

Week of 17 Tevet, 5777 - January 15, 2017

Ohel Sara Newsletter

PARSHAT SHEMOT

By: Rabanit K. Sarah Cohen

PARSHAT SHEMOT

"If nominated I shall not accept, if elected I shall not serve."

These are the words of Civil War general George Tecumseh Sherman. They ring clear in American history as a tribute to a man's obstinate unwillingness to commit to further service to a shattered country.

It seems that Moshe Rabeinu (a"h) responds in almost the same manner, not to a nominating committee but to Hashem. When he is approached by Hashem to speak to Paroh, he defers.

First he ponders, "Who am I to go to Paroh?" (Shemot 3:11). After Hashem urges him, Moshe Rabeinu tries a different tactic. "I am not a man of words... for I am a man heavy of mouth and speech" (Shemot 4:10).

Again Hashem refutes his justification and rebukes Moshe that, after all, "who makes a mouth for man if not the Almighty?" And once again He urges Moshe to go to Paroh, assuring him that "I will be with your mouth and teach you what to say" (Shemot 4:12).

Finally, when Hashem assures Moshe that it is His hand that will guide him, His words that will be spoken and His spirit that will inspire him, Moshe Rabeinu still does not accept. He has one final seemingly lame pretext: "Send the one who You are accustomed to send" (Shemot 4:13).

The scenario is almost incomprehensible. After every one of Moshe Rabeinu's protestations are well refuted by Hashem, how did he have the audacity to petition Hashem to

send someone else? The answer can be explained with a story.

Rabbi Chaim Follman, asked his Rosh Yeshivah, Rabbi Yaakov Kamenetzky (a"h), to officiate at the wedding of his daughter. Reb Yaakov checked his appointment calendar and shook his head slowly.

"Unfortunately I have a prior commitment and cannot fulfill your request." He wished Reb Chaim and his daughter a heartfelt mazal tov, showered them with berachot, and added that if his schedule would allow he would gladly join them at the wedding.

On the day of the wedding, Rav Yaakov was informed that his original appointment was cancelled. Immediately, he made plans to attend the wedding. Assuming he would come after the ceremony, he arrived at the hall long after the time that the invitation had announced that the ceremony would commence.



Upon entering the wedding hall, Rav Yaakov realized that for one reason or another, the chupah had not yet begun. Quickly, Rav Yaakov went downstairs and waited, almost in hiding, near the coat room for nearly 40 minutes until after the ceremony was completed.

A few students who noticed the Rosh Yeshivah huddled in a corner reciting Tehillim could not imagine why he was not upstairs and participating in the chupah. They, however, did not approach him until after the ceremony. Reb Yaakov explained his actions.

PARSHAT SHEMOT

Continued

"Surely Reb Chaim had made arrangements for a different Mesader Kidushin. Had he known that I was here, he would be in a terrible bind. After all, I was his first choice and I am much older than his second choice. Reb Chaim would be put in the uncomfortable position of asking someone to defer his honor for me. Then Reb Chaim would have to placate that rabbi with a different honor, thus displacing someone else. I felt the best thing to do was stay in a corner until the entire ceremony had ended, sparing everybody from the embarrassment of even the slightest demotion."

Moshe Rabeinu's older brother Aharon had been the navi of the Jewish nation, guiding them, encouraging them, and supporting them decades before Moshe Rabeinu was asked by Hashem to go to Paroh. When Moshe was finally convinced by Hashem that he was worthy of the designated mission and that his speech impediment was not an inhibiting factor, there was one more issue that Moshe Rabeinu had to deal with.

That factor was not in Hashem's control. It was a very mortal factor - his brother Aharon's feelings. Under no circumstance, even if every other qualification were met, would Moshe Rabeinu accept a position that might, in some way, slight his brother Aharon.

Only after Moshe was assured of Aharon's overwhelming moral support and willingness to forego his commission did he accept the great task. Sanctity of mission and divinity of assignment end somewhere very sacred: at the tip of someone else's heart.

A CUTE STORY

A man suffered a serious heart attack while shopping in a store. The store clerks called 911 and the paramedics rushed him to the nearest hospital where he had emergency open heart bypass surgery.

