



**Parshat
Haazinu**

*By: Rabanit
K. Sarah Cohen*

PARSHAT HAAZINU

This week's parshah ushers in the great day of Rosh Hashanah with the famous words of tochachah uttered by Moshe Rabeinu (a"h) to Am Yisrael: "Ha'azinu ha'shamayim va'adabeira - Give ear Oh Heavens and I will speak - Ve'tishma ha'aretz imrei fee - and may the earth hear the words of my mouth."

Chachamim wonder what the heavens and the earth have to do with the warnings given to Am Yisrael?

It seems that there is a hint in this parshah of the final battle of Gog U'magog. This war will be one that is unlike any war we ever heard of or witnessed in the history of mankind. During this time period, the heavens and the earth will tremble and make much noise while all the inhabitants of the earth from one corner of the globe to the next will cry. According to some sources two thirds of the world will perish. The Navi Daniel (a"h) foretells of this future time and he informs us that we will B'ezrat Hashem be saved ultimately.

But why this war? Why the catastrophe and the calamity?

Chachamim explain that Hashem presented Am Yisrael with the Torah in order for the heavens and the earth to remain in existence. This is what Moshe Rabeinu warned us about in Parshat Haazinu. He was referring to a future time and he warned us that we will do evil in the eyes of Hashem; that the world will be

crushed and so will two thirds of its people. All this will take place because of bitul Torah, because of the power of the Erev Rav who will influence our young and sever our ties from Judaism. That they will create a modern world for the Jew to reside in so that he eventually loses his connection to the real source of all blessings.

The Zohar Ha'kadosh informs us that during this devastating time period few will remain devout Jews. Few will keep the Torah in the manner it is meant to be observed. Many Jews will unfortunately follow in the ways of strange gods and false ideologies. Moshe Rabeinu warned us that we will leave Hashem's path that He set forth for us and as a result evil will befall us in the end of days.

As a result of this, the catastrophic war and all the evil that will come with it will unfortunately take place. This is why Moshe Rabeinu warned us thousands of years ago saying, "Haazinu Banai, pay close attention my children. You should learn Torah because Torah is of the spiritual element; it is an element that touches and reaches the heavens. And if you do so, you will have nothing to fear concerning this war and its catastrophic results. "Rak Ha'azinu ha'shamayim va'adabeira - just listen to the words of Your Father in Heaven. Follow the path which He set forth before you. Obey the laws; va'adebeira - and daven. Speak from the heart towards the heavens. Use your tefilot as a means of communication and you stand a fighting chance."

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
 Irin
 bat
 Sonya



Moshe Rabeinu is attempting to wake our generation up. He is calling out to us from the words which he composed so long ago and he is saying, "When you find yourself in a time and place of tzarot and ra'ot rabot. When you will be in a situation where you are surrounded by gloom and misfortunes, know that it is because the yetzer hara has pulled you to this place of doom and you feel as if you have no choice but to obey his command. Therefore, first and foremost, open your hearts in prayer. Open your hearts to Torah. And only after you have done this, va'tishma ha'aretz imrei fee - only then will the land heed your words and give you of its fruit and blessings."

When we are involved in prayer and Torah study it is as though we are building worlds in the higher realms of heaven. And as a result of this the world still stands. This is the magnitude and impact that our learning and tefilot contain.

We are now in the era of the End of Days. The Erev Rav has brazenly come forth claiming that our Torah is not from shamayim; that it was man-made - that a few Rabbis wrote the Torah according to their wishes in order to make a business out of it or at best, to keep people restricted and in line with their fanatical philosophies.

Many Jews have unfortunately been seeped into this philosophy and have lost their way. Many Jews have stopped learning Torah or giving it the proper respect that it deserves. As a result the Navi tells us that seventy nations will rise up and wage war against us. It will be on that day that Hashem will remain on one side, alone, because there will be no strange gods left in this world. Hashem will crush and dismantle all those false ideologies and philosophies.

But who will merit to remain and witness this great sight?

Baalei Teshuvah and Baalei Torah. Rashi Ha'kadosh (a"h) comments concerning Hashem's vengeance against the gentiles. He writes that the nations of the world will praise Am Yisrael for having clung to Hashem and not inter mingling with them. They will praise all those Jews who did not follow in their ways or descend into their world of destruction and immorality. They will praise those Jews who did not abandon or forsake the Torah in this difficult and tempting galut and instead they remained loyal and devoted to the One true G-d.

