman. His business declined and his children and wife were affronted by their peers. The only recourse the Bet Din had was to have Reb Zalman swear that he had repaid the loan.

Rav Shmuel did not want to allow a Jew to swear falsely on his account and decided to forego the procedure by annulling the loan. This brought even more scorn to the tailor and eventually he felt forced to leave Vilna and establish himself elsewhere.

PARSHAT BO

Continued

A year later, Rav Shmuel was analyzing a section of the Gemara and opened a volume he had used sometime in the past. He could not believe his eyes when he saw a thick envelope with Reb Zalman's return address, containing 300 rubles. Quickly, he ran to find the hapless tailor who had been so shamed. After unsuccessfully searching Vilna, he found that the tailor had moved. Rabbi Shtrashan traveled to Reb Zalman to beg forgiveness.

The tailor, a broken man, explained that there was no way that anyone would believe the true story. They would just say that the pious scholar had shown mercy on the unscrupulous tailor.

Finally, they decided that the only way to truly atone and give back the tailor his reputation was for the scholar to take Reb Zalman's son as his son-in-law. The shocked town of Vilna rejoiced at the divine union that helped re-establish a reputation.

Hashem understood that after 210 years of hard labor there was hardly a way to give the Jews true wealth.

Showering them with miraculous gifts and treasures would in no way compensate for years of degradation. Avraham would not find that reward acceptable. The only way for a slave to gain true wealth is to discard his subservient mentality, knock on his master's door, and proclaim, "I want and deserve your gold and silver!"

The Egyptians complied by showering their former captives with an abundance of wealth. The Jews walked out of Egypt with more than just gold. They left with the pride and power to demand what they deserved. They received one of the most important gifts the Jews would treasure throughout their sojourn in exile - their pride. That gift, that we earned ourselves, even made Avraham happy.

A CUTE STORY

Two older women, Coleen and Melinda, who were rivals in a social circle met at an Annual party at their country club.

"My dear," said Melinda, "Are those real pearls?"

"They are," replied Coleen.

"Of course the only way I could tell would be for me to bite them," smiled Melinda.

Coleen responded, "Yes, but for that you would need real teeth."

NEWSLETTER DEDICATION

SARA BAT MIMON HA'KOHEN
(A"H)

Ohel Sara is named after my special and righteous grandmother. May the inspiration that women draw from this weekly newsletter benefit her neshamah in Gan Eden and may we all be redeemed as a result.

HALACHAH CORNER

QUESTION: Tibulo Be'mashkeh - are there some wet foods that require a Netilat Yadayim?

ANSWER: While most people are generally aware of the halachic obligation to wash one's hands before eating bread, few people are aware of the halachah requiring one to wash his hands before eating moist foods.

A food requires netilat yadayim if it has on it one of the seven liquids known by the acrostic "Yad Shachat Dam:" "Yayin" (wine), "D'vash" (honey), "Shemen" (oil), "Chalav" (milk), "Tal" (dew), "Dam" (blood), "Mayim" (water).

If the food has drops of liquid on it - such as if it was washed without being thoroughly dried - or if one dips it in a liquid before eating it, then he must wash his hands before eating.

However, since this requirement is subject to a debate among the Rishonim, with some maintaining that Netilat Yadayim is not required in such a case, one should not recite a berachah over this washing. He must wash just as he washes for bread - three times successively over the right hand, and then over the left hand - but without reciting the beracha of "Al Netilat Yadayim." For Ashkenazim it is twice on each hand.



Many people, for whatever reason, are not careful to fulfill this requirement and do not wash their hands before eating wet foods. Ha'Rav Ovadyah Yosef (a"h), in a lengthy response, demonstrates that this halachah is a strict requirement, as codified by a number of Rishonim - including the Rambam (a"h) - as well as by the Shulchan Aruch.

Many people are familiar with the concept of washing before eating wet foods from the Seder on Pesach, when we wash ("U'rchatz")

Continued on page 4

QUOTABLE QUOTES

** "Our greatest battles are that with our own minds." **

** "In the midst of movement and chaos, keep stillness inside of you." **

RIDDLE?



