

Parshat Terumah

By: Rabanit
K. Sarah Cohen

PARSHAT TERUMAH

There is a common denominator among three prominent vessels that are conspicuously placed in the Mishkan:

The Aron Kodesh that contains the holy Luchot known as The Aseret Hadibrot; the Mizbeach Ha'Zahav, the Golden Altar of Incense; and the Shulchan all have one aspect in common. They each are adorned with a "zair zahav" a gold crown that surrounds each vessel.

The Jews are first told to make an Ark. "You shall cover it with pure gold, from within, and from without shall you cover it, and you shall make on it a gold crown all around" (Shemot: 25 11).

When they are told to build a golden altar for the incense offering, they are also commanded to make a crown around it. In reference to that altar, the Torah Hakedoshah commands: "You shall cover it with pure gold, its roof and its walls all around, and its horns, and you shall make for it a gold crown, all around (Shemot 30:3).

But when they are commanded to make the Shulchan that holds the Lechem Hapanim, the showbread, the order to make a crown takes on a different meaning. The Torah calls it more than a crown; it is called a guard.

"You shall make a table of acacia wood, two cubits its length, a cubit its width, and a cubit and a half its height. You shall cover it with pure gold, and you shall make for it a gold crown all around."

The Torah reiterates the command to make a crown, but this time it uses a word that personifies the function of the crown "umisgarto saviv." "You shall make for it a border of a handbreadth all around, and you shall make a gold crown to guard it all around" (Shemot 25:25). The crown is more than an ornament for the Shulchan; it is a border that embodies the Table.

Why is the crown designated for the Shulchan different than the crown that adorns both the ark and the altar? Why does the Shulchan need a crown to serve as border, a guard, a misgeret, more than the other vessels? The answer can be explained with a story.

Reb Dovid of Lelov (a"h), a student of the Chozeh Mi'Lublin (a"h), once came to Zelin to visit his friend Rabbi Dovid of Zelin. Hearing that the Lelover Rebbe was visiting him, the Zeliner Rebbe beseeched his wife to bake something special. Alas, the poverty of the couple was dire, and the poor Rebbitzin only had some flour and oil, which she made into biscuits.

Upon his first bite, the Rebbe exclaimed in earnest, "These cakes are truly exceptional!"

PARSHA

HALACHA

STORY

Q&A

SHIURIM

JOKE

RIDDLE

QUOTES

DAVEN FOR

REFUAH SHLEIMAH
&
HATZLACHAH

Yonah bat Henya
Michael ben Yonah
Ro'ee ben Rachel
May bat Ilana
Ben Tzvi ben Ilana
Gidon ben Esther
Ruchamah bat Chanah
Esther bat Mazal
Yosef ben Devorah
Yaffa bat Rivka
Baruch Chai ben Zoya
Rivkah bat Malkah
Nissan ben Liza
Gavriel ben Toviyo
David ben Liza

Baila Chava
bat
Sorka

Freida Leah
bat
Pesha Rachel

Yehoshuah Mordechai
ben
Leah Gita

Chaim Yehudah
ben
Aidel

Knowing the source, the Rebbitzen dismissed the compliments of the bland and meager cakes as an appreciation of the effort. Weeks later, the Lelover Rebetzen met the Rebetzen of Zelin.

"You must tell me how you made those biscuits that you served my husband. I have never heard him get excited about food before, yet he did not stop praising the biscuits he ate in your home!"

The Zeliner Rebetzen answered meekly. "There was no recipe. When I heard that the Tzadik of Lelov was coming I realized that I had nothing to serve. Hashem knows that had I the means I would have made him a feast. But, alas, I could not. So I asked him to bestow His great goodness and the flavor of Gan Eden in the biscuits!"

"Your prayers were answered," said the Lelover Rebetzen. "He said that they had the taste of Gan Eden!"

The Torah tells us that the Ark, which represents the Torah, should have a crown. When one learns Torah, he creates a crown that surrounds the Ark. The Altar, which represents service of Hashem, has a crown, too.