He awakened from the surgery to find himself in the care of nuns at the Catholic Hospital he was taken to.

A nun was seated next to his bed holding a clip board loaded with several forms, and a pen. She asked, "How are you doing after your surgery?"

The man smiled and said, "Not bad given the circumstance."

"How do you plan to pay for this treatment. Do you have health insurance?" she asked.

He replied in a raspy voice, "No health insurance."

The nun asked, "Do you have money in the bank?"

He replied, "No money in the bank."

"Do you have a relative who could help you with the payments?" asked the irritated nun.

He said, "I only have a spinster sister and she is a nun."

The nun became agitated and announced loudly, "Nuns are not Spinsters! Nuns are married to god."

The patient replied, "Perfect. Send the bill to my brother-in-law."

HALACHAH CORNER

QUESTION: When is it appropriate and inappropriate to report bad tidings?

ANSWER: In Sefer Mishlei, Shelomo Hamelech (a"h) teaches, "U'motzi dibah hu chesil - one who divulges negative information is a fool."

Chachamim infer from this pasuk that it is improper to go out of one's way to unnecessarily report bad tidings. Therefore, for example, when a person passes away, it is sometimes advisable to withhold this information from an elderly relative, rather than forcing that relative into a state of aveilut. Needless to say, these decisions should be made very delicately and after consultation with a competent halachic authority.

Rabeinu Yonah (a"h) in his Sefer Ha'chasadim imposes a significant restriction on this halachah. He states that it applies only when there is no benefit yielded by reporting the bad tidings. When, however, relaying the information serves a beneficial purpose, one must certainly report the news. The Sefer Ha'chasadim cites the example of Avraham Avinu (a"h), who was informed that his nephew Lot, was taken into captivity (Bereishit 14:13).

Relaying this information was necessary so that Avraham could go rescue Lot, and it was therefore appropriate under the circumstances.

Similarly, the Gemara on several occasions tells of Rabanim who were informed of someone who had fallen ill, so that they could visit the patient and lift his spirits. Therefore, it is certainly appropriate to inform a Rav of somebody who is ill so he could go visit, and to convey the information to friends and relatives so they could visit the patient or offer assistance.

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QUOTABLE QUOTES

** "No evidence will convince you of the truth you do not want." **

** "Lift your face to the sunshine and you will not see the shadow." **

RIDDLE?



I am four letters long and can be seen in the sky. I am the ocean and I am the sea. Can you guess me?

What Am I?

(Answer on Page 8)

WEEKLY QUESTION

Dear Rebetzin Cohen,

A few months ago, I was laid off from work. I wasn't upset because I wasn't happy there. I'm starting to become discouraged since I was looking forward to using my severance pay for some things I'd been wanting to do, as well as paying off some debt. I also looked forward to starting a new chapter in my life and finding a job I really enjoyed and was good at.

As the months have gone by however, I've become discouraged and despondent. I've had to use my severance pay just to make ends meet, since my Social Security payments haven't been enough. And as I've faced rejection after rejection, I see that I'm going to have to end up taking the same kind of boring job (if I'm lucky), and I won't be able to realize the opportunity I thought this was. What should I do?

Response on page 11

DADDY'S POEM

Her hair was in a ponytail,
Her favorite dress tied with a bow.
Today was Daddy's Day at school,
And she couldn't wait to go.

But her mommy tried to tell her,
That she probably should stay home
The kids in her class might not understand,
If she went to school alone.

But she was not afraid;
She knew just what to say.
What to tell her classmates
Of why he wasn't there today.

But still her mother worried,
For her to face this day alone.
And that was why, once again,
She tried to keep her daughter home.

But the little girl went to school,
Eager to tell them all.
About a dad she never sees,
A dad who never calls.

There were daddies along the wall in
Back, for everyone to meet.
Children squirming impatiently,
Anxious in their seat.

One by one the teacher called
On a student from the class.
To introduce their daddy,
As seconds slowly passed.



At last the teacher called her name,
Every child turned to stare.
Each of them was searching,
For a man who wasn't there.

"Where's her daddy?"
She heard a boy call out.
"She probably doesn't have one,"
Another student dared to shout.

