



Parshat Vaykahel - Pekudei

By: Rabanit
K. Sarah Cohen

PARSHA

HALACHA

STORY

Q&A

SHIURIM

JOKE

RIDDLE

QUOTES

DAVEN FOR

PARSHAT PEKUDEI

In the final parshah that details the completion of the Mishkan, an expression that describes the accomplishment is repeated over and over. In fact, the descriptive assertion is repeated no less than eighteen times! After the Torah Ha'kedoshah details the completion of each utensil, component or vestment necessary to finish the Mishkan and begin the avodah, the Torah uses an expression that declares that they were made "exactly as Hashem commanded Moshe."

Again and again the Torah repeats the expression almost verbatim. First, the Torah uses the expression in a general sense when telling us how the vestments were made: "exactly as Hashem commanded Moshe." Then it is used again when detailing each garment. The Ephod and its garters "were made exactly as Hashem commanded Moshe;" the Choshen and its stone setting were made "exactly as Hashem commanded Moshe." The same applies to the vessels of the Mishkan.

In addition to a general statement that everything was crafted "exactly as Hashem commanded Moshe," the Torah reiterates the expression of perfect conformity in regard to each of the utensils.

This goes on for almost every component of the Mishkan!

Why? Would it not have been enough to begin or end the summary with one proclamation that everything was crafted "exactly as Hashem commanded Moshe?" Why restate it so often? The answer can be explained with a story.

Rabbi Zev Wilenski, recited that a student of Rabbi Baruch Ber Lebowitz (a"h), had undertaken to transcribe the notes of the revered sage to prepare them for print. This work would eventually be known as the Birkat Shmuel, one of the classic works on Talmudic Law.

As the student reviewed the work, he noticed a seeming redundancy of the titles mentioned about Rabbi Yitzchak Zev Soleveitchik, the Brisker Rav who was a son of Rabbi Lebowitz's own teacher Rabbi Chaim Soleveitchik, and revered as well, by Rabbi Lebowitz.

Each time that Rabbi Lebowitz quoted him, he would preface Rabbi Soleveitchik's name with all due titles and accolades, "the true Gaon, Rebbe and Teacher of all of Israel, The Gaon of Brisk, he should live to see long and good days."

Even three or four times in one paragraph, Rabbi Lebowitz would repeat the words, each preceded with a slew of praise and reverence, "the true Gaon, Rebbe and Teacher of all of Israel, The Gaon of Brisk, he should live to see long and good days."

REFUAH SHLEIMAH
&
HATZLACHAH

Yonah bat Henya

Michael ben Yonah

Ro'ee ben Rachel

May bat Ilana

Ben Tzvi ben Ilana

Gidon ben Esther

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
SorkaFreida Leah
bat
Pesha RachelYehoshuah Mordechai
ben
Leah GitaChaim Yehudah
ben
Aidel

The next time that Rabbi Soleveitchik was quoted in the works, the student, in the interest of brevity, decided to leave out the seemingly supplementary appellations.

Instead he wrote, My Rebbe, the great sage, Rabbi Yitzchak Zev Soleveitchik, shlit"a. Upon reviewing the work, Rabbi Lebowitz was visibly shaken.

"Why did you leave off the introductory appellations?"

"But, Rebbe," countered Rabbi Lebowitz's student, "I mentioned them the first time. Must I repeat them every single time?"

Rabbi Lebowitz was dismayed.

"Why am I publishing this book?" he asked in true sincerity. "What do I have from it? Honor? Money? Of course not! I wrote this work so that a student will understand how to learn a Rashba (a medieval commentator) or to understand the Rambam." He paused. "The same way that I want them to understand the text, I also want them to understand to appreciate the greatness of the Rebbe. I want them to see and understand that Rav Yitzchak Zev is "the true Gaon, Rebbe and Teacher of all of Israel."

Perhaps the lesson imparted by each and every action of the Mishkan warrants the Torah's declaration of perfect conformity for a generalized statement does not impact as much as reiteration.

The Torah is mindful that just as we hammer the facts of dimensions and specifications into our minds, just as we ponder the intricacies of the cups and flowers of the Menorah, the forms and staves of the Lechem Ha'panim, the various stones of the Choshen and their placement inside their settings, so too there is one detail we must not miss. And this detail applies with a freshness for every Mishkan-related activity: each was exactly as Hashem commanded Moshe.

HALACHAH CORNER

QUESTION: Is it permissible to listen to a shiur in a bath or while taking a shower?

ANSWER: With regard to Torah study while unclothed, the halachah distinguishes between verbal and silent learning. Although it is forbidden to speak words of Torah when one is undressed, one may think words of Torah in his mind under such conditions.