Those who serve Hashem properly merit a crown. It is the crown of avodah. But when it comes to the table, when it comes to the world of bread and butter, the mundane matters of life, the crown serves a different purpose. The crown of majesty turns a table into a Holy Shulchan! It guards it, surrounds it and ensconces it with an aura of spirituality that converts a simple, mundane meal into a holy feast.

That crown is more than an adornment. The Torah calls it a misgeret, a guard, which turns our food from the ordinary into morsels flavored and seasoned by Hashem.

HALACHAH CORNER

QUESTION: Is it permissible for a minor or a Non-Jew to immerse our utensils in the mikveh?

ANSWER: According to all halachic authorities, an adult may allow a Jewish minor who has reached the age of Torah education (seven or eight years of age) to immerse a utensil under the adult's supervision. In such a case, the minor may even recite the berachah before the immersion.

If, however, a minor claims to have immersed a utensil without adult supervision, then, according to the Ben Ish Chai (a"h), the child is not trusted and the utensil still requires immersion.

Rav Ovadyah Yosef (a"h) however, distinguishes in this regard between metal and glass utensils. With regard to metal utensils, which require immersion on the level of Torah obligation, one should not trust a minor who claims he immersed it.

Glass utensils, however, require immersion only by force of Rabbinic enactment and one may therefore trust the child's claim and the utensil need not be immersed before use.

As for non-Jews, one should preferably not allow them to immerse his utensil on his behalf, because he would thereby forfeit the recitation of the berachah. One cannot recite the berachah over the immersion if a gentile immerses the utensil.

Therefore, in order not to forfeit the opportunity to recite the berachah, one should preferably immerse the utensil oneself. However, if a gentile did immerse one's new utensil in a Mikveh in front of the Jew, and even if the utensil fell into the Mikveh by itself, the immersion is effective and the utensil may then be used without an additional immersion.



KEYS TO SUCCESS

Yosef had a deadline to meet. He left home early enough to beat traffic and be the first at work, hoping to take advantage of the early morning calm to complete his project. But now, standing in front of the office building, he feared his planning and diligence had been for naught; the entrance was locked.

As he stood there in the street wondering what to do, Freddy, the janitor, arrived to unlock the doors. "Am I glad to see you," Yosef exclaimed.

The custodian removed a giant key ring from his belt and began to search for the right key. Struggling not to appear impatient, Yosef made a feeble attempt at small talk. "That's an awful lot of keys for one man to carry around."

The custodian smiled and said, "it shows you how important how I am, and just how much the boss depends on me."

This glimpse at the janitor's image of himself as indispensable to his employer made Yosef stifle a smile. He did a mental tally of the managers, supervisors and skilled employees who really drove the company and added to the bottom line. The boss depended on all of them much more than he did on the man with the keys!

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BRIGHTEN YOUR CORNER

We cannot all be famous or be listed in "Who's Who,,
But every person, great or small,
has important work to do.

For seldom do we realize the importance of small deeds
Or to what degree of greatness
Unnoticed kindness leads.

For it's not the big celebrity in a world of fame and praise,
But it's doing unpretentiously
In an undistinguished way.

The work that Hashem assigned to us, unimportant as it seems,
That makes our task outstanding,
And brings reality to dreams.

So do not sit and idly wish for wider or new dimensions
Because know that you are already putting into practice,
Your many good intentions.

QUOTES

** "Freedom is not procured by a full enjoyment of what is desired, but by controlling the desire." **

** "Our life is frittered away by detail...simplify, simplify."

** "People say "I want peace." If you remove I (ego), and your want (desire), you are left with peace." **

ABOUT THE GEMARA

"Rebbe, my court date is tomorrow. I need some advice about what to say."

Nachshon had a legal issue and turned to his brilliant Rosh Yeshiva, Rav Hirsch for advice.

After hearing the problem and analyzing for a few minutes, Rav Hirsch told Nachshon exactly how things would develop during the hearing.

"Look, your case is very similar to a case that is discussed in the Gemara. You say "x" and the judge will say "y." Then you will say "w" and he will say "z." And then you will finish off with your next point and he will concede that you are indeed correct."

Nachshon went to court confidently the next day. When he arrived back at the yeshiva, Rav Hirsch saw him in the hall and hurried over excitedly. "How did it go? How did things turn out?" He asked eagerly.

