



# OHEL SARA PRESENTS

בס"ד

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## WEEKLY TORAH NEWSLETTER

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Week of Oct. 3rd, 2010

## Sponsored L'iluy Nishmat

ר' עובדיה בן שלמה מנשה (ע"ה)

&

אסתר שרל בת ר' משה (ע"ה)

### PARSHAT NOACH

#### Part 1

In the opening pasuk of this week's parshah, the name Noach is mentioned three times: "These are the offspring of Noach - Noach was a righteous man, perfect in his generations; Noach walked with G-d" (Breishit 6:9). The Midrash Tanchuma takes note of this odd sentence structure and comments that the pasuk alludes to the fact that Noach is an individual who had the distinction of seeing three different worlds: He saw the world when it was settled; he saw the world when it was destroyed; and he saw the world when it was settled once again.

Rav Simcha Wasserman (a"h) stated that anyone who lived in Europe before the Holocaust, who lived through the Holocaust, and then merited to come out of the Holocaust and settle either in the United States or in Eretz Yisrael, may also say about himself that he saw three worlds: He saw a settled world, a world in destruction, and a world once again settled.

To have seen Europe in its final days of Jewish glory - the great Yeshivot, the great Jewish communities that existed there - this was to see a "settled world." To have witnessed what Rav Simcha witnessed, including the death of his father, Rav Elchonon Wasserman (Hy"d) at the hands of

the Nazis and to have seen the desolation and destruction that he witnessed was to have seen a world in destruction. To have then come to the United States and settle in Los Angeles California and try to build Torah there and to have then resettled in Eretz Yisrael and have established a Yeshiva there too - was seeing a world resettled once again.

Rav Simcha Wasserman commented that he learned in the Telshe Yeshiva in Europe. Telshe was in Lithuania, which is very far North. In the summer the days are extremely long and the nights are extremely short. He remembers walking in the city of Telshe in the summer time and he looked to the North and saw a sky that was pitch black and full of stars. As he looked to the southwest he saw a beautiful red sky in which the sun was just beginning to set. As he looked to the East he could already see the rays of light before the moments of dawn.

On one day, in one moment, he saw a sunset, pitch darkness, and the beginning of another sunrise. This memory became the metaphor for him of what he witnessed later in his life. He witnessed the sun setting on the European Jewish community; he witnessed its darkest night and the new sunrise that occurred after the war. This thought does not only apply to Rav Simcha Wasserman

but to all Jews whose lives spanned World War II.

Rav Simcha Wasserman quoted a pasuk at the end of our parshah: "And Noach, the man of the earth, debased himself and planted a vineyard. He drank of the wine and became drunk..." (Breishit 9:20-21). The chachamim criticize Noach for planting a vineyard as his first act of planting after the Flood. He should have involved himself in other types of planting. This act made him somewhat a pedestrian.

Rav Simcha Wasserman commented, "What do you want from this fellow? The man literally just saw the destruction of the world! He came out of the Teiva to find a totally desolate world. It is understandable in those circumstances that a person should be depressed. It is also understandable that a person would want to deal with his depression. In those days, the way one dealt with depression was "Give wine to those bitter of spirit" (Mishlei 31:6).

The answer is that the Torah does not say that Noach became a wicked person. He did not do something bad or evil. It was understandable. But the Torah comments that he made himself "chullin" (mundane). If a person has seen an entire world destroyed and then merits to be among the very few who are

saved, there is no time for depression or to worry about one's own emotions. Such a person has a job to do. He must rebuild, pick up, and start over.

There are some situations in life where a person does not have the luxury to think about himself. In such circumstances a person cannot wallow in his sadness and depression. The person must deal with it and think to himself, "If Hashem picked me and saved me from among all those who did not make it, it must be because He wants me to do something with my life."

Such was the philosophy of Rav Simcha Wasserman. He saw his father and his father's entire Yeshiva in Baronovich destroyed, but he came out of the Holocaust, dusted himself off (so to speak) and became a disseminator of Torah in his own right. He not only preached the above thought, but he practiced it. It is because of the amazing strength of character of individuals like himself and like the Roshei Yeshiva as well as Chasidik leaders who were saved and came over to America and started over, rather than wallowing in their depression that we now are the recipients of their contributions and can enjoy the fruits of a spiritual world that is once again blossoming.