Miriam wrote all the numbers from 300 - 400 on a piece of paper.

How many times did she write the digit 3?

(Answer on Page 8)

WEEKLY QUESTION

Dear Rebetzin Cohen,
I watch your shiurim on Torah Anytime and enjoy them immensely. I need advice.

I'm married to a man who is extremely easygoing and goes with the flow. I, on the other hand, like to make plans, keep to my schedule and expect other people to do so, too. Our children are half-and-half.

He tells me I need to be more flexible; I tell him he needs to be more considerate and think about the results of his actions. It's not fair to change plans on people at the last minute and it's not OK when people do that to you. My house is divided on the issue, and it's causing some conflict and frustration.

What would you suggest?

Response on page 6

TODAY

Outside my window a new day I do see
And only I can determine what
kind of day it will be.
It can be busy and sunny, laughing and gay
Or boring and cold, unhappy and gray.
My own state of mind is the determining key
For I am only the person I let myself be.
I can be thoughtful and do all I can to help
Or be selfish and think just of myself.
I can enjoy what I do and make it seem fun
Or gripe, complain and make
it hard on someone.
I can be patient with those
who may not understand
Or belittle and hurt them as much as I can.

But I have faith in myself
and believe what I say
And I personally intend to
make the best of each day

THIS WEEK IN JEWISH HISTORY **4 SHEVAT**

YAHRTZEIT OF BABA SALI (a"h)

Rabee Yisrael Abuchatzera (1890-1984), known as the "Baba Sali," was born in Tafillalt, Morocco to the illustrious Abuchatzera family.

From a young age he was renowned as a sage, miracle maker and master kabalist.

In 1964 he moved to Eretz Yisrael, eventually settling in the southern development town he made famous, Netivot.

He passed away in 1984 on the 4th of Shevat. His grave in Netivot has become a holy site visited by thousands annually.

HALACHAH CORNER

Continued

without reciting a beracha before eating the Karpas - the celery dipped in salt water. But many people mistakenly think that this requirement is special to the Seder. This is incorrect; all year round, it is obligatory to wash one's hands without a beracha before eating a wet food.

A common example is a fruit which one washes before eating it. If a person washes an apple and does not thoroughly dry it before he eats it, he must wash Netilat Yadayim before eating the apple. Likewise, people generally wash grapes before eating them, usually without drying them. Once again, one would be required to wash netilat yadayim before eating the moist grapes.

Another common example is olives, which are commonly soaked in oil, which is one of the seven liquids. One would have to wash netilat yadayim before eating moist olives. By the same token, if a person dips a piece of cake in coffee or tea, he would be required to first wash netilat yadayim before eating the moist piece of cake.

Ha'Rav Ovadyah Yosef makes an exception in a case where one eats the food with a utensil - rather than directly with his hands - and the liquid had previously been cooked. There are some authorities who maintain that the netilat yadayim obligation does not apply if one eats the wet food with a utensil and there are others who claim that the obligation does not apply if the liquid had been cooked at some point before it came in contact with the food.

Although we do not follow either of these opinions, we may rely on them in a situation where both factors are combined. For example, if a person uses a fork to dip a piece of cake or other food in his coffee or tea, he does not have to wash his hands before eating the cake. Similarly, if a person eats croutons in his soup with a spoon or other utensil, he does not have to wash his hands. In these situations, the liquid in question (the tea, coffee or soup) had been cooked, and one uses a utensil, not his hands, so netilat yadayim is not required.

THOUGHT OF THE DAY

A good heart is needed for proper service to Hashem.

(Pele Yoetz - Lev)

THE RICH AND POOR

The Dubno Magid (a"h) asks: We are always asking Hashem for the redemption and the coming of Mashiach. The Gemarra of Sanhedrin states that one of the Tanaim said, "Let him come and I not be there to see him."

We are told that the terrible suffering that will take place prior to the arrival of Mashiach will be very difficult to endure. This is why the Tana requested not to live through this period.