Who is it that will merit to see the enemy fall? Our holy Rabbis state: "Only he who has a merit from himself alone and not in the merit of his forefathers."

Why is this? Because the Midrash states that although zechut avot assists us in the final redemption, in order to see the enemy fall and to experience the miracles of the final redemption, one needs zechut that stems from himself and no one else.

Therefore, we should hurry to do the proper teshuvah and utilize these days of awe to repent before Hashem. The good news is that once we receive the warnings from the Torah, the berachot follow. Parshat Ve'zot Ha'berachah is the final parshah in the Torah that depicts a time filled with good things.

Chachamim point out that there are three occasions in the Torah in which the word, "Ve'zot" appears in order to signify a lesson of life. "Ve'zot Ha'Torah, Ve'zot Ha'terumah, Ve'zot Ha'berachah." There is a valuable lesson to be learned. The string that binds these three concepts will not be severed easily. The key is found in the word, "Ve'zot - וזאת." Moshe Rabeinu assures us that we will have the berachah in the merit of our forefather, zechut avot. The word זאת - is Rashei Tevot for the words: "זכות אבות תמיד."

In other words, if you fulfilled the law of Terumah and you gave your share of maser, Hashem will give you the zechut to move on to the second, "זאת" - which is, "וזאת התורה." And if you obey the Torah and guard the mitzvot even if you are poor, in the end you will partake in it with wealth. That wealth is the third זאת - וזאת הברכה. This is the berachah that Hashem will bring upon you in abundance.

With this thought in mind let us ponder the song of eternity that Moshe Rabeinu sings in this week's parshah. It is a haunting ballad filled with allusions and grim predictions of the future lest the people stray. Unfortunately, the calamitous predictions were clearly fulfilled throughout the galut. And the lessons contained within are as relevant today as they were thousands of years ago when they were first imparted.

One pasuk states: "When Hashem will have judged His people, He shall relent... when He sees that the enemy progresses and no one (feels that they) will be saved or assisted" (Devarim 32:36).

The Gemara of Sanhedrin explains that this pasuk refers to the time of Am Yisrael's redemption. The Gemara asks, "When is that time?" One of the answers is derived from this pasuk.

PARSHAT HAAZINU

Continued

"Mashiach will not come until the Jews have abandoned hope of redemption as it states: 'He shall relent... when He sees that the enemy progresses and no one (feels that they) will be saved or assisted.' "

Rabbi Yaakov Kamenetzky (a"h), in his sefer Emet Le'Yaakov, asks, "How is it possible that a prerequisite for the actual deliverance is the total abandonment of a very basic tenet of Yahadut - hope for redemption? What does the Gemara mean when it says that Mashiach will not arrive until the Jewish people "lose all hope of redemption?" The answer can be explained with a story.

Rabbi Yaakov Rubin, the Brizdovitz Rav in Brooklyn is known for nurturing many Russian immigrants that emigrate to this country. One of the families that he took under his wing was an amazing family who despite Communist rule and oppression, remained strongly committed to Yahadut. In fact, the Rav hosted the family for a Sheva Berachot of this family's daughter and her new chatan.

During the meal the Rabbi rose to speak. He praised the incredible perseverance of this family and spoke of the hashgachah peratit that assisted them in getting out of Russia. "Baruch Hashem that the *Ribono Shel Olam* helped them and they left Russia..." concluded the Rabbi.

Suddenly a booming voice in a Russian accent interrupted. It was the father of the bride. "The *Ribono Shel Olam* did not help us!"

The Rabbi froze and stammered continuing his speech. "I mean, with the assistance of Hashem..." Again the voice boomed:



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"The Ribono Shel Olam did not assist us!"

Eyes darted from the Rabbi and back to the man. The Rabbi did not know what to do. Suddenly the Russian man smiled widely as he spoke softly.

"Listen carefully. *Der Ribono Shel Olam* did not help us! *Der Ribono Shel Olam* did not assist us! He did everything!"

Rabbi Yaakov explains that the Gemara does not mean that Mashiach will not arrive until we have abandoned hope of any redemption. It means that Mashiach will not arrive until we have abandoned hope of other types of redemption!

As long as we rely on ourselves, our technology and own abilities to get out of our troubles, then we are proclaiming self-reliance. If we rely on our own expertise and political abilities to remove us from dire situations, if we think that all answers will be configured by mortal diplomacy; then Mashiach will lock himself in his proverbial room - and wait. Only when we realize that redemption is in His hands and truly only in His hands will Hashem send us the true redemption!