(Part 2 On Page 6)

### OHEL SARA NEWSBRIEF & SHIUR SCHEDULE:

Kineret Cohen will be giving Shiurim in Brooklyn. Below is the schedule that we hope you will keep and bring as many friends as you want!



- Date:** Shabbat - Oct. 23  
Parshat Vayera  
**Place:** Bick Shul - 19<sup>th</sup> & 52nd  
**Time:** 3:45pm
- Date:** Shabbat - Dec. 11<sup>th</sup>  
Parshat Vayigash  
**Place:** Bick Shul - 19<sup>th</sup> & 52nd  
**Time:** 3:15 pm
- Date:** Shabbat - Jan. 22<sup>nd</sup>  
Parshat Yitro  
**Place:** Bick Shul - 19<sup>th</sup> & 52nd  
**Time:** 3:15 pm
- Date:** Shabbat - Mar. 5<sup>th</sup>  
Parshat Pikudei  
**Place:** Bick Shul - 19<sup>th</sup> & 52nd  
**Time:** 3:30 pm
- Date:** Shabbat - Apr. 30<sup>th</sup>  
Parshat Kedoshim  
**Place:** Bick Shul - 19<sup>th</sup> & 52nd  
**Time:** 3:45 pm
- Date:** Shabbat - June 11<sup>th</sup>  
Parshat B'haalotcha  
**Place:** Bick Shul - 19<sup>th</sup> & 52nd  
**Time:** 4:00 pm
- Date:** Shabbat - July 23<sup>rd</sup>  
Parshat Matot  
**Place:** Bick Shul - 19<sup>th</sup> & 52nd  
**Time:** 4:00 pm
- Date:** Shabbat - Sep. 11<sup>th</sup>  
Parshat Ki Tetze  
**Place:** Bick Shul - 19<sup>th</sup> & 52nd  
**Time:** 3:15 pm

**COME JOIN US THIS  
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Time: 7:45 pm sharp  
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**OHEL SARA RELEASED  
CHANUKAH DVD,  
PERFORMANCE STARRING:**  
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A spectacular 2-disc performance with over 2 ½ hours of inspirational entertainment! Now available at your local Jewish bookstores and through [mostlymusic.com](http://mostlymusic.com) and will be sold at the November 7<sup>th</sup> event and upcoming concert! Simply log onto [mostlymusic.com](http://mostlymusic.com) and direct yourself for the online purchase.

### HAUNTED HOUSE

Children and their parents lined up to walk through the amusement park's main attraction - the Haunted House, whose lines were longer than the other rides.

As they walked through the haunted house, visitors were frightened by sights and sounds in a very dark environment. Sudden attacks by life-like spiders and ghosts added to the excitement and "spirits of the dead" returned to haunt the amusement park attendees. Although people who attended the park chose rides that most suited their individual preference, it seemed as if

everyone visited the Haunted House.



Those who feel that communicating with spirits is possible, feel that they must go to a designed environment to meet up with "spirits" of long ago. The fact is that even though it may not be haunted in the scary sense of the word, every house contains remnants of "spirits" of those who lived in past generations.

People act and react to all kinds of situations using instincts and attitude ingrained by parents and mentors who have passed from this world to the next. Yes, it is true that we cannot see them but we are certainly touched by experiences and lessons we shared with our ancestors.

The Zohar Hakadosh states that the neshamot of relatives return to the happy occasions of their families in spirit. We should pay attention to the fact that in every day life, crucial decisions and routine behavior are also affected by the influence of our loved ones even years after they have passed on.

Maybe you would not you're your home "haunted" - but your home is filled with "spirits" that influence you every day.

## HALACHA CORNER



**Question:** Are we permitted to pray standing in front of a mirror or window?



**ANSWER:** The subject begins in the Radvaz's, commentary of Rabbi David Ben Zimra (a"h), who wrote an answer that discussed praying in front of a mirror where you are able to see yourself. This poses 2 problems.

The first is that when your eyes are open while praying the Amidah and you see your reflection - this can obviously take away from your Kavanah in the Amidah.

The second problem deals with closed eyes. When your eyes are closed, it appears as though you are bowing to yourself since your image is before you. Therefore, it is forbidden to pray in front of a mirror if your eyes are open or closed.