In the same way, it is permissible to hear words of Torah - without speaking them - when one is not wearing clothes. In principle, then, it is permissible to hear words of Torah - either live or recorded - in the bath or shower.

It should be noted, however, that it is forbidden to even think Torah matters silently in a restroom. Restrooms contain a kind of spiritual tuma and one may therefore not even think or hear words of Torah in the restroom. Hence, if one's shower is situated in the restroom, it is forbidden to think or hear words of Torah in the shower.

This is stated by Rav Ovadyah Yosef (a"h). He adds that this ruling applies only in private showers, such as the shower in one's home. Public bathhouses have a different status, and one may not think or listen to words of Torah in a public bathhouse or shower.

SPECIAL NEWSLETTER DEDICATION

This Week's Newsletter is Dedicated Le'iluy Nishmat
Ha'ishah Ha'chashuvah Ve'tzenuah

Esther Sorel bat R' Moshe (a"h)

May her neshamah have an aliyah and may she be a melitzat yosher for her family and Klal Yisrael. Esther Sorel was an advocate for Hashem and was never afraid to do what was just and right. She was an Ohevet Yisrael accepting all Jews of various backgrounds.

Mrs. Esther Sorel Dreyfuss was a woman who was proud and took honor in being a Bat Melech, with such dignity and grace. She was a true Ohevet Yisrael and a woman who thrived for spiritual growth on a daily basis. Everyone in her presence felt special and unique. Mrs. was indeed a model of virtue and Torah values and she always did everything with a smile and with warmth.

May her goodness stand as a merit to all those who are in need of berachot and yeshuot.

Her 7th year Yahrtzeit will take place this coming 24th day of Adar
Please light a candle le'iluy nishmatah



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TEACHERS & STUDENTS

Rav Isser Zalman Meltzer (a"h) was in the middle of giving a shiur. One of the talmidim interrupted him in the middle of his sentence and yelled out, "But Rabbi Akiva Eiger says the opposite!"

Rav Isser Zalman knew Rav Akiva Eiger's chidushim like most people know Ashrei. He smiled at the talmid and said, "Since Rav Akiva Eiger says that, my shiur is invalidated. But since I did not see it inside, I am allowed to finish what I wanted to say."

The talmid got the hint. He went and looked at the source he had referred to and realized that he had made a mistake. He came back and begged Rav Isser Zalman for mechilah.

"What's the big deal? Anyone can make a mistake," said he who almost never did.

QUOTES

** "Optimism is powerful because it's controlled by a person, not a group."

** "Everything and everyone around you is your teacher."

** "Pain is inevitable. Suffering is optional."

DID ESTHER HA'MALKAH SUCCEED?

And the King said to her, "What is it for you, Queen Esther? And what is your petition? Even if it be half the kingdom, it shall be granted you!" Esther said, "If it pleases the King, let the King and Haman come today to the banquet that I have prepared for him" (Megilat Esther 5:3-4).

What did Esther Ha'malkah see that she invited Haman? Chachamim tell us: "So that Yisrael should not say, 'We have a daughter in the house of the King.'" And then they would divert their minds from the mercy. (Gemara of Megilah 15B).

The question is: Would you or I ever have think to invite Haman? The Jewish People had one last chance to avoid decimation and Esther makes what appears to be, a risky move. The Gemara offers us many good reasons why she did what she did and after some analyzing we will even begin to appreciate her great wisdom in doing so.

For example, we are told that: 1) Esther wanted to know where Haman was at all times. 2) She tried to disarm him from being



suspicious. 3) She aimed to arouse the jealousy of the King. 4) She hoped Haman would become overconfident.

These were all wonderfully effective strategies and they worked. What was her intention not to have Yisrael say, "We have a daughter in the house of the King?" The answer can be explained with a story.

A poor man who had to make a wedding for his daughter and he approached the Kotzker Rebbe for help. The Rebbe gave him a letter of introduction to Rabbi Moshe Chaim Rothenberg. In the letter, he requested that Reb Moshe Chaim help this poor man as best as he could. The man traveled for many days until he reached the home of Reb Moshe Chaim.

He presented Reb Moshe Chaim with the letter from the Kotzker Rebbe, confident that he would receive the full sum of his requests.

After reading the letter carefully, Rav Moshe Chaim took out a single ruble and handed it to him. The poor man was shocked. His travel expenses exceeded the amount he had just been handed. He left the house of Rav Moshe Chaim broken hearted.

However, a short while later while the poor man walked dejectedly along the road, a huge wagon loaded up with all the needs for his daughter's wedding. Who was leading the wagon? It was none other than Reb Moshe Chaim. He presented the poor man with the generous gift that he accepted. The poor man then asked him, "If you intended to give me all these goods then why did you let me leave with a single ruble and a sack full of worries?"

