

Week of 10 Tevet, 5777 - January 08, 2017

## Ohel Sara Newsletter PARSHAT VAYECHI

*By: Rabanit K. Sarah Cohen*

### PARSHAT VAYECHI

There is an interesting Midrashic interpretation of two words in this week's parshah that seem to contrast starkly with their simple meaning. In fact, on the surface the interpretation seems even to contradict the simple meanings! Yaakov Avinu (a"h) blesses Yosef Ha'tzadik's children and then tells him, "As for me, I have given you Shechem one portion more than your brothers, which I took from the Emorite with my sword and with my bow."

Rashi Ha'kadosh (a"h) explains that after the brothers attacked the city of Shechem in response to the assault on their sister Dinah, the Emorites, a neighboring country, tried to conquer Yaakov Avinu (a"h) at his time of weakness, similar to Jordan's joining against Israel in the Six-Day War. They, too, were miraculously defeated.

Yaakov therefore tells Yosef that he acquired those lands with his sword and bow.

But Rashi and the Targum Onkeles (a"h), who is known for his almost literal translation of the Torah, deviate and translate the words bow and sword differently.

Rashi explains they are wisdom and prayer. The Targum explains the words as two forms of supplication.

The allegory is understandable. Tefilah surely surpasses the pen in its might over the sword. And some tefilot, like a sword, are strong and sweeping and affect all those they strike. Others, like an arrow, reach one specific point from a far distance. The question is: we know that Yaakov prayed. Of course, he prayed!

Yaakov's tefilot are documented throughout Sefer Breishit. He prays throughout his encounters with his adversaries, yet this time he chose to talk about his battle prowess. Why then translate his expression of utensils of war as tefilah? The answer can be explained with a story.

The Ponovezer Rav, Rabbi Yosef Kahaneman (a"h), was renowned for his efforts in rebuilding Torah from the ashes of the Holocaust. He established the jewel in the crown of the Torah city of B'nei Berak by building the Ponovez Yeshivah and its various affiliate institutions. He built a Yeshivah for pre-teens, another for young men, and a third for married scholars. He built the Batei Avot, a huge housing complex with hundreds of subsidized apartments for needy families. He built schools for orphaned boys and girls in B'nei Berak, Ashdod, and numerous cities across Eretz Yisrael.



Often, he would visit wealthy people in the United States, Canada, South Africa, and Europe, and appealed to them to contribute funds for the Ponovezer Institutions. A story is told that one particular donor once confronted him in jest.

"Rabbi Kahaneman, why is it that all the other Rabbis and Roshei Yeshivot who visit me never mention money? They only speak about Torah and mitzvot. But you come here and cut right to the chase. You don't talk about Torah or mitzvot. Your appeal is direct and to the point.

## PARSHAT VAYECHI

Continued

"You come here and say that you need one hundred thousand dollars to finish a girl's school in Ashdod. Why don't you also give me a speech about Torah, mitzvot and Jewish continuity?" asked the wealthy man.

Rabbi Kahaneman took the man's hand, looked him in the eye and told him a profound statement. "You know me well. Many fund raisers talk, 'Torah, Torah, Torah,' but they mean money, money, money. I talk money, but I mean Torah, Torah, Torah."

Our Chachamim, who understood the essence of Yaakov Avinu's being; who saw his deep faith in running from Esav, fighting with the malach and confronting the tragedy of Shechem; and who appreciated his travail with Lavan, understood quite well what his bow and sword were. They were very comfortable with the greatness of Yaakov's persona, one steeped in a spirituality constantly connected to Hashem.



They understood that when Yaakov Avinu said 'sword' he meant the swift and sharp result of tefilah and when he said 'bow and arrow' he meant the piercing cry of supplication. Every word, even the seemingly mundane words of our forefathers, were the foundation of our faith and are filled with spiritual meaning. Everything pointed to the One Above. It is when we as temporal beings preach prayer and espouse faith, that we must be suspect. Do we really mean prayer & faith or are we just talking prayer but thinking bows and arrows?