Ha'Rav Ben Tzion states that the halachot of praying in front of a mirror do not totally apply to a window. It is still a problem if you pray in front of a window with your eyes open as you come to see your reflection in the window. Seeing yourself would take away from your Kavanah. But if your eyes are closed affording you the complete ability to concentrate properly, then nobody would suspect that you are bowing to your own image, for you are in front of a window and not a mirror.

Therefore, according to this view - praying in front of a window is

permissible as long as you close your eyes.

For that matter it would be forbidden according to the Halachah, to pray in front of a painting of a person or of an animal. Praying in front of an image of a person or animal might bring people to think that you are bowing to it.

Halacha L'ma'aseh is that when it comes to a mirror, it is forbidden in all cases. When it comes to a picture of a human being or an animal, it is forbidden in all cases. And when it comes to a window, a transparent window where there is a reflection of yourself, it is permissible only if you close your eyes.



\*\* "The truth you believe and cling to makes you unavailable to hear anything new." \*\*

\*\* "We work on ourselves in order to help others, but also we help others in order to work on ourselves." \*\*

\*\* "Joy is what happens when we allow ourselves to recognize how good things really are."

## TODAY IN JEWISH HISTORY 25, 29, TISHREI

### Yahrzeit of R' Levi Yitzchak of Berditchov (a"h)

25 Tishrei is the passing of the great Chasidik leader and advocate for the Jewish people. Rabbi Levi Yitzchak was a close talmid of the second leader of the Chasidik movement, Rabbi Dov Ber, the Magid of Mezritch (a"h). He is best known for his love of every Jew and his impassioned words of advocacy on their behalf before Hashem.

## RIDDLE



What has roots that nobody sees and is taller than trees. Up, Up it grows yet it never grows?

## WHAT IS IT?

(Answer on Page 5)

### Yahrzeit of Chatam Sofer (a”h)

25 Tishrei is the yahrzeit of Rabbi Moshe Sofer of Pressburg, known as "Chatam Sofer" (a”h). The Chatam Sofer was an outstanding Halachic authority and community leader, and was at the forefront of the battle to preserve the integrity of traditional Judaism in the face of the various "reformist" movements of his time.

### Yahrzeit of Abravenel (a”h)

29 of Tishrei is the yahrzeit of Rabbi Don Isaac Abravanel (a”h), one of the leaders of Spanish Jewry at the time of the 1492 expulsion. Once a minister in the king's court, he chose to join his brothers in their exile. He began writing his extensive and highly regarded commentary on the Torah in Venice.

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### HASHEM'S GRACE

We did not know His love before  
The way we know it now  
At times we cannot see the need  
for Him

Because our pride would not allow.  
We think we have it all,  
without a care - the "self-sufficient"  
lie

We think our path is smooth, our  
sea seems still  
And not a cloud is in our sky.

We thought we knew Hashem's  
love for us

We thought we saw His grace  
We thought we did not need to  
grow

We thought we found our place.  
But then the way grew rough and  
dark

The storm clouds quickly rolled  
The waves began to rock our ship  
we found we had no hold.

The ship that we had built  
ourselves  
Was made of foolish pride  
It fell apart and left us bare  
With nowhere else to hide.  
And then we had no strength or

faith to face

The trials that lay ahead  
And so we simply called out to  
Hashem  
And bowed our weary head.

His compassion enveloped us  
And He helped us once again to  
stand

He said, "You still must face this  
storm

But I will hold your hand."  
So through the dark and lonely  
night

He guided us through our pain  
We wondered when we'd see the  
light of day

Or when we'd smile again.

Yet through the pain and endless  
tears

Our faith began to grow  
We could not see it at the time  
But our light began to glow.

We saw Hashem's love in a brand  
new light

His grace and mercy, too.  
For only when all SELF was gone  
Could Hashem's love shine  
through.

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### LIFE COACH SERIES



### How Does One Cope With The Loss Of A Loved One

By Kineret Cohen - CTI Lifecoach

Losing someone in our life that we love is extremely painful. After a significant loss, one may experience all kinds of difficult and surprising emotions, such as shock, intense sadness, guilt and at times even anger. Sometimes it may feel like the sadness will never go away. While these feelings can be frightening and overwhelming, they are normal reactions to loss. Accepting them as part of the grieving process and

allowing oneself to feel what you feel is necessary for healing.

There is no correct or wrong way to grieve – but there are healthy ways to cope with the pain you may be experiencing. Grief that is expressed and experienced has a potential for healing that eventually can strengthen and enrich life. Grief is a natural response to loss. It is the emotional suffering you feel when someone you love is taken away. The more significant the loss, the more intense the grief will be.