"I lost the case," Nachshon said dejectedly.

"Why? Did you say exactly what I told you to say?"



"Yes. I said "x" and he said "y." Then just like you told me, I said "w" and he said "z" - just like you said he would."

"So what happened after that?" asked the Rosh Yeshiva.

"I finished off exactly the way you told me I should."

"Nu, so why did you lose the case?" wondered Rav Hirsch.

Nachshon groaned, "Because the judge never learned Gemara!"

KEYS TO SUCCESS

Continued

Many people assess their own value based on externals, which, of course, do not really add inherent value to an individual. I am reminded about an important meeting that took place between two major corporations for the purpose of discussing a proposed, major joint venture. Before the scheduled time, representatives from each of the companies arrived at the conference room carrying laptops, cell phones, beepers, files and Blackberry devices.

They began to set up their devices on the conference table. Some wore very expensive suits; some also sported status time pieces and accessories. At the exact moment that the meeting was scheduled to begin, the two principals of the corporation walked in almost simultaneously.

They were simply and neatly dressed and carried nothing into the meeting except themselves. They did not need any externals to prove their importance. Without their presence, knowledge and power, the meeting would not go on.

Do not bother gathering external props to impress others. Do not strive to be the man with the key ring. It only takes a minute to get yourself together. If you feel your potential, you can probably get "in" even though you do not hold the keys.

THE PIT

A man fell into a pit and could not get himself out. A subjective person came along and said, "I feel for you down there." An objective person walked by and said, "It's logical that someone would fall down there." A mathematician calculated how deep the pit was. A news reporter wanted the exclusive story on the pit.

A self-pitying person said, "You haven't seen anything until you've seen my pit." A fire-and-brimstone preacher said, "You deserve your pit." A scientist observed and said, "The pit is just in your mind." A psychologist noted, "Your mother and father are to blame for your being in that pit."

A self-esteem therapist said, "Believe in yourself and you can get out of that pit." An optimist said, "Things could be worse." A pessimist claimed, "Things will get worse."

Hashem, seeing the man sad and dejected, took him by the hand and lifted him out of the pit.

RIDDLE

I have no beginning, end or middle?

WHAT AM I?

Answer on page 9



JOKE

A man in his 60s, called his son in New York one November day saying, "I hate to tell you, but your mother and I are getting a divorce. I want to live out the rest of my years in peace. I'm telling you now, so you and your sister shouldn't go into shock later when I move out."

He hangs up and the son immediately calls his sister in the Hamptons and tells her the news. The sister says, "I'll handle this."

She calls her father saying, "Dad, don't do ANYTHING till we get there! We'll be there Wednesday night."

The father replies, "All right."

He hangs up the phone and hollers to his wife, "Okay, they're coming for Thanksgiving. Now, what are we going to tell them for Chanukah?"

THOUGHT OF THE DAY

The Sefer Chasidim tells us to be careful not to cause anguish to another. Whoever causes anguish will be punished by heaven, as it states, "For Hashem will bring in judgment every deed for every hidden thing" (Kohélet 12:14). The Gemara of Chagigah tells us that this refers to someone who kills an insect in front of another and the latter finds it repulsive. Therefore, all who fear Hashem should be careful to immediately forgive those who do anything which they find repulsive so that those who do it, are not considered as sinning of those who are revolted.

(Sefer Chasidim: Siman 44)

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(347) 430-5700

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

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

Place: 1288 West Laurelton Parkway
Teaneck, NJ 07666

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: 148 Copley Ave - Teaneck NJ

Date: August ?? – To Be Announced

Time: 7:45pm

Place: 115 Addison Rd.
Bergenfield, NJ 07621

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
3. Depending on the topic you choose, an email with any materials you require for the lectures will be sent to you so you can follow along as you learn together with the Rabanit.
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
THE PARSHAH IN DEPTH
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second cycle

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Shiur To Post Thursday, Feb 23

"Chodesh Adar"
Can we ever be happy?

Log on and enjoy the live lectures and be inspired.