## A CUTE STORY

Husband: 911? I lost my wife. She went shopping and hasn't come back yet.

Police: What is her height?"

Husband: I never checked.

Police: Is she slim or heavy?

Husband: Not slim - but can be healthier.

Police: What are the color of her eyes?

Husband: I never noticed.

Police: What about the color of her hair?

Husband: It changes according to the season.

Police: Well, what was she wearing?

Husband: I'm not sure if it was a dress or a suit.

Police: Was she driving?

Husband: Yes.

Police: What kind of car was she driving?

Husband: It was a Black Audi A-8, with supercharged 3.0 liter V6 engine generating 333 horse power teamed with an 8-speed tiptronic automatic transmission with manual mode. And I has full LED headlights, which use light emitting diodes for all light functions and has a very thin scratch on the front left door.

And then the husband started to cry...

Police: Don't worry sir, we'll find your car.

## HALACHAH CORNER

**QUESTION:** How should one respond after dreaming that he committed a sin?

**ANSWER:** Rav Chaim Palachi (a"h), in his sefer *Chaim Be'yad* states that there is no need for one to be concerned about such dreams. On the contrary, the Gemara comments that certain dreams involving sinful conduct are actually auspicious signs.

For example, the Gemara comments that one who dreams that he engaged in an incestuous relationship should expect to acquire wisdom and a dream of a relationship with a betrothed girl could mean that a person will become a Talmid Chacham. Clearly, then, a dream about an inappropriate act does not necessarily depict evil or indicate that one must repent.

However, the Ben Ish Chai (a"h), in his sefer *Rav Pe'alim* states that sometimes dreams of this nature may indeed be an indication that one had inadvertently sinned and requires atonement. He cites the Gemara's comment in Masechet Nedarim that if a person dreamt that he was placed in cherem, he should seek release from excommunication.

Furthermore, Rav Chaim Palachi himself, elsewhere in his sefer states that it is praiseworthy to be concerned about such dreams.



He relates the story of the Tashbetz (Rabbi Shimon Ben Semah Duran of Algiers a"h) who dreamt that he ate non-kosher meat and after some inquiry discovered that indeed he had eaten some meat of questionable kosher status.

In fact, Rav Yaakov Chaim Sofer (a"h) would record every time he dreamt a bad dream and eventually collected all these descriptions into a special booklet.

Continued on page 4

## QUOTABLE QUOTES

\*\* "The turning point in the process of growing up is when you discover the strength within you that survives all the hurt." \*\*

\*\* "If you think you're free, there's no escape possible." \*\*

## RIDDLE?



Two fathers and two sons went fishing one day. They were there the whole day and only caught 3 fish. One father said, that is enough for all of us, we will have one each.

How is this possible?

(Answer on Page 8)

## WEEKLY QUESTION

Dear Rebetzin Cohen,

Can you please explain why it is that we make Havdalah every Motzei Shabat?

Response on page 10



## MY MOTHER, MY GEM

My mother, my gem, what beauty she holds  
Her worth is far greater than rubies or gold.  
She was created by God and sent from Above.  
And the first gem she gives me is the gemstone  
of LOVE.

A love unconditional that she  
bestows all the time.  
Her love never fails me and it feels so sublime.  
The second gem she gives  
me is GUIDANCE each day  
As she follows Hashem and shows me the way.

He gave her the knowledge  
from the time of her birth  
To pass on to me for survival on earth.  
But the ultimate goal at the end of her miles  
Is to hear Hashem say, "Well done, my child."

Then came the third gem Hashem  
gave with no price  
And with His great wisdom  
came the gem of SACRIFICE.  
A Mother who's true to Hashem's Holy Word  
Will lay down her life and  
not a sigh will be heard.

She will give all she owns and never ask why  
To keep safe those Hashem  
loaned her from heaven on high.  
Next comes the fourth gem  
and she will walk through the fire  
To give all that is needed to  
ENCOURAGE and INSPIRE.



Whatever my task or the choices I make  
She'll help me get through with fewer mistakes.  
She fears Hashem and for this she is praised  
And her faith will be rewarded at  
the end of her days.

