

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 7:59, not before 6:49 | Havdalah 9:02

The Shabbos Shorts is sponsored by **Kayla & Hillel Kraines** in appreciation of YISE & Shomrai Nursery, they will miss being part of the Kemp Mill community and **Marla & Marty Teichman** in memory of their son Jeffrey's 17th Yahrzeit.



Follow us
on
WhatsApp!

wp.yise.org/whatsapp

YISE Supports Israel

Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Mazal Tov

Tzivia Bramson on the birth of a great-granddaughter, Chava Geesha, daughter of Henny & Noach Weinstein and granddaughter of Renee & Mayer Weinstein.

Debbie & Stuart Goldman on the birth of twin granddaughters born to Shoshana & Yitz Devor (Monsey).

Susan & Rabbi Saul Koss on the birth of a great-granddaughter, Miriam Devorah Guttman, to Esti & Levi Guttman. Mazal Tov to grandparents Rabbi Simmy and Miriam z"l Guttman. This is the 4th granddaughter Miriam in her memory. May it be for a Bracha.

Tzeischem L'Shalom to **Shira & Nathaniel Herzfeld** and their children Meital, Oren, Eitan, and Lior on their upcoming Aliyah to Givat Shmuel, Israel.

Condolences

Donna Rosenbloom on the passing of her brother, Paul Sandler.

Jane Shotkin on the passing of her husband, Dr. Louis Shotkin, and David Shotkin, Adina Gross, Sharona Shapiro and Micah Shotkin on the passing of their father. Shiva at 11517 Lovejoy St. through Sunday morning. Shacharis Sunday at 7:30 AM. Sign up for Mishnayos learning at <https://hadranalach.com/3240>

Kiddush Sponsors and Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by **Leah & Yoni Bresler** in honor of their new grandson, Shai Simcha, son of Aviva & Ami Bresler.

Shul Kiddush is sponsored by **Sandy & Rabbi Hal Axelrod** in honor of the recent Bar Mitzvah of their grandson, Ovadyah Boruch Davis and by **Jean Herskowitz** to commemorate the Yahrzeit of her mother, Flora Herskowitz, Fraidel Bas Dov, on 29 Tammuz.

Sephardic Minyan Kiddush is sponsored by **Simi & Sammy Franco** in honor of their favorite son-in-law's birthday and by **Esther & Oded Tapiro** to commemorate the Yahrzeit of their daughter, Noy Ruth Bat Esther.

Shalosh Seudos is sponsored by Robin & Moshe Stoler, Shira Herzfeld's parents, in honor of **Shira & Nathaniel Herzfeld & Family's** last Shabbos before their Aliyah to Israel and by the **Shalosh Seudos Group**.

Shabbos Drasha, Shiurim & Weekday Shiurim Sponsors

8:45 Minyan Drasha is sponsored by the **Walter family** to celebrate four generations: Our grandparents and father's arrival in the US 104 years ago, our arrival in Maryland 32 years ago and the birth of our grandchildren 15 years ago, all of which occurred in the first week of August.

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Hyatt's Gemara Shiur was sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

Rabbi Rosenbaum's Tehillim & Parsha Shiur is sponsored by **Judy & Rabbi Rosenbaum** to commemorate the Yahrzeit of Judy's father, Jack Mann, Yakov Moshe Ben Yechiel HaLevi, A"H, on 27 Tammuz.

The Lower Lobby coffee station is being sponsored by an anonymous friend of the early minyan.

Help Yad Yehuda raise \$600,000 for Tomchei Shabbos August 4-6, 2024 www.causematch.com/yadyehuda

[see flyer](#)

Shabbos Schedule

Minyan Locations:

B - Belonofsky Sanctuary, S - Social Hall, LBM - Large Beis Medrash, SBM - Small Beis Medrash, H - The House

FRIDAY NIGHT:

Mincha/Maariv:

6:30 (Plag, S), 7:00 (B), 8:00 (B)
7:15 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),
8:00 (Sephardi, LBM)

Mincha:

2:30 (B), 5:00 (B), 7:40 (B),
7:55 (Sephardi, LBM)

Shalosh Seudos: 8:05 (S)

Maariv: 9:02 (B)

DIVREI TORAH:

8:45 Minyan: (B)

Rabbi Yehuda Shinensky

9:15 Minyan: (S)

Rabbi Rosenbaum

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Rosenbaum

Parsha Shiur before Mincha: 6:40 (B)

Rabbi Rosenbaum

Youth Announcements

Teen Minyan - will resume at the end of the summer

Shabbos Groups - 10 AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-PreK, upstairs behind the balcony
- Boys K-4th & Girls K-4th meet in lower lobby and **walk to The House**.
- **No Girls Grades 5th & 6th Groups this Shabbos.**

Popsicles in the Park - Next Shabbos, August 10th at 4:30 PM at the Kemp Mill Elementary School Park.

