



CANDLE LIGHTING: 7:53 PM

ב"ה

SHABBOS ENDS: 8:55 PM

COMMUNITY

TORAH PORTION MATOS-MASSEI | מטות-מסעי | 27 TAMMUZ 5784 - FRI, AUG 2, 2024

PARNES HASHANAH

THE MITZVOS AND TORAH LEARNING OF THE YEAR 5784 ARE DEDICATED BY **NATALIE ROSS**
IN LOVING MEMORY OF **MICHAEL ROSS, נתן שמואל בן אריה ז"ל**

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:30 PM

SATURDAY - SHABBOS DAY

TEHILLIM READING 8:30 AM

SHACHRIS.....10:00 AM

TORAH READING.....11:00 AM

KIDDUSH.....12:05 PM

MINCHA.....7:35 PM

FARBRENGEN.....7:55 PM

MAARIV.....8:55 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

Continues next week

SHABBOS KIDDUSH

This weeks kiddush is sponsored by the shul.

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Shabbos Mevorchim Farbrengen

sponsored by Leon and Faye Zharnest in memory of Morris and Sylvia Zharnest

משה אהרן בן דוד הלוי ז"ל וזעלדא בת יצחק ע"ה

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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei, R' Yossi Nigri.**

Special thanks to the **security team** led by **Yury Zimavilin**, who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand, Serge Zenou, Sonya Zenou, Dr. Scott Lippe,** and **Michael and Jordan Shepper** who work tirelessly to bring us a wholesome kiddush each week!

IMPORTANT SEMINAR, AUG. 4

On Sunday, Aug. 4th, **Anshei Lubavitch** will be hosting an important seminar about achieving a **secure** and **peaceful future** in the **Land of Israel**. The class will be delivered by **Rabbi Bergstein** and will begin at 7:15 pm. Refreshments will be served. There is no charge for the seminar. Sponsorships are welcome.

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL BEGINS AGAIN, WEDNESDAY, SEP 11TH

CTEENU

MONDAY.....7:30 PM

ADULT EDUCATION

SUNDAY

Peace in the Holy Land , August 4
.....7:15-8:45 pm

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....9:15 AM

BEIS MIDRASH/GEMARA.....6:35 PM

FARBRENGEN.....7:55 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ל"ו

Chapters 20, 22, 69, 122, 150, 81-90

SECURITY TEAM

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Contact Yury Zimavilin



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SHABBOS MEVORCHIM

TEHILLIM



AUG 3, 2024 8:30 AM

DEDICATED FOR THE REFUAH SH'LAIMA
OF

YEHUDIS BAS SARA



SHABBOS, AUG 3, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	4:50 AM
LATEST MORNING SHEMA.....	9:26 AM
EARLIEST MINCHA (GEDOLA).....	1:39 PM
PLAG HAMINCHA.....	6:44 PM
EARLIEST EVENING SHEMA.....	8:41 PM

PARSHAH IN A NUTSHELL

PARSHAS MATOS-MASSEI

Numbers 30:2–36:13

Moses conveys the laws governing the annulment of vows to the heads of the tribes of Israel. War is waged against Midian for their role in plotting the moral destruction of Israel, and the Torah gives a detailed account of the war spoils and how they were allocated amongst the people, the warriors, the Levites and the high priest.

The tribes of Reuben and Gad (later joined by half of the tribe of Manasseh) ask for the lands east of the Jordan as their portion in the Promised Land, these being prime pastureland for their cattle. Moses is initially angered by the request, but subsequently agrees on the condition that they first join, and lead, in Israel's conquest of the lands west of the Jordan.

The forty-two journeys and encampments of Israel are listed, from the Exodus to their encampment on the

plains of Moab across the river from the land of Canaan. The boundaries of the Promised Land are given, and cities of refuge are designated as havens and places of exile for inadvertent murderers. The daughters of Tzelafchad marry within their own tribe of Manasseh, so that the estate which they inherit from their father should not pass to the province of another tribe. ❖

From the Rebbe

Our Sages teach that the Temple was destroyed because of unfounded hatred, the kind of bickering and strife that is associated with Midian. It follows that by ridding ourselves of this friction and conflict through self-sacrificing love, we can eradicate the cause of the exile. When the cause no longer exists, the effect will also cease.