Continued on page 10

## HALACHAH CORNER

Continued

He writes that one year on Erev Pesach, he dreamt that some kosher meat and non-kosher became mixed together. He also dreamt that certain cheese which was assumed kosher was in fact not kosher. On other occasions, he dreamt that there were worms in the bread sold in the kosher market, and that recently-slaughtered meat was not kosher.

Interestingly, in his sefer *Kaf Ha'chaim*, Rav Yaakov Chaim (a"h) relates an incident of a person who entered the shul for Minchah and he began the service with the Amidah, skipping the preliminary recitations. He then dreamt a dream criticizing him for skipping these sections of the prayer service. As it turns out, this man was none other than the Kaf Ha'Chaim himself; he records this dream in the aforementioned booklet.

Therefore, according to the Kaf Ha'Chaim, dreams of this nature are certainly worth concerning oneself about and one should respond through serious introspection and repentance.

Practically speaking, all this applies on the level of midat chasidut and is not required according to the strict halachah.

Additionally, one who feels distressed and anxious as a result of his dream should use it as an opportunity for introspection and teshuvah.

### THOUGHT OF THE DAY

The Zohar Hakadosh warns us not to say negative things about ourselves. When we do, a malach takes it Bet Din Shel Maalah and begins to prosecute us adamantly in order to bring that same harmful event from word to reality.

The Zohar explains that no one is exempt from this danger. "Who is greater than Mosheh Rabeinu?" asks the Zohar. In pleading on behalf of the people, Moshe said, "And if You (Hashem) do not forgive them - erase me from the holy book (Torah) that You have written" (Shemot 32). Even though Moshe was speaking for a purpose, to save the Jews from destruction, and although Hashem complied and forgave the people - Moshe was nevertheless punished and his name is not mentioned in the Parshat Tetzaveh. We learn how careful we must be with speech - especially negative statements concerning ourselves.

### DEAR JACK

Jack took a long look at his speedometer before slowing down: 73 in a 55 mph zone. It was the fourth time in six months. How could a guy get caught so often?

When his vehicle slowed to 10 miles an hour, Jack pulled over, but only partially. He let the police officer worry about the potential traffic hazard. Maybe some other car will tweak his backside with a mirror. The officer stepped out of his car with a big pad in hand. Could it be? Bob? Bob his friend from the gaming parlor?

Jack sunk farther into his trench coat. This was worse than the coming ticket. An office friend catching a guy from his own friendship circle - a guy who happened to be a little eager to get home after a long day at the office - a guy he was about to play golf with tomorrow. Jumping out of the car, he approached a man he saw every Sunday, a man he had never seen in uniform.

"Hi, Bob. Fancy meeting you like this."

"Hello, Jack." No smile.

"Guess you caught me red-handed in a rush to see my wife and kids."

"Yeah, I guess so," he answered.

Bob seemed uncertain. "I've seen some long days at the office lately. I'm afraid I bent the rules a bit just this once." Jack toed at a pebble on the pavement. "Diane said something about roast beef and potatoes tonight. Know what I mean?" asked Jack.

"I know what you mean. I also know that you have a reputation in the precinct."

Ouch. This was not going in the right direction. It was time to change tactics.

"What'd you clock me at?"

"Seventy. Would you sit back in your car please?" Bob gave him a stern look.

"Now wait a minute here, Bob. I checked as soon as I saw you. I was barely nudging 65." The lie seemed to come easier with every ticket. "Please, Jack, in the car."

Flustered, Jack hunched himself through the still-open door. Slamming it shut, he stared at the dashboard. He was in no rush to open the window. The minutes ticked by as Bob scribbled away on the pad. Why did he not ask for a driver's license? A tap on the door jerked his head to the left. There was Bob, a folded paper in hand. Jack rolled down the window a mere two inches, just enough room for Bob to pass him the slip.

"Thanks." Jack could not quite keep the sneer out of his voice. Bob returned to his police car without a word. Jack watched his retreat in the mirror. He unfolded the sheet of paper. How much was this one going to cost? Wait a minute. What was this? Some kind of joke? It was certainly not a ticket.