The question remains then: why did this Tana ask not to see the period of Mashiach yet request the opposite?

We are constantly asking Hashem to be present at the time of Mashiach's arrival, "May our eyes behold Your return to Tzion with compassion." There are various answers given. The Dubno Magid answers with a parable.

There was a custom in many cities, for the poor to attend weddings - for they were certain to receive abundant food to eat. These days, weddings no longer have a "poor man's table," since everyone has what to eat - once there was a time where people were truly poor. In short, the poor would flock to the wedding at an early hour and they would sit down and wait.

One evening, the guests arrived at a wedding, among them were prominent rabanim. Suddenly, all the rabanim left the hall in order to greet the chatan and kallah. The poor people did not understand why everyone was leaving. One of them turned to his fellow friend and said, "Look, they're all leaving. Let us also

go and come back." The old timers however explained his mistake.

"Those leaving the hall are the rich people and the Rabbis. Without them, the chupah will not take place. Therefore, when it will be time for the chupah, someone will call for them and fetch them back in a taxi. But we are poor, who will bring us back? No my friend. We had better sit here and wait until the chupah begins."

The Tanaim and Amoraim, says the Dubno Magid, can afford to say, "Let him come and I not be there to see him," because when he does come, those great men will be immediately brought back. However, we unfortunates who are so poor in good deeds, if we are not alive in this world at the time of his arrival, if we are not there, who will bring US?

We must beseech Hashem sayng, "Ribono Shel Olam, You have given us a big kezayit of maror. We received what we deserved. Give us at least a "Shulchan Orech."

May we merit living and seeing and inheriting good and berachah in Mashiach's day and in the life of the World to Come.

Ohel Sara wishes all its readers a Shabat Shalom u' mevorach!

CANDLE LIGHTING TIME FOR SHABAT

4:59pm – NY TIME

ANNOUNCEMENT

Audio-visual shiurim of

Rabanit

Kineret Sarah Cohen

Are Now Available For Viewing At

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Instructions: Register for free and click on the "Ladies" tab at the top of the Home Page. Scroll down and look for Rabanit K. Sarah Cohen. Underneath the image for the Rabanit, click on the "**follow**" tab if you want to be notified via email or text about a shiur that has become available for viewing.

Shiur To Post Monday, January 30

Parshat Bo
Free or Free Will?

Log on and enjoy the live
lectures and be inspired.

RESPONSE

Continued

Thank you so much for taking the time to write. I am sorry to hear that there is a bit of conflict and confusion in your home. I will do my best to help you.



Being too flexible isn't good. And being too rigid isn't good, either. The Rambam (a"h) would advise to go by the Golden Mean. Every character trait excluding arrogance and anger, should be taken to the middle of the road perspective. If you're too laid-back, you can be inconsistent and irresponsible. Whereas, if you're too rigid and inflexible, you can be controlling and unbearable. The world needs both traits: Life is dynamic, and you often need a Plan B. On the other hand, if you don't have any schedule or expectations at all, chaos will reign. There are times you will have to choose between the ideal response based on a number of factors:

First of all, if you're invited to a party and the time is open when to arrive and the hostess's plans are not dependent on the attendance of certain people – and you want to come late or bow out at the last minute, that's not socially unacceptable or terribly insulting unless you're very close friends where the hostess was really counting on you to be there.

On the other hand, if you have to catch a plane, you must be within a certain window of time at the airport. You can't accuse the airlines of not being flexible if they don't wait for you. Of course, there is often the possibility of flying at the last minute (going standby), and for that you don't have to make a reservation six months in advance.

Also, some things are once-in-a-lifetime opportunities, and some recur on a regular basis. There's a special berachah we recite on the sun when for example, it's in a certain position in the sky –the same position it was in at the time of Creation.

Continued on page 10

If you have a question, email us and we will
B'ezrat Hashem publish it.