### **Everyone grieves differently:**

Grieving is a personal and highly individual experience. How you grieve depends on many factors, including your personality and coping style, your life experience, your level of emunah, and the nature of the loss. The grieving process takes time and the healing happens gradually. It cannot and should not be forced or hurried - and nor is there a "normal" timeframe for the grieving. Some people can feel better in months, while for others it may take years. It is therefore important to be patient with yourself and allow the process to naturally unfold. Because grief is like a roller coaster, not a series of stages.

When we are on a roller coaster, there are ups and downs, highs and lows. The ride may tend to be rougher in the beginning and the lows may be deeper and longer. It will take time to work through a loss. Even years after a loss, especially at special events such as a family wedding or the birth of a child, we may still experience a strong sense of grief. Here are 2 detailed tips that can help you cope with loss.

### **1: A Strong Support System**

The single most important factor in healing from loss is having the support of other people. Even if

you are not comfortable speaking about your feelings, it is important to express them when you feel grief sinking in. Sharing your loss makes the burden of grief easier to carry. Wherever the support comes from, you should learn to accept it and not grieve alone. Connecting to others does help the healing process.

**1) Family & Friends:** You can lean on the people who care about you, even if you take pride in being strong and self-sufficient. Draw loved ones close rather than avoiding them. Oftentimes, people want to help but they do not always know how. Therefore, express to them clearly, what it is you need - whether a shoulder to cry on or anything else.

**2) Draw Comfort From Torah & Emunah:** Learn to embrace the comfort that davening brings into your heart. Sometimes going to a Shiur Torah or getting involved in an act of chesed can offer you tremendous solace.

### Tip 2: Take Care Of Yourself

When you are grieving, it is very to take care of yourself. The stress of a loss can quickly deplete your energy and emotional reserves. Look after your physical and emotional needs and this may help you get through this difficult time.

**1) Face Your Feelings:** Some people try to suppress the sadness they feel, but they cannot avoid it forever. In order to heal, one has to acknowledge the pain. Trying to avoid feelings of sadness and loss only prolongs the grieving process. Unresolved grief can lead to undesired results.

**2) Look After Your Physical Health:** The mind and body are connected. When you feel good physically, you will tend to feel better emotionally. Try to get

enough sleep. Eat right and exercise.

### 3) Don't Let Others Tell You How To Feel & Don't Tell Yourself How To Feel:

Your grief is your own and no one else can tell you when it is time to "move on" or "get over it." Let yourself feel whatever you feel without embarrassment or judgment. It is perfectly normal to cry or not to cry. It is even okay to laugh, to find moments of joy, and to let go of the sadness when you are ready.

**4) Plan Ahead:** Anniversaries, chagim, and milestones can reawaken memories and feelings. Be prepared for an emotional wallop, and know that it is completely normal. Learn to express the upcoming event with those close to you. Talk to them ahead of time about what you think you'll be feeling. This may make the event less painful.

### What is a Life Coach?

A Life Coach supports and encourages, without passing judgment or holding anything back. Life Coaching is the act of empowerment - expanding people's awareness through powerful and thought provoking questions that will open the world to your gifts and talents MUCH faster than you would do alone as you unlock the power of your true self. The coaching addresses personal projects, business successes, and transitions in your personal life, relationships or profession by examining what is going on right now, discovering what obstacles or challenges there may be, and choosing a course of action to make your life be what you want it to be.

A Coach knows the client has all the answers to any challenge deep within them, even if those answers are concealed or hidden inside. The coaches' job is to ask the right

questions and use right the right techniques to empower the client to find those answers within himself. Coaching is like having a personal trainer for your life.

### Want to Start the Journey?

The best way to understand what life coaching is to receive a **free 30-minute session**, valued at \$100.00. This can be done in person or over the telephone. It's time to experience a powerful transformation. In your powerful session, you will leave with: Powerful, positive outcomes for your most important goals and dreams

- A new awareness of what's causing many of the challenges in your life right now.
- A renewed sense of energy and motivation about turning your life around.

You can cultivate clarity and inspire positive changes in your life! If you're ready to unlock your hidden potential then please call the Ohel Sara office at (718) 338-4915 or email us with any questions you may have at [KClifecoaching@gmail.com](mailto:KClifecoaching@gmail.com).