Jack began to read:

Continued on page 9

## ANNOUNCEMENT

Audio-visual shiurim of

### **Rabanit** *Kineret Sarah Cohen*

Are Now Available For Viewing At

[www.torahanytime.com](http://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.

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Parshat Vayechi  
Getting Rid Of Ayin Hara

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**THIS WEEK IN JEWISH HISTORY  
10 TEVET**

**YERUSHALAYIM SURROUNDED**

For years, Hashem sent the prophets to warn Bnei Yisrael about the impending destruction of Yerushalayim and the Bet Mikdash if they did not mend their ways. But many Jews derided the holy men as bearers of "false prophecies of doom," bent on demoralizing the nation. They even went so far as to kill one of the prophets.

Then it finally happened. On the 10th day of the Jewish month of Tevet, in the year 3336 from Creation (425 BCE), the armies of the Babylonian emperor Nevuchadnetzar laid siege to Yerushalayim.

Ever patient, Hashem delayed the destruction to give the Jews yet another chance to do teshuvah. He repeatedly sent the Navi Yirmiyahu to admonish the people, but they foolishly had him imprisoned. Therefore, 30 months later, on the 9th of Tamuz of the year 3338, the city walls were breached, and on the 9th of that year the Bet Hamikdash was destroyed and the Jewish people were exiled.

Unique among the Jewish fasts, the 10th of Tevet is observed even when it falls on a Friday, though it interferes somewhat with Shabat preparations. It is viewed as the beginning of the chain of events that culminated with the destruction of the Bet Mikdash and the subsequent exiles, something that we have never fully recovered from, because even when the Second Bet Hamikdash was finally built, it never returned to its full glory.

**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 Hot Soup?**

It is the custom to eat hot soup Friday night. The Gemara of Berachot states: "A meal without soup cannot be called a meal."

The Chasidik Rebbes insisted on having soup at every festive meal, whether Shabat or Yom Tov and even a seudat mitzvah, like a Brit, Pidyon Ha'ben or wedding.

When the SHinover Rav (a"h) married off his son to the daughter of the Belzer Rebbe (a"h), one of the Sheva Berachot was held on Friday noon. The Shinover Rebbe attended, whereas the Belzer Rebbe was absent.

At the festive meal, to the chagrin of the Shinover Rebbe, borsht was served instead of hot soup.

At another Sheva Berachot, the Belzer Rebbe, who had been told about the Shinover Rebbe's displeasure, explained that in his father's house, they never served soup for lunch on Friday, and he was simply following his father's custom.

The Shinover replied with a Dvar Torah saying, "Rabeinu Bachya explains why the names of Avraham and Yaakov were changed from Avram to Avraham and from Yaakov to Yisrael, whereas Yitzchak's name remained the same. When Yitzchak re-dug the wells his father had dug, he gave them the same names his father had given them. In this zechut, Yitzchak's name was not changed."

The Shinover Rebbe was indicating that he appreciated the fact that the Belzer Rebbe did not deviate from his father's custom.

**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  
FREE WILL**

**Call To Begin Your Journey  
(347) 430-5700**

**Room For 6 More Women  
To Join!**

**We're beginning our second cycle**

**ANSWER TO RIDDLE**

There was the father, his son, and  
his son's son. This equals 2 fathers  
and 2 sons!



## DEAR JACK

Continued

"Dear Jack,

Once upon a time I had a daughter. She was six when she was killed by a car. It was a speeding driver. He was issued a fine and three months in jail and then he was set free. He was free to hug his daughters, all three of them. I had only one and I'm going to have to wait until Heaven before I can ever hug her again.

A thousand times I've tried to forgive that man. A thousand times I thought I had. Maybe I did, but I need to do it again. Even now, I ask that you pray for me. And please be careful, Jack, because my son is all I have left."

Jack turned around in time to see Bob's car pull away and head down the road. Jack watched until it disappeared. A full fifteen minutes later, he too, pulled away and drove slowly home, praying for forgiveness and hugging his surprised children when he arrived.