Send your question to:

ohelsara26@gmail.com

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**THE MERIT OF
RIGHTEOUS WOMEN
Rivkah Imeinu**

*"Drink...and I will also draw water for your
camels to drink" (Breishit 24:17-18).*

With these words, Rivkah Imeinu (a"n) betrothed herself to Yitzchak Avinu (a"n) and rose to become mother of two great nations.

Not for her act of giving, alone, but for her eagerness, because she chased after any opportunity to do good, seeking it out with joy and delight, with all her soul and being. And she implanted this within us as our inheritance. We only need awaken it and we will find the Rivkah within.

There are a few stories as detailed in the Torah Hakedoshah as the telling of the union of Rivkah and Yitzchak - it is told and retold three times. For in this tale lies the birth of our people and our purpose. In it lies the inner secret for which all the cosmos was created: the fusion of opposites, the paradox and beauty of life.

For this, we are here - to unite heaven and earth. And in the union of Man and Woman is found all these. And who is the matchmaker in this cosmic drama? It is the simple servant of Avraham, who speaks to the Master of the universe from the sincerity of his heart, who is obsessed with his mission and delights in its every step. It is each and any one of us.

**URGENT! PLEASE DAVEN FOR A
REUFHAI SHLEIMAH**

For
RABBI SHTEINEMEN (Shlit"a)
Ha'Rav Aharon Yehudah Leib
ben
Gittel Feigah

**REFUAH SHLEIMAH – SHIDUCHIM – CHAZARAH BE'TESHUVAH – HATZLACHAH
PLEASE DAVEN FOR**

YONAH BAT HENYA – MICHAEL BEN YONAH – RO'EE BEN RACHEL – CHAIM YEHUDAH BEN AIDEL – MAY BAT ILANA
BEN TZVI BEN ILANA – GIDON BEN ESTHER – RUCHAMAH BAT CHANAH – ESTHER BAT MAZAL – YOSEF BEN DEVORAH –
DEVORAH BAT – ESTER BAT HAMRO – YAFFA BAT RIVKA – BARUCH CHAI BEN ZOYA – BAILA CHAVA BAT SORKA – NISSAN BEN LIZA
GAVRIEL BEN TOVIYO DAVID BEN LIZA – FREIDA LEAH BAT PESHA RACHEL – RIVKAH BAT MALKAH –
YEHOSHUAH MORDECHAI BEN LEAH GITA

SHABBAT SECRETS

A Series On Shabat & Its Holiness

Leaving Challah On The Table

The Gemara in Sanhedrin (92a) states that he who does not leave bread on the table at the end of his meal, will never see a sign of blessing.

Rashi Ha'kadosh (a"h) cites the following pasuk in Sefer Melachim II as a proof: "Hashem said eat, and leave over" (Mleachim II 4:43).

In addition, the Ari Ha'kadosh said that one should leave morsels of challah from the Friday night meal on the table and eat them at the daytime meal. This is a good sign for sustenance and berachah for the upcoming week.

ANSWER TO RIDDLE

Miriam wrote it 120 times.

INTRODUCING...

A SPECIAL PROGRAM FOR LADIES

The Rabanit will now be offering INDIVIDUAL, one-on-one classes on the phone for women who wish like to learn ONE topic in depth.



The advantage of the private classes is the ability to learn the subject of your choice in a deep and detailed manner - and the opportunity to ask questions and receive undivided attention.

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4. Payment for the series is made at the commencement of your classes.
5. You are now ready to begin your enlightening journey!!

Below is the list of topics:

**SHABAT
EMUNAH & BITACHON
THE SECRET OF THE MIKVEH
SHALOM BAYIT
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ATTENTION LADIES

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Rabanit K. Sarah Cohen will be speaking on the following dates:

Date: February 03, 2017 - Friday Night

Time: 8:30pm

Place: 1401 Ocean Ave #3K - Brklyn, NY

Date: February 08, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D, Brklyn, NY

Date: February 12, 2017

Time: 8:00pm

Place: 1175 East Laurelton Parkway - Teaneck, NJ
Special Tu Be'Shevat Program

Date: February 15, 2017 / **Time:** 4:15pm

Place: 4915 10th Ave - Brklyn, NY

Boro Park Center

Date: February 22, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D, Brklyn, NY