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HALACHAH CORNER

Continued

Likewise, the Torah Hakedoshah informs us that Yosef Ha'tzadik (a"h) was informed of his father's grave illness. We know from a number of sources that there is immense value for a parent to speak to his children before his death. Indeed, the chachamim teach that Yaakov Avinu (a"h) specifically prayed to Hashem that he should fall ill before his death, so he would have advanced warning of his imminent passing and would thus be able to speak to his children before his death.

A number of sefarim including Ma'avar Yaok and Nit'eh Gavriel emphasize the importance of family members being at the side of their loved one when he or she passes away. Therefore, when a person falls dangerously ill, the family members must be notified so that they can be by their loved one's side during his final moments.

THIS WEEK IN JEWISH HISTORY **17, 18 TEVET**

YAHRTZEIT OF DUBNA MAGID (a"h)

Tevet 17 is the yahrtzeit of Rabbi Yaakov Wolf Krantz (1740-1804), the Magid of Dubna, particularly known for the parables he employed in his sermons and writings.

HUNA KILLED

The Exilarch ("Reish Galuta") of Babylonian Jewry, Huna Mori bar Mar Zutra, was executed in Pumpadita by order of the Persian emperor on the 18th of Tevet of the year 4229 from creation. Also killed on that day was Rav Mesharshia bar Pekod (the third Jewish leader who was arrested with them, Rav Ameimar bar Mar Yenuka, was executed two months later).

YAHRTZEIT OF BNEI YISASCHAR (a"h)

The 18th of Tevet is the yahrtzeit of Rabbi Tzvi Elimelech Shapiro of Dynov, author of the Chasidic work *B'nei Yissachar*.

THOUGHT OF THE DAY

If you would consider how much Hashem does for you each and every day and every moment of each day - then you would find it difficult to complain.

(Anonymous)

MONSIEUR

"I was born in 1934 in the village of Vizhnitz, Romania. When I was a small boy, my parents immigrated to Antwerp, Belgium. Belgium had a large Jewish community – some 50,000 Jews lived in Antwerp at that time and they hoped to have a better life there.

Unfortunately, our stay did not last long. In 1940, the Germans invaded Belgium and immediately began deporting and killing Jews. So everybody started running. We ran across the border to France. I was only six years old at the time, but I was old enough to realize that we were fleeing for our lives.

We made our way to Marseilles where my grandmother, that is, my mother's mother and also my mother's sister lived. A group of Lubavitcher Chasidim lived there, and we were welcomed warmly. But the problem was there was nothing for us there. By nothing, I mean that with the war going on there was not enough food, and also not enough adequate shelter to handle the influx of all the refugees. We moved from house to house, from place to place. A few months later the Nazis invaded Paris, and the situation got even worse.

In the midst of all this chaos and upheaval, my family was forced to split up. Only after the war did I get to see them again. Meanwhile, I was sent to an orphanage in Marseilles. The orphanage housed some forty or maybe fifty children, many of them as young as three and four years old. Some of them knew that their parents had been killed; others didn't know what became of their mother or father. Often, you would hear children crying, calling out for their parents who were not there to answer.

As the days wore on, the situation grew more and more desperate, and food became more and more scarce. Many a day we went hungry. And then, in the beginning of the summer of 1941, a man came to the rescue. We did not know his name; we just called him "Monsieur," which is French for "Mister." Everyday Monsieur arrived with bags of bread – the long French baguettes – and tuna or sardines, sometimes potatoes too. He would stay until every child had eaten.

Some of the kids were so despondent, they didn't want to eat. Those children, he used to take on his lap, tell them a story, sing to them, and feed them by hand. He made sure everybody was fed. With some of the kids, he'd sit next to them on the floor and cajole them to eat, even feeding them with a spoon, if need be. He was like a father to these sad little children.

He knew every child by name, even though we didn't know his. We loved him and looked forward to his coming. I remember there was a kid who was jealous. He also wanted to sit on Monsieur's lap and hear songs and stories. So he pretended not to eat, in order to get his attention.

Monsieur came back day after day for several weeks. And I would say that many of the children who lived in the orphanage at that time owe their lives to him. If not for him, I, for one, wouldn't be here.