## ATTENTION LADIES

You can now host a learning group in your community given by Rabanit Kineret Sarah Cohen. Call now for more informations.

**(347) 430-5700**

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

**Date:** January 11, 2017

**Time:** 8:15pm

**Place:** 902 Ocean Parkway, #6D - Brooklyn, NY

**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:** 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 22, 2017

**Time:** 8:15pm

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

**Date:** February 26, 2017

**Time:** 8:15pm

**Place:** 275 Taft Court – Paramus, NJ

## MY MOTHER, MY GEM

Continued

The fifth gem is COURAGE, not fear  
She teaches me to listen so I may truly hear.  
I have the yetzer hara to battle with each day  
But Hashem is the answer if I'll follow His way.

My mother is always there, be it day or night  
To build up my courage and  
teach me what's right.  
Many women do noble things,  
but she surpasses them all  
When, as a Mother, she listens  
and responds to Hashem's call.

Last but not least is the gemstone of PRAYER  
She spends hours speaking to Hashem  
that He keep me safe in His care.  
She teaches me daily that life's  
trials can be long  
But if I'll have faith, Hashem will  
help me be strong.

She can be soft and tender but  
tough when it's time  
For she loves me unselfishly and  
her love is entwined  
Around the heart of Hashem and  
then back to me  
For she gives me her love  
unconditionally.

She is my Mother, my Gemstone,  
so precious and rare  
I'm thankful each day that I was  
placed in her care.

## RESPONSE

Thank you so much for writing with such an amazing question. I hope that with Hashem's help I'll be able to answer your question, although I would recommend that you register to the Shabat Series that I offer.

We all hate goodbyes. As the famous saying goes, "Where is the 'good' in 'goodbye'?"

Although we should consider ourselves privileged to have something that makes saying goodbye so difficult but even so, every parting is heartbreaking. Absence from whom we love is a subtle form of death. How does one ease the changeover from life and vitality to dullness and lifelessness?

Many people we throw extravagant farewell parties and pile lavish gifts. For the final touch, we wait at the terminal, stick one foot into the "no entry without ticket" section and provide another loving hug, while bestowing our prolonged last goodbye. And then we look out and wave endlessly until nary a shadow can be seen.

How does that help? Were there no gifts, hugs exchanged before? Will that which is distant become near now? Will the size of the globe shrink to reduce the many miles that separate between you?

But that last hug is indeed different than the one before it. Whereas until now the hugs assisted in cementing the relationship, the final embrace takes it one step further. It is an avowal and affirmation that we are close even though we are far; we'll be together even whilst apart. We are parting only to meet again. A union where geography plays no role; it surpasses the boundaries of physical space. We hug, say goodbye, allowing every one of our senses to be inundated with our newly acquired relationship.

Continued on page 11

## 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

**4:26pm – NY TIME**

## RESPONSE

Continued

Goodbye Shabat. We will miss you. We need a ritual to take you with us even as you are gone. *Havdalah* is not about separation, as its name seemingly implies; but rather, unification.

In the words of the holy Mekubal, Rabbi Moshe Cordovero (a"h): "A separation which contains an attachment and union."

*Havdalah* dims the Shabat light and adjusts it, allowing the Shabat light into the week. Now, the weekdays can gaze at Shabat and enjoy its holy view all week long. To carry Shabbat into the week, we reach deep into the core of our neshamah, developing a relationship with Shabat that can exist outside of Shabat.

We make a "farewell party," known as a "*Melavah Malkah*," where we escort the Shabat Queen with a final embrace. We hold on tight to Shabat ensuring that it will stay with us all week long. Holding on just a little bit longer until it permeates every fiber of our being.

A goodbye kiss, hug and a wave. Every one of our senses needs to be inculcated with the Shabat spirit. We take the wine into our mouths, touch and smell the spices, gaze and wave at the flickering flames and listen or verbalize the special *Havdalah* goodbye blessings. No wonder it takes a moment to say hello and forever to say goodbye.

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