



Parshat Devarim

By: Rabanit
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PARSHA

HALACHA

STORY

Q&A

SHIURIM

JOKE

RIDDLE

QUOTES

DAVEN FOR

PARSHAT DEVARIM

This week's parshah discusses many issues, among them entering and conquering Eretz Canaan, which was to occur shortly. The lands that Bnei Yisrael passed on their quest to conquer Canaan were inhabited by various tribes and nations: some of them we were allowed to conquer, while other lands were forbidden.

Even while nearing Eretz Canaan, there were nations we were warned not to provoke or attack. Moshe Rabeinu (a"h) tells the people, "Hashem said to me, 'You shall not distress Moav, and you shall not provoke war with them, for I shall not give you an inheritance from their land - because I have given Ar to the children of Lot [as] an inheritance. The Emim dwelt there formerly, a great and numerous people, and tall [in stature], as the Anakim. They also are considered Rephaim, as the Anakim; but the Moabites call them Emim' (Devarim 2:9-11).

There seems to be an important discussion about the land of the Giants. Moshe Rabeinu refers to the Emim, who live in the land that was allocated to Avraham's nephew Lot. The pasuk seems to extend itself by explaining that the people living there are not Rephaim, rather they are Emim, who are often referred to as

Rephaim, because they have Rephaim-like attributes.

However, Moshe Rabeinu explains that those giants are not really Rephaim, rather they are actually Emim. Obviously, this entire identification process is a bit confusing.

Rashi Hakadosh (a"h) assists us in understanding the issue. "You might think that this is the land of the Rephaim which I gave (promised) to Avraham, because the Emim, who are Rephaim, dwelt there formerly (and they are one of the seven clans whose land you were to possess), but this is not that land, because those Rephaim I drove out from before the children of Lot and settled these in their stead" (Rashi on Devarim 3:13).

Rashi explains that though the land of the Rephaim was promised to Avraham, and as such should be rightfully inherited by the Jews, the land of Ar was not promised to Avraham. Ar was promised to Lot.

If Bnei Yisrael expected to inherit Ar based on the fact that giants who were called Rephaim live there, Moshe Rabeinu corrects their misunderstanding. The mefarshim explain that these giants are really not the Rephaim variety of giants. They are the Emim variety.

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
Sorka
Freida Leah
bat
Pesha Rachel
Yehoshuah Mordechai
ben
Leah Gita
Chaim Yehudah
ben
Aidel
Efrat
bat
Shifra Tanya



The original Rephaim were long gone and replaced. The Jews were promised the land of the Rephaim and not of Emim, who both resemble and are referred to as Rephaim.

Truth be told, all this seemingly irrelevant classification must have relevance to us. Why then would the Torah Hakedoshah spend so much time and words on it? Why would it warn us not to confuse the Emim with Rephaim? It should just say, "Keep out of Ar, it goes to Lot!"

The answer can be explained with a story whose details were altered to spare the concerned.

Many years ago, during an extreme heat wave, a certain food manufacturer was cited by the Department of Health for having an infestation of a particular species of moth in its manufacturing facility.

Immediately, the board of directors sent its representatives to inspect the factory as well. After all, having insects in the plant was very bad for business. Not only could the government shut them down, it was a health hazard as well!

A team of inspectors came to the plant to see how they should address the problem. While going through the factory, a Vice-President popped the lid off a container of raw nuts. Like a tornado rising, a swarm of insects emerged from the bin. Shocked, he called over one of the workers.

"Do you see this?" he shouted. "Look at these flies!"

"Don't worry, sir," smiled the worker. "Those ain't the government flies. Those are the regular flies!"

Often we view adversaries in one fell swoop. An enemy is an enemy is an enemy. A giant is a giant is a giant.

Perhaps the Torah painstakingly teaches us that every nation has an accounting. Some we were allowed to inherit. Some we were allowed to attack. Others we were to avoid. Still others we were allowed to confront and not physically harm.

As Jews, we must be careful confuse the Emim and Rephaim, the Edomites with Ammonites, or the Sichons, or Ogs or even the icebergs with Greenbergs. We may not want to see differences in a world that wants to see black and white.