“SHMA KOLEYNU, CHUS V'RACHEM ALEYNU”

In his sefer “Siduro Shel Shabat,” Rav Chaim of Tchernovitz (a”h) explained this plea with a parable.

How great is the love of a father and mother for their infant. When he begins to say, “Aba,” they smile at him lovingly, pick him up, play with him, hug and kiss him. In general, they cannot stop showing their affection towards him. The child eventually grows up however, and his parents’ expectations of him grow in proportion. Now, they require that he behave himself properly.

When he comes of age, he must attend school. He must pay attention to his studies and learn all that his teachers relay to him. He is expected to exhibit good character traits and good manners. He is expected to show reverence for his parents and esteem them. If he fulfills these expectations, he will be a source of pride and comfort to them. They will shower their love upon him in return.

There was once a child like this. He embodied all that his parents could ask for and they loved him dearly. But one day the child fell ill. While he was not entirely bedridden, he nevertheless became very weak and fatigued. He could no longer show honor to his parents as he used to. His desire to learn began to fade. His brilliance vanished. He would sit in the corner and simply daydream.

His parents’ grief knew no bounds. One day however, the boy’s face lit up and he said to his father, “It’s true that I cannot do things I used to, that earned me your love in the past. But if you think of me as an infant, completely dependent on your mercy, couldn’t you love me again just for calling you, “Aba?”

Our relationship to Hashem resembles that of this boy and his parents. Once, long ago, we “grew up.” We dwelt in our Holy Land and we earned our Father’s love by serving in the Bet Hamikdash. While our Kohanim performed their holy service and the Leviim sang the sacred songs - our ancestors stood praying from the depths of their hearts. Our chachamim sat in the Sanhedrin to judge us and our Neviim transmitted Hashem’s words to His beloved children.

Even after the Bet Hamikdash was destroyed, we were blessed with masters of the spirit, holy individuals in every generation who lead the way.

Now, we have regressed ten times over. Our energy has been drained. We have so few good deeds to our credit. We seem to have lost the ability to please our Creator. What is left for us to do? What CAN we do?

We can call out, “Abba!” We can ask Hashem to remember the love He had for us before. It is because we are unable to fulfill His expectations that we need His love more than ever before. This is an exact parallel to our relationship with our children.

Indeed this is exactly what our intentions should be when we call out, “Hashem, only You are our G-d, hear our call. Despite the fact that we are unworthy, hear how we are calling You. Hashem, You are beyond any conception we can have of You, but You are our G-d. Hashem, You alone are our Provider. And for this alone, ‘Pity us, have compassion on us,’” for we have fallen to such a low state.

**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: Sep 17, 2017

Time: 7:45pm

Place: 349 New Bridge Rd,
New Milford, NJ 07646
**SPECIAL ELUL GATHERING
IN HONOR OF ROSH HA'SHANAH**

Date: Sep 27, 2017

Time: 8:15pm

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

Date: Oct 18, 2017

Time: 8:15pm

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

Date: Oct 31, 2017

Time: 7:45pm

Place: To Be Announced
**SPECIAL GATHERING IN HONOR OF
RACHEL IMEINU'S YAHRTZEIT**

Date: Nov 15, 2017

Time: 8:15pm

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

Date: Motzei Shabat, Nov. 18, 2017

Time: 8:00pm

Place: 902 Ocean Pkwy #6D - Bklyn, NY
**Special Melaveh Malkah In Honor Of
Rosh Chodesh Kislev**

Date: Nov 29, 2017

Time: 8:15pm

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

Date: Dec 18, 2017

Time: 7:45pm

Place: To Be Announced
**CHANUKAH PARTY IN HONOR OF
ROSH CHODESH KISLEV**

Date: Dec 27, 2017

Time: 8:15pm

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

ANNOUNCEMENT

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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 Mon. Sep. 18, 2017

Rosh Hashanah

The Last Day Of The Year

Log on and enjoy the live lectures and be inspired.



THOUGHT OF THE DAY

A person who is shy
does not learn.

(Pirkei Avot 2:5)

THE JEW AND HASHEM

When the sun comes out after a summer's rain,
And the birds fly high up into the big blue.
And a family walks on their way to shul,
In a group, or two by two,
Hashem smiles and is watching.

When the sun comes up after a shadow goes,
And a light shines after the showers,
And Jews daven their tefilot
and the glow is the color of flowers,
Hashem smiles and is watching.