Date: March 8, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D - Brklyn, NY

Date: March 19, 2017 / **Time:** 7:45pm

Place: 148 Copley Ave - Teaneck NJ

Date: March 22, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D, Brklyn, NY

Date: April 4, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D, Brklyn, NY

Date: April 26, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D, Brklyn, NY

Date: April 29, 2017 - Shabat

Time: 5:00pm

Place: 1364 E7th - Brklyn, NY

Date: April 30, 2017

Time: 7:45pm

Place: 1100 Trafalgar St. - Teaneck NJ

Date: May 10, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D, Brklyn, NY

Date: May 21, 2017

Time: 7:45pm

Place: 275 Taft Court, Paramus NJ

Date: May 24, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D, Brklyn, NY

Date: June 07, 2017 / **Time:** 8:15pm

Place: 902 Ocean Prkwy - #6D, Brklyn, NY

Date: June ?? - To Be Announced

Time: 7:45pm

Place: Teaneck NJ

Date: July ?? - To Be Announced

Time: 7:45pm

Place: 1288 West Laurelton Parkway
Teaneck, NJ 07666

Date: August ?? - To Be Announced

Time: 7:45pm

Place: 115 Addison Rd.
Bergenfield, NJ 07621

RESONSE

Continued

This berachah can only be said once every 28 years. If you miss that opportunity, you have to wait another 28 years. On the other hand, if you miss a lecturer who comes to your town every year, it might be disappointing, but you can go again.

Bear in mind that some events and situations are one-time affairs, like a Brit or Bar Mitzvah. If you miss it, you miss it. Life events do not conform to the easygoing nature of very flexible people. While you can be fashionably late to a dinner party and even miss a few minutes of a lecture, not showing the proper respect to people who are celebrating milestones in their lives can seem inconsiderate and disrespectful.

Another indicator of how flexible you can be are the consequences of your actions. For example, if a student turns in a paper late and the professor doesn't mind, it's no big deal. If a student doesn't turn in a necessary paper, and as a result fails the course and then doesn't earn a degree, that's a big deal.

A friend of mine once disputed a parking ticket at the municipality when a woman came in with about 10 unpaid parking tickets. She was now negotiating how to pay them. Her easygoing nature both about where to park and disregarding the tickets led to a significant loss of time and money. But to her, that didn't seem to be an issue.

The consequences of being easygoing about something is a good measure of how flexible you can be about it. Also, you need to bear in mind that what for one person may be dire, for another is no big deal.

Life has it that that we are so overscheduled and obligated to so many people (family, friends, bosses, colleagues, community) that there seems to be no end to what we "have" to do. Yet many people don't see invitations or requests as obligations and may have a smaller social circle to whom they feel obliged.

This is a major area of conflict regarding flexibility. Do we have to go to this wedding, contribute to this charity, buy this gift, this list goes on. Here, I would suggest making a list with four columns:



The things you agree you are both obligated to do; the things you agree you are not obligated to do; the things one of you feels you should do; and the things the other one feels you should do. With the first two, there is no conflict. With the other two, you need to negotiate and compromise. It doesn't have to be all or nothing.

Don't forget that our actions or inactions affect other people. It's very well to be cavalier about your own time, but when these decisions affect others, then you can't be so relaxed on their account. The more people affected by your schedule, the less you can be blasé about it.

A doctor can't keep his patients waiting and a teacher can't be late for class. But if you're going on a trip with your family or meeting a group of friends already at the park, you don't have to leave at an exact time. It's OK to tell people that your husband finds it hard to commit to social obligations, in which case they can expect a last-minute answer from you or that you both come at different times, if at all.

The most important point to remember is that the relationship with your husband and your children is your most precious consideration. Though you might prefer them to be more structured while they ask you to be more flexible, these individuals always come first. You respect each other's differences. It's likely that Hashem put you together so that you would learn from each other and reach that middle ground together.

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