But the Torah teaches us this week that no two nations are exactly the same. And no matter how tall they may appear, no two giants are alike.

PARSHAT DEVARIM & TISHA B'AV

"How (eichah) can I alone bear your troubles, your burden, and your strife?" (Devarim 1:12).

The Midrash in Eichah Rabah states that the word "eichah" is the language of criticism. After what was said above, this is not surprising. However, the same Midrash adds: "Alas (eichah)! She sits in solitude..." (Megilat Eichah 1:1).

The Midrash explains the following: *Israel was not exiled until they denied His Oneness, Brit Milah that was given after twenty generations, the Ten Commandments, and the five books of the Torah, equal to "eichah"* (Eichah Rabah 1:1).

In other words, the gematria of the word "איכה" - eichah, is thirty-six - and each of the letters corresponds to each of the above listed transgressions.

However, at first glance, there seems to be an inherent flaw in the above Midrash because denying the Chamishah Chumshei Torah should automatically include the previous transgressions as well, no?

Furthermore, were the sinners Moshe Rabeinu was referring to guilty of such severe transgressions?

The Yafeh Anaf (a"h) explains that denying Hashem's Oneness means denying that He is the essence of everything; Milah is the sign of the Providence of Hashem; the Ten Commandments and the Chamishah Chumshei Torah represent Torah from Heaven.

These three form the foundation of Jewish belief, and when these are destroyed, the galut comes.

The Gemara of Sanhedrin (90a) addresses the same issue, but in a different way: *"These do not have a portion in the World-to-Come: One who denies that Resurrection of the Dead is from the Torah; one who says that Torah is not from Heaven, and a heretic."*

Two of the transgressions listed in the Talmud seem identical to two listed in the Midrash.

However, at first glance, Resurrection of the Dead seems to be something new, and certainly seems to bear no connection to Brit Milah.

PARSHAT DEVARIM & TISHA B'AV

Continued

However, investigating the Brit made between Hashem and Avraham reveals a very deep connection, one that helps us to understand the warning Moshe Rabeinu was giving in this week's parshah.

"Shmuel said, 'The merit of the Forefathers (Zechut Avot) finished...' Rabeinu Tam says, 'Zechut Avot finished, but Brit Avot did not finish, as it says, 'I will remember My covenant with Yaakov...' (Vayikra 26:42) even after exile...' (Tosafot, Shabat 55a).

In other words, "brit" implies something that lasts forever; it implies eternal continuity.

A Brit Milah is performed on the place from which generations emanate, also a symbol of continuity. As such, it represents our belief that Hashem is always involved in our lives, even when His hand is hidden by nature and in history. Ultimately, Brit Milah represents Hashem's promise to Avraham Avinu that his seed would live forever... after the Resurrection of the Dead.

Obviously the less one believes in Resurrection of the Dead, the more one is going to invest time and energy in This World. The more one invests life in This World, the more that person will have to ignore Divine Providence, which doesn't always point us in the direction we'd like to go. It's not very long before such a Jew is forced to deny the divinity of Torah, to support his godless way of life. From there, it is just a short leap of doubt to deny G-d's Oneness altogether. Eichah. It's a progression that gets worse before it gets better, and it was Moshe's fervent desire to spare us the pain of finding out firsthand.



RIDDLE

I am large as a castle yet lighter than air.
100 men and their horses cannot move me.

WHAT AM I?

(Answer on Page 5)



THE KEYS TO THE SAFE

Yosef had been dreaming of his daughter's wedding day for many years. But he was not a wealthy man. He could hardly make ends meet. He wondered if he would be able to finance the wedding and help a young couple survive financially. Yosef's father, Yaakov, was a man of comfortable means, but far from wealthy. His concerns prompted him to accrue a monthly savings plan on behalf of his son. Every month he took some of his earnings and put it into a safety deposit box in the bank. He did not tell anyone of his plan to give the money to Yosef as soon as he asked for help.