-- The Rebbe

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Enlightening Wisdom From the CHASSIDIC MASTERS

Signpost

Based on the teachings of
the Lubavitcher Rebbe.
Courtesy of MeaningfulLife.com

The court is obligated to straighten the roads to the cities of refuge, to repair them and broaden them. They must remove all impediments and obstacles. . . . Bridges should be built (over all natural barriers) so as not to delay one who is fleeing to [the city of refuge]. The width of a road to a city of refuge should not be less than thirty-two cubits. "Refuge, Refuge" was written at all crossroads, so that the murderers should recognize the way and turn there. (Mishneh Torah, Laws Regarding Murder and the Preservation of Life 8:5)

The "cities of refuge" were six cities in the Land of Israel designated as havens for murderers. A person who killed would flee to the nearest city of refuge, where he would be safe from the vengeance of his victim's closest relative (the "avenger of the blood") until he was brought to trial before the Sanhedrin, a tribunal of twenty-three judges that tried capital cases. It was the court's responsibility to ensure the accessibility of the cities of refuge by improving the roads leading to them and posting signs with the

words miklat, miklat ("refuge, refuge") to show the way.

On the spiritual plane, there also exist six "cities of refuge" for the spiritual "murderer." Life, in the true and ultimate sense, is connection with the divine source of being and vitality; an act of transgression against the divine will is a subtle form of "murder," as it hinders the flow of vitality from G-d to creation. The words of the Torah, say our sages, are the "cities of refuge" for the destroyer of spiritual life: if he flees into the Torah and immerses himself in it, the Torah will protect him from the adverse results of his deed.

The Torah contains 613 mitzvot, or commandments. However, the great majority of them require certain circumstances to obligate and enable their fulfillment: there are mitzvot that can be observed only at certain hours of the day, or only on certain days of the year; mitzvot that can be observed only in the Land of Israel, or only in the Holy Temple; mitzvot that pertain only to men, only to kohanim ("priests"), only to employers, or only to farmers; and so on.

But there are six mitzvot—to believe in G-d, to avow His oneness, to renounce idolatry, to love G-d, to fear Him, and to avoid temptation to sin—that pertain to all times, to all individuals, to all places and in all circumstances, so that they are readily accessible to one who seeks refuge from his faults and failings, whomever he might be and wherever and whenever the desire to rectify his life might strike him. These are the six readily accessible spiritual "cities of refuge" for the errant soul.

But a haven is of little use if it is inaccessible or its location is unknown. As is the case with the physical cities of refuge, it is the community's responsibility to "straighten the roads . . . to repair them and broaden them . . . remove all impediments and obstacles" and post signs at all crossroads.

This imperative has special meaning to us today, when the roads of life are teeming with spiritual refugees. It is our sacred duty to station ourselves at all the crossroads and serve as living signposts, calling out "Refuge! Refuge!" and pointing the way to the haven of Torah. ❖

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Keeping in Touch

From the Rebbe's Talks



Live in the world, but know that it is G-d's world. Be happy. Know how to appreciate the good things in life and do so in a manner that others enjoy your company. However, don't indulge in material things out of selfish desire. Instead, partake of material things as an act of appreciation to G-d for creating a world that contains a great variety of good.

A classic example of this concept is Shabbos. We are commanded to honor the Shabbos by partaking of sumptuous foods, wearing our finest garments, and indulging in all forms of delight. The day, however, is "sanctified unto G-d." It is His day of holiness. These material forms of satisfaction are mediums with which we can establish contact with Him, not distractions from His service.

In this vein, our Sages taught that the verse "Know Him in all your ways" is "a small passage on which the entire Torah depends." For the Torah is intended to teach man to relate to G-d in all forms of experience. ❖

HAFTORAH IN A NUTSHELL

FOR THE SECOND SHABBOS OF THE 3 WEEKS

Jeremiah 2:4-28; 4:1-2

This week's haftarah is the second of a series of three "haftarot of affliction." These three haftarot are read during the Three Weeks of mourning for Jerusalem, between the fasts of 17 Tammuz and 9 Av.