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### A CUTE STORY



A guy had been feeling down for some time and decided to seek the advice of a psychiatrist.

He arrived to his appointment, lay on the couch, spilled his guts out to the psychiatrist then waited for the profound wisdom of the doctor to make him feel better.



The psychiatrist asked him a few questions, took some notes then sat thinking in silence for a few minutes. With a puzzled look on his face, he suddenly looked up with an expression of delight and said, "Um, I think your problem is low self-esteem. It is very common among losers."

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### THOUGHT OF THE DAY



The neshama is judged by how well it performed its individual mission.

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### ANSWER TO RIDDLE

A Mountain.

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### A LETTER TO A CHILD

Dear Child,

I heard you cry last night. I was there in the darkness when the tears streamed down your face and your heart broke inside you. Did you think I do not see and do not care? Do you really think I do not know how tired and weary you really feel?



My child, I have been with you when you had to deal with the bitterest of blows. I have watched you handle all the sorrow and all the pain. But you are weary now, and I can see the broken spirit and the faded hopes and dreams.

I am urging you to remember and never forget that I care. My

compassion and mercy can restore and mend your broken heart and kindle the flame of hope once more within you. You will need to let Me love you. You will need to take down the barricades around your heart and lean on Me.

I am not tired and I am not weary and I have the strength enough to carry you if you will let Me. I want you to know that you are not alone in your state of loneliness. You have someone on your side who sees everything and is with you every step of the way.

You will never be alone and you never have been, for I am your Father and I will never, ever leave your side. Trust Me!

Hashem

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### PARSHAT NOACH

#### Part 2

The pasuk at the end of Parshat Breishit states: "And Noach was 500 years old and he gave birth to Shem, Cham and Yafet". Rashi asks why others in Noach's generation gave birth to children at the age of 100 while Noach did not have any children until much later in life. Rashi (a"h) says that Hashem did Noach a "favor." If Noach would have had children at a normal age and they turned out to be wicked, Hashem would have had to kill them out with the rest of their generation.

If, on the other hand, they were righteous, then by the time of the Mabul (flood) they in turn would have already had several generations of descendants and Noach would need to build several Arks to house all his descendants. Therefore, Noach's children were born close in time to the mabul.

Let us put ourselves in Noach's shoes for a moment. Noach was the greatest Tzadik in his generation. Everyone else was having children and grandchildren.

Noach was infertile and childless. Where is there justice in this world? Noach must have had such thoughts for 400 years! He must have been asking himself "What does G-d have against me? What does He want from me? Why is He doing this to me? I am the most righteous person of my generation!"

The answer is that Hashem has His calculations. He knew that there would be a mabul and everyone would be destroyed. He knew that it was best for Noach not to have children for those 400 years. Therefore Hashem does Noach a favor and makes him infertile.

Our own perceived misfortunes are one of the hardest things for any of us to understand. We are limited by time and space and can only see what is happening in front of our eyes. There are times when we cannot believe the things that happen to us and we perceive them as the greatest punishment. We must have this bedrock faith, which is so much easier to preach than to integrate into our psyche. This is the true Jewish outlook on life. If we could all know what Hashem has in mind for us, we would understand that He is not doing us a disservice, but He is doing us the greatest favor!

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### THE MERIT OF RIGHTEOUS WOMEN

Rabbi Shimon Bar Yochai (a"h) was very curious to know what the reward in Gan Eden is for those women who were modest and righteous. When he asked this request from the heavenly messengers, they replied that it is difficult for them to fulfill his request since they do not know these mystical secrets. The messengers offered to go to Gan

Eden to get permission for Rabbi Shimon.

They returned and said, "Rabbi Shimon, the women's Heichalim in Gan Eden is placed very high where no eye can see it. But in your merit, we were able to enter them to see what was been hidden from us until today. We saw 6 gigantic Heichalim (halls) filled with light, happiness and enormous spiritual pleasures that cannot be described. The neshamot of holy women are in these Heichalim. The Heichalim are set one inside another. The most inner the Heichal is, the holier it is and more important. The inner Heichalim are more hidden and placed higher up.

"The first 2 are situated in the Lower realm of Gan Eden. Following the cleansing process in Gehenom, these women are pure and have the zechut of living in these Heichalim. Each neshamah receives its place according to her value, worth and according to her deeds. We were then shown 4 more Heichalim and inside, are neshamot of very holy and pure women that never needed cleansing.