The happy day arrived when his daughter Sarah became a kallah and the family came together to share the happy moment. Yaakov was there and at the end of the evening he asked Yosef if there was anything he needed. "No Aba. This is a day I have waited for and now I want to enjoy it," he responded.

Assuming the request for help would be asked soon enough, Yaakov left without revealing his secret. And as the wedding day approached, Yosef became extremely tense and anxious. His ability to perform at work was hampered by the daily demands for money. In the meantime, Yaakov waited patiently for Yosef to come and ask for help but Yosef's pride prevented him from seeking assistance and the box remained locked in the bank. The key was not passed to Yosef.

Tefilah is our way of asking Hashem for all our needs. Chachamim teach that the very fact we are asking is beneficial to us. We grow in humility and strengthen our faith whenever we turn to Hashem for our needs. If we do not daven however, even rewards that are due us may not be delivered. By giving us the ability to pray, Hashem offers the key to His treasure house. When we are humble enough to acknowledge that we are not self-sufficient, we will be able to ask for - and to receive, all the berachot that have been deposited in our name.

**BRINGING THE
CHURBAN HOME**
"B'leil Zeh Yivkayun..."

Each year on Tisha B'Av, we should bring the churban home with us in order to feel the pain of that event. How are we to accomplish this? The answer can be found in the kinah which describes Tisha B'Av as a day of tragedies. The Mishnah lists five tragedies that occurred on this date:

- 1) As a result of the nation believing the report of the mergalim about Eretz Yisrael, the decree was issued that the entire nation would die.
- 2) The First Bet Hamikdash was destroyed.
- 3) The Second Bet Hamikdash was destroyed.
- 4) Bar Kochba's revolt was crushed and hundreds of thousands of Jews were killed.
- 5) Turnus Rufus, the Roman Governor, razed the city of Yerushalayim.

In addition, since that time, the expulsion of Jews from Spain in 1492 and the beginning of World War I and World War II among many events on the calendar, took place on this day.



We must remember that the countless sufferings that occur each year, throughout the year, happen because we still do not have a Bet Mikdash. The Gemara of Sanhedrin tells a story of a young widowed mother who was the neighbor of Raban Gamliel (a"h). She had also lost her son and cried bitterly all night long for her child and she was inconsolable. Raban Gamliel heard the woman crying and was reminded of the great tragedy of the Churban and he had no choice but to weep along with her until his eyelashes fell out.

Rav Chaim Zaitchik asks a penetrating question: What connection is there between the woman's tragedy and the destruction of the Bet Hamikdash? Why did Raban Gamliel remember the Churban when he heard her cry?

The reason is: because Raban Gamliel understood that ALL tragedies are a result of the Churban Bet Hamikdash.

All illness and suffering and death and pain in the qworld is occurring because of the Churban. If we had a Bet Mikdash, there would only be joy and happiness. This is why Raban Gamliel cried. He knew that this woman lost her child only because of the Churban. And he understood that too many mothers throughout our history have cried over the loss of their children.

Is this not reason enough to cry on Tisha B'Av? Is this not enough of a reason to create a stir, some movement in the hearts of Jews who understand that any complication in their life or the life of others - is as a direct result of the loss of our HOME!

Therefore, it is incumbent upon every Jew this Tisha B'Av to bring HOME with him the tragedy of the one true Mikdash that no longer stands.

On March 6, 2008, Rosh Chodesh Adar II, an Arab terrorist walked into Yeshivat Merkaz Ha'Rav and murdered eight boys. It was a horrible tragedy. The Yeshiva printed a Sefer Hazikaron entitled "Shemonah Nesichei Adam" (Eight Princely Men). It is a beautiful sefer. Each page is filled with the most emotional words and contains in it one letter that is particularly stirring.



It is from the mother of Avraham David Moshe (Hy"d). He was 16 years old and was one of the kedoshim who perished that night. She wrote to her son the following letter:

*Avraham David,
Sometimes I feel guilty for not feeling worse.
Do not misunderstand me. I miss you terribly
and I miss the effect your pure neshamah had
in this world. Sometimes I fear I will cause you
suffering by not grieving even more painfully. I
know how much you loved me...But as much
as I still need you, you do not need
me...Instead, as much as I can, the energy I
can expend feeling bereft, I will channel into
taking care of those precious neshamot that
were also entrusted to me.*

Thank you for being my son. I love you.