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ANNOUNCEMENT

Audio-visual shiurim of

Rabanit
Kíneret Sarah Cohen

Are Now Available For Viewing At

www.torahanytime.com



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 16

Parshat Shemot
Influences

Log on and enjoy the live
lectures and be inspired.

DADDY'S POEM

Continued

And from somewhere near the back,
She heard a daddy say,
"Looks like another deadbeat dad,
Too busy to waste his day."



The words did not offend her,
As she smiled up at her Mom.
And looked back at her teacher,
Who told her to go on.

And with hands behind her back,
Slowly she began to speak.
And out from the mouth of a child,
Came words incredibly unique.

"My Daddy couldn't be here,
Because he lives so far away.
But I know he wishes he could be,
Since this is such a special day.

"And though you cannot meet him,
I wanted you to know
All about my daddy,
And how much he loves me so.

"He loved to tell me stories,
He taught me to ride my bike;
He surprised me with pink roses,
And taught me to fly a kite.

"We used to share fudge sundaes,
And ice cream in a cone.
And though you cannot see him,
I'm not standing here alone.

'Cause my daddy's always with me,
Even though we are apart;
I know because he told me,
He'll forever be in my heart"

With that, her little hand reached up,
And lay across her chest.
Feeling her own heartbeat,
Beneath her favorite dress.

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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

There is an "outer" Torah - a story of men and women, of wars and wonders. There is also an "inner" Torah, in which each word uncovers fathomless wisdom, beauty and light. From the outside, the women of the Torah appear to play only a supportive role in a drama dominated by men. From the inside however emerges a story of men influenced by potent women and nurtured with feminine values. A story that reveals the inner quality of womanhood that transcends the minds of men. The inner light of womanhood is of an essence-quality, of a place the mind cannot touch.

This is the secret of Shelomo Ha'melech's words, "A woman of valor is the crown of her husband." As a crown is above the head and beyond it, so the inner light of womanhood is of an essence-quality, of a place the mind cannot touch.

Chavah

"Then Adam called his wife Chavah, for she was the mother of all life." (Breishit 3:20)

She was the other side of the image of Hashem. Hashem is not just a boundless light, beyond all things. Hashem is here now, within all things, giving them life, being whatever they are being. In her source above, she is "the Shechinah" - the Divine Presence That Dwells Within. This is what drove the earthly Chavah to eat from the Etz Ha'daat: this yearning to be within, to experience the taste of life, to be immersed in it. With this she transgressed. She carried herself from the realm of the Divine into a world where all that is real is the here and now, where there is no vantage point from which to discern good from evil, no light to discern the fruit from its husk. And she took with herself the Shechinah and imprisoned Her as well, so that havoc ensued throughout the cosmos.

Continued on page 10

REFUAH SHLEIMAH – SHIDUCHIM – CHAZARAH BE'TESHUVAH – HATZLACHAH

PLEASE DAVEN FOR

YESHAYA DOV YEHUDA BEN SHOSHANA – ALEXANDER ZISHE BEN ALIZA – TZIVIYA BAT RACHEL – CHAIM YEHUDAH BEN AIDEL – AVNER BEN MIRIAM – MOSHE BEN CHANAH – CHANA NESSYA BAT MIRIAM – AVNER CHAIM BEN DEVORA – YISROEL YOSEF BEN LEAH – ILANA BAT LORA LARISA – 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 & It's Holiness

Why Eat Lokshen (Noodle Kugel) & Chick Beans/Lima Beans?

The Imrei Pinchas writes that there's an old tradition that eating noodles is a good sign for earning a livelihood. The Gemara of Pesachim (118a) states: "Earning a livelihood is *kashin* (difficult)." The word, "Lukshen," sound like the words, "Lo Kashin," which means, *not difficult*.

By eating Lukshen we daven to Hashem that He should provide us with an easy parnasah. In addition, the word "loksch (לקש)," is Rashei Tevot for the words, "Lichvod Shabat Kodesh - לַחְוֹד שַׁבָּת קֹדֶשׁ שבת קודש.

Lukshen also exemplifies unity, because the noodles stick together - and the peaceful atmosphere of Shabat similarly promotes unity.