"The first Heichal is called Heichal Batya bat Paroh (a"n). Inside this Heichal are Revavot (tens of thousands) of righteous women. These women taught and provided for children on the Earth below just as Batya bat Paroh did for Moshe Rabbeinu (a"n). Each Neshama in this Heichal has a section of respect, full of spiritual light, happiness, and many indescribable spiritual pleasures. 3 times a day, an announcement is made that the image of Moshe Rabbeinu is entering the Heichal. The Heichal is an enormous hall and is separated with a beautiful ornamental Parochet (curtain).

"Batya bat Paroh enters this Heichal, sees the image of Moshe

Rabbeinu and says, "Overjoyed I am that I merited raising such an illuminating image." With that, she bows, exits, and joins the other neshamot. The neshamot of the women in this Heichal look like they did when they were alive and are dressed in clothing of light, very similar to the clothing of the tzadikim, except the tzadikim's clothing is much brighter since they learned Torah all their lives. The women in this Heichal are called 'serene women'. They learn Torah with Batya bat Paroh and they learn the reasons behind the Mitzvot. They also learn the Mitzvot they did not observe during their lifetime.

The second Heichal is called Heichal Serach bat Asher (a"n). Inside are revavot (tens of thousands) of righteous women that improved the lives of tzadikim on the Earth below. Serach bat Asher told Yaakov Avinu (a"n) that his son, Yosef Ha'tzadik (a"n) was still alive and revived Yaakov Avinu's life. Three times a day in this Heichal an announcement is made that the image of Yosef Ha'tzadik is entering the Heichal.

"This Heichal also has a big hall with a separation of a beautiful ornamental Parochet (curtain). Serach bat Asher enters the hall, sees the image of Yosef Ha'tzadik and says, "Blessed is the day I merited to revive my grandfather and bring him the good news that Yosef Ha'tzadik is alive. Afterwards, she joins the other neshamot in the Heichal and all are occupied with singing and praising Hashem. They learn Torah with Serach bat Asher and the joy in this Heichal is infinitely pleasurable.

"The third Heichal is called Heichal Yocheved (a"n). In this Heichal there are only thousands of righteous women living there. These are the women who had the

zechut (merit) of giving birth to tzadikim. Yocheved is the mother of Moshe Rabbeinu, Aaron Ha'Kohen and of Miriam Ha'neviah (a"n). Yocheved gathers the neshamot of this Heichal and together, they sing Shirat Hayam. Then Yocheved sings by herself, "And Miriam Ha'Nevia took..." Her daughter Miriam joins her and together they sing while all the holy women listen. The Malachei Ha'sharet (Ministering Angels) also sing with them and there is indescribable spiritual happiness.

"The fourth Heichal is called Heichal Devorah Ha'Neviah (a"n). Devorah Ha'neviah was a judge (the only female among the Judges) as well as a neviah (prophetess). Heichal Devorah Ha'Neviah is extremely important to Hashem. Inside of it live hundreds of righteous women with very high neshamot who have the koach (power) of nevuah (prophecy). They are engaged in singing praises and blessings to Hashem with special Kavanot (meanings).

"Every day, Devorah Ha'neviah sings her song to Hashem from the days of Sisera. All the holy women of this Heichal and the Malachei Ha'sharet (Ministering Angels) also sing Shirat Devorah Ha'neviah and together they praise Hashem. The boundless indescribable spiritual happiness of this Heichal is immeasurable.

"Further inside are four more Heichalim that are hidden. They belong to Sara, Rivka, Rochel, and Leah Imenu (a"n). On holy days, such as Rosh Chodesh, Shabbat and Chol Ha'moed, the neshamot from the lower realm of Gan Eden are given the zechut (merit) to enter into the Heichalim of the upper realms of Gan Eden, including Heichal Devorah Ha'neviah. And at the cessation of the holy days, all neshamot return to their Heichalim."

The Shlichim were unable to enter the Heichalim of Sara, Rivka, Rochel and Leah Imenu and were unable to provide Rabbi Shimon with a description of the infinite pleasures of these last Heichalim.

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*Ohel Sara wishes all  
its readers a Chag  
Sameach! Tizku  
L'Shanim Rabot  
V'mevorachot!*

Candle Lighting: 6:10 pm  
NY TIME