Ima.

Continued on page 6

THOUGHT OF THE DAY

"The body does not understand the language of ideas, only the language of action. If you have a good idea, do something to make it a reality."

(Anonymous)

A CUTE STORY

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

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

The psychologist 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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ANSWER TO RIDDLE

The Castle's Shadow

QUOTES

** "A fanatic is one who can't change his mind and won't change the subject." **

** "Courage is what it takes to stand up and speak. Courage is also what it takes to sit down and listen." **

BRINGING THE CHURBAN HOME

Continued

P.S. I want to thank Hashem again for letting me be your mother. There is no gift greater than the gift of motherhood.

These mother's words capture the unbearable pain and harsh reality of the Churban Habayit. Much like the inconsolable mother in the story of Raban Gamliel, she cries for her child. And much like Raban Gamliel, we must cry for her and for others who have lost those who are not coming back.

Imagine for a moment, trying to write a letter to your child - a child who was chas v'shalom murdered in cold blood while he was doing what Hashem asked him to do - to learn Torah. But the mother accepts the din and channels her energies and love into her other children. But there is another parent for whom we must cry.

The Yalkut Shimoni in the beginning of Eichah depicts the scene, describing how Hashem donned sackcloth and tore at His hair (kiviyachol).

Although we have no concept of what that means, since it cannot be understood literally, we can at least picture the pain of the Shechinah Hakedoshah.

Rabbi Yechiel Spero once attended a wedding that took place a few weeks before Tisha B'Av. As he watched the happiness of the dancing crowd, a young man confided in him that he found it quite difficult to prepare himself for the oncoming intense mourning period. He claimed that he already had everything he could want so why does he need a rebuilt Bet Mikdash?

The young man was not trying to be rebellious, he was simply being honest. In reality, this is a question that many people ask themselves. How does one make Tisha B'Av more meaningful and more real?

Another young man standing next to them responded with a remarkable answer.

"I want the Bet Hamikdash to be rebuilt so I can know what it feels like to walk again."

And with that, he wheeled himself away from the other two standing there for he was wheelchair bound and had never taken a step in his entire life.

My dear friends, every tzara happens because Mashiach is not yet here. If we look around the room we will realize that here are enough tragedies to cause to weep buckets of tears if we only take the time to shed them.

Every year there are new yetomim and new tragedies. On the night of Tisha B'Av, we need to think about those incidents - think about them enough so that we cry and yearn for the Bet Hamikdash to be rebuilt.

We should cry for the mothers, the fathers - for their children - for the Shechinah.

Be'leil zeh yivkayun ve'yelilu vanai.

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

Date: July 24, 2017

Time: 10:00am

Place: 6 Antoinette Court - Suffern, NY
SPECIAL ROSH CHODESH PROGRAM
SINGING OF THE HALLEL & SHIUR

Date: July 26, 2017

Time: 8:15pm

Place: 902 Ocean Pkwy #6D - Bklyn, NY

Date: July 30, 2017

Time: 7:45pm

Place: 1288 West Laurelton Pkwy
Teaneck, NJ

Date: July 31, 2017

Time: 8:45pm

Place: 902 Ocean Pkwy #6D - Bklyn, NY
Special Tisha Be'Av Program

Date: Aug 09, 2017

Time: 8:15pm

Place: 902 Ocean Pkwy #6D - Bklyn, NY

Date: August 26, 2017 - Shabat

Time: 5:00pm

Place: 1364 E7th - Bklyn, NY

Date: August 27

Time: 7:45pm

Place: Teaneck NJ -
Address To Be Announced

ANNOUNCEMENT

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Shiur To Post Monday, July 24

The 9 Days

When Darkness Leads To Light

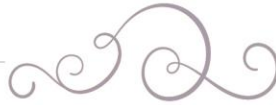
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Newsletter Dedication

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

7:57PM
NY TIME



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