In a sefer titled, "Siach Zekenim" it states that it is a widespread custom to add chickpeas or lima beans to the soup on Friday night. Pease and beans denote mourning: thus we are reminded that Moshe Rabeinu's died on Shabat (according to the Pri Megadim (a"h). The Lisker Rav (a"h) said that eating chip keas on Friday night is a good sign that one will not leave this world without having done teshuvah.

The Bnei Yisaschar cites the Midrash as the source for eating chick peas or lima beans in honor of Shabat. The Midrash explains that Yaakov Avinu gave Esav lentil stew because lentils, like peas, symbolize mourning. For just as lentils do not have a mouth (opening), so too, a mourner's mouth is closed; he is not allowed to speak and exchange greetings with people. But peas and lentils also make a person feel happy - for after eating a dish of peas or lentils you are content and satisfied. Although Yaakov expressed his sadness of Avraham's death through the lentils, it also signified joy because he obtained the bechorah.

One Friday night, the chick peas were missing from the meal of the tzadik, the Sanzer Rav (a"h). Unwilling to forgo the traditional dish, the Rav requested that chick peas should be brought over from the neighbors.

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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.

HOW THE PROGRAM WORKS:

1. Choose a topic from the list below
2. Call our office and schedule your appointment for the time and day that best suits you
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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
TEFILAH
WOMEN IN JEWISH HISTORY
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ANSWER TO RIDDLE

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ATTENTION LADIES

Call us to host a learning group in your community.

(347) 430-5700

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

Date: January 15, 2017

Time: 8:15pm

Place: 1288 West Laurelton Parkway
Teaneck, NJ 07666

Date: January 25, 2017

Time: 2:30pm

Place: Raleigh Hotel
680 Hyden Rd, South Fallsburg NY

Date: January 25, 2017 / **Time:** 8:15pm

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

Date: January 29, 2017

Time: 6:00pm

Place: 4915 10th Ave - Brklyn, NY
Boro Park Center

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

DADDY'S POEM

Continued

And there in the crowd of dads,
Her mother stood in tears.
Proudly watching her daughter,
Who was wise beyond her years.

For her daughter stood up for the love
Of a man not in her life.
Doing what was best for her,
Doing what was a right.

And when she dropped her hand back down
Staring straight into the crowd.
She finished with a voice so soft,
But its message clear and loud.

"I love my daddy very much,
he's my shining star.
And if he could, he'd be here,
But heaven's just too far.

"You see he is an American Soldier
And he died just this past year,
When a roadside bomb hit his convoy
And taught Americans to fear.

"But sometimes when I close my eyes,
it's like he never went away."
And then she closed her eyes,
And saw him there that day.

And to her mother's amazement,
She witnessed with surprise,
A room full of daddies and children,
All starting to close their eyes.



Who knows what they saw before them;
Who knows what they felt inside.
Perhaps for merely a second,
They saw him at her side.

"I know you're with me Daddy,"
To the silence she called out.
And what happened next made believers,
Of those once filled with doubt.

No one in that room could explain it,
For each of their eyes had been closed.
But there on the desk beside her,
Was a fragrant long-stemmed rose.



And a child was blessed, if only for a moment
By the love of her shining star.
And given the gift of believing,
That heaven is never too far.

There are unfortunately many children who are
experiencing the thing this little girl did.

We have to thank our American servicemen
and the Israeli souldiers as well as their families
for the sacrifice they are making to keep our
country safe.

The ULTIMATE sacrifice is being left behind.
Let's not forget them.

THE MERIT OF RIGHTEOUS WOMEN

Continued

But the desire behind her transgression was
the urge of the Shechinah to permeate all.
And in the end, she will succeed and life
within will also be G-dly. As long as the
drama of this universe remains incomplete,
the Shechinah is silent, she does not sing.

We see the world She vitalizes, but we do
not hear her voice within it. In all people's
minds, She plays a secondary role - for her
husband conquers and subdues, while she,
they say, only provides life and nurture. Such
is the mindset of an immature world. There is
a time-yet-to-come, when the secret of the
Inner Light will be revealed. Then the Mother
of Life will sing loud without bound.

RESPONSE

Continued

Thank you for taking the time to write. It's nice to see you have an optimistic attitude. Why do I say, "optimistic?" Because to be disappointed, you had to be optimistic to begin with. You saw this change of fortune as an opportunity and looked forward to what you could do with it professionally, personally and financially. That's a tremendous quality. I can tell you that most people don't face unemployment as an opportunity with potential for growth.