Reb Moshe Chaim answered, "Let me explain my thinking. When you came to me with a letter from the Holy Kotzker Rebbe, I'll bet you thought that that all your financial woes were solved. It could even be that you forgot entirely about Hashem who provides your needs. However, when you left my house feeling dejected I presumed that you once again turned your heart to Heaven. I wanted you to know where all these things really come from. I am only a shaliach of HASHEM!"

Esther Ha'malkah's strategy was brilliant. When she entered the realm of the King to beg for mercy for the Jewish People it was after three days of fasting. Not only was she fasting but she had requested of Mordechai to demand that all the Jews should fast and pray for three days so that she might find grace in the eyes of the King once again. When the King set his eyes upon her, miraculously he was enchanted despite her having fasted so long. Esther understood that she had only made it that far because of the tefilot of the entire Jewish People. She knew that she would continue to need their help to finish her mission.

Her next concern was that when the people would hear that she had gained the full attention of the King they would begin relying on her alone. Therefore, she invited the wicked Haman to give a false impression to K'lal Yisrael that she was going to use this magic moment to save herself. When the people heard the bad news they intensified their prayerful efforts turning back to HASHEM. Now, only with HASHEM's help did Esther succeed!

ALWAYS THERE

Hello Hashem, I called tonight To talk a little while...
I need someone who will listen, To my anxieties and trials.
You see, I can't quite make it through a day just on my own...
I need Your love to guide me, So I'll never feel alone.
I want to ask You please to keep my family safe and sound.
Please fill their lives with confidence, for whatever fate they're bound.
Give me faith Hashem, to face each hour throughout the day,
And not to worry over things, I can't change in any way.
I thank You Hashem, for being there, and listening to my call,
For giving me such good advice, when I stumble and fall.
Your number, Hashem, is the only one that answers every time.
I never get a busy signal, never did I have to pay a dime.
So thank you for listening, To my troubles and my sorrow.
Good night, Hashem, I love You, too,
And I'll call again tomorrow!



RIDDLE

Two words. My answer is only two words.
To keep me you must give me.

WHAT AM I?

Answer on page 9



JOKE

An elderly woman in her 70's was driving with a friend. She went through a Red light. The friend did not say anything. But then she went through another Red light.

The friend finally asked, "Do you realize you just went through two Red lights?"

The elderly woman looked at her friend in surprise and said, "Oh, was I driving?"

THOUGHT OF THE DAY

All the ways of a man are
pure in his own eyes; but
Hashem decides who is
good and evil.

(Mishlei 16:2)

**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: March 19, 2017

Time: 7:45pm

Place: 1288 West Laurelton Parkway,
Teaneck, NJ 07666

Date: April 26, 2017

Time: 8:15pm

Place: 902 Ocean Prkwy #6D, Bklyn, NY

Date: April 29, 2017 - Shabat

Time: 5:00pm

Place: 1364 E7th - Bklyn, 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, Bklyn, 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, Bklyn, NY

Date: May 27, 2017 - Shabat

Time: 5:00pm

Place: 1364 E7th - Bklyn, 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 1, 2017 - Shabat

Time: 5:00pm

Place: 1364 E7th - Bklyn, NY

Date: July ?? - To Be Announced

Time: 7:45pm

Place: 1288 West Laurelton Parkway
Teaneck, NJ 07666

Date: August 26, 2017 - Shabat

Time: 5:00pm

Place: 1364 E7th - Bklyn, NY

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
BREISHIT

Call To Begin Your Journey
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We're beginning our third cycle

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, March 20
B’eizat Hashem

Parshat Vayakhel - Pekudei
The Power Of The Jewish Woman

Log on and enjoy the live lectures and be inspired.

THIS WEEK IN JEWISH HISTORY 24 ADAR

BLOOD LIBEL DECLARED FALSE (1817)

On the 24th of Adar, Czar Alexander I of Russia declared the Blood Libel - the infamous accusation that Jews murdered Christian children to use their blood in the baking of matzah for Passover, for which thousands of Jews were massacred through the centuries - to be false.

Nevertheless, nearly a hundred years later the accusation was officially leveled against Mendel Beilis in Kiev.



Q & A

Dear Rabanit,
I was wondering if you could explain why it is that there's a shechitah process for all kosher animals except for fish?

RESPONSE: Thank you for taking the time to write in with such an amazing question that many people do not even consider. I will try B'ezrat Hashem to explain, although I would recommend that further details, you sign up for the amazing private classes we offer on the subject of Shabat. In one of the classes, the entire subject of why we eat fish on Shabat and why fish do not undergo the process of shechitah is elaborated upon.