Tisha B'Av Youth Events - look for upcoming flyer

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org. YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3Ujx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org. We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

An Evening of Inspiration with Varda and Eitan Morell - recording available at <https://wp.yise.org/morell>

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.

Shiur for Israel Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Pirkei Avos with Rabenu Yonah, Sunday through Friday at 12:30 PM on **Zoom A**.

Tzedaka A list of charitable organizations is available at: <http://www.yise.org/israel-2023-10-11-small.pdf>

As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events

Halachos of the Three Weeks and Nine Days - A summary of Halachos is available at <https://wp.yise.org/3-weeks-9-days>

9 Days Food Drive for the Capital Kosher Pantry - Help us stock the Capital Kosher Food Pantry with Pareve & Dairy foods for The Nine Days. Ship to/drop off: Capital Kosher Pantry, 9601 Colesville Road, Silver Spring, MD 20901 or you may drop off your donations at any of the locations listed on our flyer. [see flyer](#)

Quick Torah Thoughts with Rabbi Rosenbaum - Join our WhatsApp Chat with Rabbi Rosenbaum for quick (5 minute) shiurim ranging from Mishna to Halacha to Mussar and more! yise.org/quickthoughts. [see flyer](#)

Meaningful Tefilah program - When life gives us lemons (or worse), how do we pray? On Sunday, August 4, at 11 AM, Rabbi Rosenbaum will address how we can channel life's challenges to help us strengthen our relationship with Hashem. In the Belonofsky sanctuary; followed by refreshments. The Shiur will also be available on **Zoom A**. Sponsorships welcome at \$18+ through the shul office. [see flyer](#)

Women's Lunch & Learn - Rosh Chodesh Av, Monday, August 5, 11:45 AM at YISE. Words of inspiration from Mrs. Sima Jacoby and Mrs. Ruthie Rider. RSVP by August 1 to director@goldennetwork.org or 301-732-1773. [see flyer](#)

Monthly Jewish History Class - Rabbi Koss will be speaking on a topic in Jewish history, Monday, August 5 from 2PM - 3PM on **Zoom A**. Sponsored by Bikur Cholim of Greater Washington and the YISE Chesed Committee.

Security Training Sunday, August 11 - Free in-person security training with role play will be open to all members of the shul on Sunday, August 11 from 2 to 5 PM. Snacks will be served. To obtain necessary background knowledge, participants must complete an online training component in advance. If you are willing to participate, please contact Stuart Rosenthal at (301) 980-9557 or stuartrosenthal@yise.org and he'll send you registration information.

High Holidays Registration Coming - Online sign-up for the High Holidays will open Erev Shabbos Nachamu - Thursday night, August 15. Paper forms will also be available in the Shul lobby; if you need one mailed to you, please email seats@yise.org or call the Shul office.

Men's Melaveh Malka - Motzei Shabbos Nachamu, August 17, 9:45 PM at The House, 1128 Arcola Ave. Join Rabbi Rosenbaum and friends for music, pizza and Divrei Torah! To sponsor visit yise.org/mmm. [see flyer](#)

Limud on the Lawn - A monthly exploration of different Torah luminaries through the ages at YISE members' homes. Rabbi Rosenbaum will speak about the Rabbeinu Yonah, August 24 at 5:45 PM on the lawn of Judy and Rabbi Roy Rosenbaum, 806 Kersey Road. Contact the YISE to sponsor Limud on the Lawn for \$54. [see flyer](#)

SAVE THE DATE! Scholar in Residence - Dr. Henry Abramson, September 13-14. Stories of personal transformation. [see flyer](#)

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

Rabbi Postelnek will be on vacation through Sunday, August 18, and will not be reachable by call or text on his regular number. For timely matters, you can contact him via WhatsApp.