And as the evening comes and we turn home,
When the moon succeeds the sun,
When we say goodbye to day and tuck ourselves in tight
Together, or one by one,
Hashem still smiles and watches.

We can bring light to a summer's rain,
Even when the day is past,
We are a people who belong to heaven, a home that ever lasts,
And Hashem smiles and is always watching.



SPECIAL DEDICATION

This week's newsletter is dedicated in memory of my dear
and holy grandmother -

Sara bat Mimon Ha'kohen (a"h)

May all the good work we do, all the inspiration spread and
absorbed bring her much nachat in shamayim. May her
good name and deeds be the driving force of our
organization and may she merit to see generations of
grandchildren and great grandchildren following in her
ways of kindness and compassion.

May she have an aliyat neshamah on her yahrtzeit
(Rosh Hashanah)
and may she be a melitzat yosher to all Am Yisrael.

QUOTABLE QUOTES

** "The strongest among the
weak, is the one who does not
forget he has weaknesses." **

** "You have not lived until you
have done something for
someone who can never repay
you." **

** "Never look down on
anyone, unless you are helping
them up." **

I would like to wish
you all a ketivah
ve'chatimah tovah.
A year filled with
berachot and
yeshuot.

May we merit to
experience
Hashem's kindness
and compassion.
May we merit to be
filled with His light
so that our road
towards Torah and
mitzvot is clear.

May we enjoy a
year of joy as we
usher in a new era
of redemption and
witness the coming
of Mashiach this
year B'ezrat
Hashem.

With All My Love,
K. Sarah Cohen



THE PREGNANT DEER

In a forest, a pregnant deer is about to give birth. She finds a remote grass field near a strong-flowing river. This seems a safe place. Suddenly labor pains begin.

At the same moment, dark clouds gather around above and lightning starts a forest fire. She looks to her left and sees a hunter with his bow extended pointing at her.

To her right, she spots a hungry lion approaching her.

What can the pregnant deer do? She is in labor!

What will happen? Will the deer survive? Will she give birth to a fawn?

Will the fawn survive? Or will everything be burnt by the forest fire?

Will she perish to the hunters' arrow?

Will she die a horrible death at the hands of the hungry lion approaching her?

She is constrained by the fire on the one side while the river flows on the other side. She is boxed in by her natural predators as well.

What does she do?

She focuses on giving birth to a new life.

The sequence of events that follows are:

Lightning strikes and blinds the hunter. He releases the arrow which zips past the deer and strikes the hungry lion. It begins to rain heavily and the forest fire is slowly doused by the rain. The deer gives birth to a healthy fawn.

In our life too, there are moments of choice when we are confronted on all sides with negative thoughts and possibilities.

Some thoughts are so powerful that they overcome us and overwhelm us.

Perhaps we can learn from the deer.

The priority of the deer, in that given moment, was simply to give birth to a baby.

The rest was not in her hands and any action or reaction that changed her focus would have likely resulted in death or disaster.

Ask yourself: Where is your focus? Where is your faith and hope?

In the midst of any storm, try to have faith in Hashem Who is closest to you.

He will never ever disappoint you. NEVER.

Remember, He neither slumbers nor sleeps.

Eemunah is the cornerstone of Judaism. Faith begins in the mind as we look at the world and realize it could not have been created other than by an infinite Being. This helps us achieve intellectual faith. Knowing in our minds that our Creator is there is the first step.

After we acknowledge that Hashem is part of our life and never leaves, we can develop a loyalty to Him. Rather than pure intellectual belief, emunah could also be defined as the act of **being** faithful and loyal. This is a basic requirement of any relationship and demands constant reinforcement. Loyalty to Hashem becomes crucial when life throws us a curve ball that may cause us to lose balance and doubt that things truly are for the best.

The absence of harmony between that which we know in our minds to be true - that Hashem is taking care of us - but not enjoying or seeing the logic in the circumstance, is where free will enters the scene. Through our free will, we choose whether to remain loyal to Hashem in spite of the pain, or to shun Him because of its seeming contradiction.

This feeling of trusting in Hashem gives us the gift of security. It is knowing that we are being individually directed and handled by Hashem Himself. Emunah is looking beyond the limited space of the here and now and knowing that we may not fully grasp the meaning of what is currently happening. We think we know what is best for us, but emunah means having faith that only Hashem really knows.

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

6:38PM – Wed. Night

7:35pm – Thurs. Night



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