THIS WEEK IN JEWISH HISTORY

3 ADAR

2nd BET HAMIKDASH COMPLETED (349 BCE)

The joyous dedication of the second Bet Hamikdash on the site of the 1st Bet Mikdash in Yerushalayim, was celebrated on the 3rd of Adar of the year 3412 from creation (349 BCE), after four years of work.

The First Bet Mikdash, built by Shelomoh Ha'melech in 833 BCE, was destroyed by the Babylonians in 423 BCE. At that time, Yirmiyah Ha'navi prophesied: "Thus says G-d: After seventy years for Babylon will I visit you... and return you to this place."

In 371 the Persian emperor Cyrus permitted the Jews to return to Yehudah and rebuild the Temple, but the construction was halted the next year when the Samaritans persuaded Cyrus to withdraw permission. Achashverosh upheld the moratorium. Only in 353 - exactly 70 years after the destruction did the building of the Temple resume under his son Darius II.



Dear Rebetzin Cohen,
My grandmother no longer drives, so I use her car. It has a disability parking permit, which allows me to park anywhere I want without paying. I feel a little guilty about it and thought maybe I should give it up. On the other hand, am I doing anything wrong by using it?

RESPONSE: Thank you for writing in and for being aware and honest enough to realize there may actually be an issue here. With Hashem's help I hope to "steer" you in some positive direction.

I'll begin by saying that I can come up with several arguments in favor of keeping the permit, and only one argument in favor of giving it up. Let's look at the arguments in favor of keeping the permit:

- You already pay taxes, so why pay for parking?
- You never claimed to be disabled. If the parking cops get the wrong idea, that's their problem.
- Parking costs are highway robbery. It's a way for municipalities to get rich.
- You often do errands for your grandmother with her car, so she is the one benefiting.
- People use disability parking permits that don't belong to them all the time. The city knows this and allows for it in their budgeting.
- The car still belongs to your grandmother, who rightfully had the disability permit. So why get rid of it? Do you need to purge the car of any trace of her? What if her music is still in the CD player, must you throw that away too?

But after all those arguments for keeping it, I can think of a single argument in favor of giving it up:

- It is dishonest and probably illegal.

The human mind has an amazing talent. We take something that is clearly wrong, and come up with creative explanations as to why it is right. We call this talent "justification." Almost everyone has a dishonest side, an inner voice that attempts to whitewash wrongdoing and justify immorality.

But we have another side to us that is honest and upright, the voice of integrity that wants to do what's right. After all the justifications, we know the truth.

The Torah in Sefer Devarim tells us, "And you shall do what is proper and good..."

Deed down you know what you need to do. Give up the permit and thank Hashem that you don't need it.

SHABBAT SECRETS
A Series On Shabat & Its Holiness

Friday Night Get Togethers

In a Sefer titled, *Orot Yisrael*, there is a story of the Rhiziner Rebbe (a"h) who once told a chasid that before the coming of Mashiach, Yahadut will seriously be weakened. Jews strengthen their emunah by getting together Friday night to talk about the great deeds and Divrei Torah of the holy tzadikim.

Yaakov Avinu (a"h) instructed his sons saying, "Come together and I will tell you (yikra) what will befall you in the end of days" (Breishit 49:1). The word, "yikra," may be seen as derived from the word, "kar," which means, cold. Therefore, the pasuk could be interpreted as follows: "If your emunah cools off in the days before the coming of the Mashiach, you should 'come together' and speak about emunah in Hashem."

The Rhiziner Rebbe added, "I want you to promise me three things: First, you should do what I told you; second, you should remember what I told you; and third, you should repeat it to your friends."

Rabbi Shmuel Engel of Radomishla (a"h) said to his talmidim, "All week lomg a bachur has to study Gemara with Tosafot. But on Friday night a bachur should to a Rebbe's tish."

ANSWER TO RIDDLE

A Doughnut



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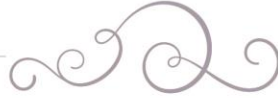
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Newsletter Dedication

Sara Bat Mimon Ha'Kohen (A"H)

Ohel Sara is named after this tzadikah (my 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 it's readers a Shabbat Shalom u'Mevorach!



Candlelighting Time

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