When the Jews were in the midbar and began to complain about the lack of meat, Moshe Rabeinu turned to Hashem saying, "If sheep and cattle were slaughtered for them, would it suffice for them? If all the fish of the sea were

gathered for them, would it suffice for them?" (Vayikra 11:22).

The Gemara in Chulin explains that the fact that the pasuk specifies **slaughter** in reference to sheep and cattle, but **gathering** in reference to fish, we learn that it is enough to simply gather fish out of water without slaughtering them.

However, what is the reason that fish are treated differently than other animals?

There is cryptic passage in the Gemara that seems to address this question: A Galilean lecturer expounded: Cattle were created out of the dry earth, and are rendered kosher by the severing of both organs [of the neck]; fish were created out of the water, and are rendered fit without any ritual slaughtering; birds were created out of mud and are therefore rendered fit by the cutting of just one organ. In Sefer Breishit (1:20) birds are listed among the creatures of the water, while in Sefer Breishit (2:19) they are listed among the creatures Hashem created from the earth. Therefore, the Gemara concludes that birds were created from a mixture of soil and water.

There are a number of explanations for this fascinating piece of Gemara. Here is just one of them:

In the Midrash Rabah, as well as in ancient philosophy, it is written that all of creation is divided into four elemental categories: fire, air, water and earth. The earth is considered to be the lowest of the elements. Then comes water, which is more refined; followed by air, which hovers above the water; and finally fire, which constantly strives to reach higher.

The Gemara seems to be saying that the kosher requirements depend on how an animal was created. Cattle (and to a lesser degree birds) were created from the "earth," and therefore require slaughter.

Continued on page 9

WEEKLY QUESTION

Continued

Fish were created from the more elevated element of “water,” and therefore do not require any type of slaughter.

The great and holy Rav Yitzchak Luria (known as the Ari Ha’kadosh a”h) taught that every creation possesses a “spark” of divine energy that constitutes its essence and soul. When a person utilizes something toward a G-dly end, he or she releases this divine spark, realizing the purpose for which it was created.

In a book titled, “The Chassidic Masters on Food and Eating,” it explains that one who makes a berachah, eats, and then uses the energy from the food to perform a mitzvah elevates the spark of divinity that is the essence of the food.

But some divine sparks are harder to get to than others. Because cattle were created from earth - which is considered the coarsest of the elements - they require more preparation to be elevated, and must be slaughtered according to Jewish ritual.

The Maharshah (Rav Shmuel Eliezer Ha’Levi a”h) explains that fish, on the other hand, were created from the more refined element of water. Therefore, merely gathering them (drawing them out of the water) suffices, and all one needs to do in order to elevate the G-dly spark in fish is to make a berachah, and then use the energy from what you have eaten for spiritual pursuits.

ANSWER TO RIDDLE

Your word.



WHEN HALF IS NOT ENOUGH

In his famous sefer, “Strive For Truth,” Rav Eliyahu Dessler (a”h) records what he witnessed as a young man as he was running through the forest in pre-World War II Europe. A pack of hungry wolves were searching for food. When they came upon the carcass of a small, dead animal, they all pounced on it with unbelievable ferocity. They fought bitterly to see who would finally claim the prize. Rather than focusing on their prey, they attacked each other until they all lay bleeding in the snow. When one finally got up to grab the dead animal, several of the others lunged at him once again to attack. In the end, only one was strong enough to fight off his enemies, grab the carcass in his jaws and run away, leaving a trail of his own blood dripping behind him.

This is a daily occurrence in the animal kingdom. The strong survive and the weak perish. But at what expense? The vanquished lay on the ground bleeding, hungrier than they were before and now without a hope of supper in sight. The victor, he himself weak and bleeding, was left to enjoy his bitter-won victory until the next battle comes his way.

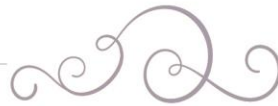
The same is true in the life of man. We are constantly confronted with our drives to achieve material goals that are equally coveted by others - fame, fortune and success. The easier they are to attain, the less desirable they become. The Gemara makes a very bold statement: “No man ever leaves this world with half of his desires fulfilled. If he has one hundred he wants two hundred. If he has two hundred, he wants four.” Can it be that the Gemara is making a slight mathematical error on its way to teaching us an important lesson? If I have one hundred and want two hundred, then I am halfway there. It is the same thing with two hundred and four hundred. It sounds like 50 percent to me!

The mefarshim point out a fundamental truth about human nature. The one hundred I DO NOT have is worth a lot more to me than the one hundred I DO have. The more I seek, the more I desire. There can be only one Gold Medalist in the Hundred Yard Dash. One person wins, the rest of the pack loses. Instead of running through life trying to grab the prizes for ourselves, by helping others to achieve their goals, we all become victors in a much more pleasant game of life.

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

6:54PM
NY TIME



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