I can understand the decline of enthusiasm as time has gone on. I'm sure that you utilized the time when you were unemployed, wisely. Maybe you relaxed a bit, reconnected with old friends and explored possibilities that had lain dormant in your mind. Those are achievements that you shouldn't dismiss.

Chachamim in the Gemara of Pesachim inform us that making a living is as difficult as the splitting of the sea. Why? Because only Hashem can do such a feat. Hashem is the One who decides how much you'll earn and how much you'll need to spend. He also gives you your job assignment not only based on what you can do and what you'd like to do, but where He needs you in His Organization. We have such an influence on our work environment that we are sent to where we do the most good.



We don't always know why we've been given a particular talent or gift and how exactly we're meant to benefit others. But there's a Divine plan guiding our lives, even if we can't see it now. Rejection is merely a Divine GPS to put us back on course.

I would suggest the following: since you already look at change as opportunity, look for the opportunities in your daily life and your new job when you get it, to actualize yourself and contribute to your environment.

Also, look at the positive things that came about from losing your job and be thankful you are no longer in a place that makes you unhappy. Each day is a new opportunity to capitalize on the good fortune of your new situation.



If your resources are running low, take whatever job you can get, with the knowledge that you can keep looking even after you've started the job. Something better may come along a little further down the road. Remember where the source of your income is ultimately coming from. Daven for what you need and have faith that you'll get the best circumstances for you.

You show optimism and bravery and those are tremendous character traits. Give yourself credit and look at the other ways this experience has been character-building. We all deserve recognition for our efforts and achievements. You're allowed to pamper yourself in small ways, and remind yourself that you are of value with or without a paycheck. Let me know when you find a job which I hope will be be'karov.

SHABBAT SECRETS

Continued

He then explained the significance of eating chick peas Friday night.

"All the different parts of the soup come together to represent Hashem's name. The round chick peas are shaped like the letter "yud," which is the first letter of Hashem's name. The circular plate suggests the letter, "Hei." The long noodles hint at the letter, "Vav." And the ring formed by the soup looks like the second "Hei," in Hashem's name."

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.

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

CANDLE LIGHTING TIME FOR SHABAT

4:42pm – NY TIME

MONSIEUR

Continued

Eventually the war ended, and I was reunited with my family. We left Europe and began our lives anew. In 1957, I came to live in New York, and that's when my uncle suggested that I meet the Lubavitcher Rebbe.

Of course I agreed and scheduled a time for an audience with the Rebbe's secretary. At the appointed date, I came to the Chabad Headquarters at 770 Eastern Parkway and sat down to wait. I read some Psalms and watched the parade of men and women from all walks of life who had come to see the Rebbe. Finally, I was told it was my turn, and I walked into the Rebbe's office.

He was smiling, and immediately greeted me: "Dos iz Dovidale! – It's Dovidale!"

I thought, "How does he know my name?" And then I nearly fainted. I was looking at Monsieur. The Rebbe was Monsieur! And he had recognized me before I had recognized him. It was unbelievable.

Later on I learned how he came to be in Marseilles. He and the Rebetzin Chaya Mushka were trying to escape Nazi Europe. In order to arrange the necessary documents, he was travelling back and forth between Nice and Marseilles. He must have found out about the orphanage and the plight of us poor children, and he came to our rescue.

I heard that after the Rebbe's passing, a notebook with his handwriting was discovered. These notes covered every aspect of Torah and delved into Jewish philosophy, Kabbalah and the Talmud. Incredibly, many of these notes were written at the very time when the Rebbe was in France, at the beginning of the war. It'd mind-boggling to me that even amid all that chaos, he remained devoted to Torah study.

But what is even more remarkable to me is that a scholar of such magnitude would – at the same time – busy himself with delivering bags of food and personally feeding small orphans. He never forgot that saving lives is of primary concern. And I shall forever be grateful that he saved mine and because of him, I, thank G-d, have many children, grandchildren and great-grandchildren.

Rabbi Dovid Aaron Neuman lives with his family in the Williamsburg section of Brooklyn. He was interviewed in his home in November of 2013....."

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