The prophet Jeremiah transmits G-d's message to the Jewish people, in strong tones chastising all the sectors of the people, including the leadership, for their abandonment of G-d. "What wrong did your forefathers find in Me, that they distanced themselves from Me, and they went after futility and themselves became futile?" He reminds them of the kindness G-d did for them, taking them out of Egypt and leading them through the desert and settling them in the Promised Land, yet they repaid kindness with disloyalty. "For My people have committed two evils; they have forsaken Me, the spring of living waters, [and furthermore, this was in order] to dig

for themselves cisterns, broken cisterns that do not hold water."

G-d asks them to view the actions of their neighboring nations, the Kittites and Kedarites, "and see whether there was any such thing, whether a nation exchanged a god, although they are not gods. Yet My nation exchanged their glory for what does not avail."

Jeremiah then goes on to foretell the suffering the Jewish people will suffer at the hands of their enemies, and also their erstwhile allies: "Your evil will chastise you, and you will be rebuked for your backslidings; and you shall know and see that your forsaking the L-rd your G-d is evil and bitter."

The haftarah ends on an encouraging note, assuring the people that if they return to G-d with sincerity, they will be restored to their full glory. ❖



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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Matos-Massei, along with commentary by our Sages.

Moses spoke to the heads of the tribes (Numbers 30:2)

This was the procedure with all the laws that Moses taught: first he would teach them to Aaron and the heads of the tribes, and then he would instruct the people, as described in Exodus 34:31–32.

Why are the tribal heads particularly mentioned by the laws of vows? To teach us that an expert Torah scholar has the ability to annul vows like a tribunal of three laymen.

(Talmud; Rashi)

You shall dispossess the inhabitants of the land, and dwell in it; for I have given you the land to possess it (Numbers 33:53)

The Torah should have begun with the verse "This month shall be to you the head of months . . ." (Exodus 12:2), which is the first mitzvah commanded to the Jewish people. Why does it begin with "In the beginning G-d created the heavens and the earth"?

So that if the nations of the world will say to the people of Israel, "You are thieves, for you have conquered the lands of seven nations," they will reply to them: "The entire world is G-d's; He created it, and He gives it to whomever he desires. It was His desire to first give it to them, and by His desire it was taken from them and given to us."

(Rashi, Genesis 1:1)

Moses spoke to the people: 'Arm yourselves . . . to take G-d's vengeance on Midian' (31:3)

G-d had said to Moses, "Avenge the vengeance of the children of Israel upon the Midianites"; yet Moses said: "To take G-d's vengeance on Midian!"

G-d said to Israel: It is you who have an account to settle with them, for they caused Me to harm you. But Moses said: Master of the worlds! If we had been uncircumcised, or idol worshippers, or had denied the mitzvot, the Midianites would not have hated us. They persecute us only on account of the Torah and the precepts which You have given us! Consequently the vengeance is Yours; and so I say: "To take G-d's vengeance on Midian."

(Midrash Tanchuma)

"To take G-d's vengeance on Midian"—for whoever stands against Israel, stands against G-d.

(Rashi)

G-d sees the war on Midian as avenging Israel, for G-d's foremost concern is for His people; the people of Israel see the war as avenging G-d, for they are concerned only with the honor of G-d.

(The Chassidic Masters)

Moses said to them: 'Build cities for your young, and pens for your sheep' (32:20, 24)

They, on the other hand, had said, "We will build sheepfolds here for our sheep, and cities for our young" (v. 16), giving precedence to their cattle over their children. Said Moses to them: Not so! Make the primary thing primary, and the secondary thing secondary.

(Rashi) ❖

שבת שלום!

Good Shabbos!



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WINTER: 8:45-9:30 AM SUMMER: 9:15-10:00 AM
WITH THE EXCEPTION OF SHABBOS MEVORCHIM

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חֲדָשׁ מְנַחֵם-אָב

SHABBOS MEVORCHIM
Farbrenge
and Seudah Shlishit

TAMMUZ 28 - AUGUST 3

BEIS MIDRASH - 6:35

MINCHA - 7:35

FARBRENGEN - 7:55-8:55

10-10 PLAZARD.

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8:15-9:15 PM