The Week Ahead		Sunday August 4 29 Tammuz	Monday August 5 1 Av Rosh Chodesh	Tuesday August 6 2 Av	Wednesday August 7 3 Av	Thursday August 8 4 Av	Friay August 9 5 Av
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:35 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)	8:00	8:00	8:00	8:00	8:00	
	Sephardi (LBM)	7:50	7:50	7:50	7:50	7:50	

Halachic Times: Latest Alos Hashachar 4:47 AM,

Earliest Talis and Tefilin: 5:20 AM, Latest Netz: 6:18 AM, Latest Krias Shema: 9:42 AM,

Earliest Mincha: 1:50 PM, Earliest Shkia: 8:08 PM, Latest Tzeis Hacoachavim 9:00 PM

Next Shabbos

August 9-10, 2024

6 Av 5784

Parashas Devarim/ Shabbos Chazon

Candle lighting: 7:51

not before: 6:43

Havdalah: 8:52

Friday Night:

Mincha/Maariv:

6:25 (Plag, S), 7:00 (B), 7:55 (B)

7:15 (Sephardi, LBM)

Shabbos Day:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),

8:00 (Sephardi, LBM)

Mincha:

2:30 (B), 5:00 (B), 7:50 (B),

7:45 (Sephardi, LBM)

Maariv: 8:52

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, AUGUST 7, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



AUGUST 2024 | 26 TAMMUZ - 27 AV 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Tehillim Insights - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. Recordings about all 150 Tehillim at: <https://wp.yise.org/tehillim>.

Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.

Mazal Tov on the Birth of Your Son or Daughter! YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com. Send details to announce@yise.org.

Happy Birthday! Happy Anniversary! Want to celebrate a birthday or anniversary? Email office@yise.org for details.

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org.

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com.

Upcoming Community Programs & Listings

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. August 7, 21 in person in the YISE Social Hall. August 14, 28 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info.

MitzvahCycle 2024 - Sunday, September 8. Cyclists will meet at 8:30 AM and travel together along a scenic route from Kensington to DC. Registration is \$50 per cyclist and \$18 for cyclists 16 and under riding with a registered adult. Cyclists will be welcomed back in Kensington where we will gather for family friendly activities and pack Rosh HaShana Boxes for hospital patients. For more information and to register, go to: mitzvahcycle.org. This event is sponsored by Bikur Cholim of Greater Washington. Can't cycle but want to donate or sponsor a cyclist, go to: mitzvahcycle.org.

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check-in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org.

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Michelle Penn 816 Lamberton Dr. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 PM.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email director@goldennetwork.org.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu.

Dirshu - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com.

Women's Weekly Unity Gathering. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at rachelctor@gmail.com for more information.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

Silver Spring Gemachim - For a complete list: www.gemachexchange.com

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

SEPTEMBER DEADLINE: MONDAY, AUGUST 26, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - **GWCK Sunday Kollel Brunch & Learn** Four great Shiurim to choose from, in the **Social Hall** - **Resumes September 8**
9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
9:00 - 10:00 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:00 PM - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**
8:15 PM - 9:15 PM - **CLAS Rabbi Yitzhak Grossman** - Reading Responsa, on **Zoom E** - **Resumes September 11**
8:35 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - **CLAS Rabbi Avraham Sussman** Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F** - **Resumes September 12**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

*Class times and locations as of Aug 1.
 Please check <https://wp.yise.org/about/classes/>
 for updated info.*

Connection Details

Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:

Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, password 161699



*Parshat Mattot-Massei,
August 3, 2024*

Area Rabanim will address Yad Yehuda's vital role
in our community

Tomchei Shabbos

Provides Shabbat food to 500+
community members each month

Emergency Relief

Helps people get back on
their feet with short- and long-term
financial assistance

Capital Kosher Pantry

Distributes over 100,000 pounds
of free groceries annually



Help Yad Yehuda raise \$600,000 for Tomchei Shabbos
August 4-6, 2024 www.causematch.com/yadyehuda



When Life Gives Us Lemons (or worse), How Do We Pray?

It's not always easy to say our daily prayers with
the appropriate kavanah (intention). How can we
channel life's challenges to help us focus and
strengthen our relationship with Hashem?

With Rabbi Dovid Rosenbaum
Sunday, August 4 - 11:00 am
YISE Belonofsky Sanctuary

Free and open to all
Followed by refreshments

The program will also be available virtually over Zoom: Zoom ID: 416-963-9000
Password: 492019. A video will be posted on the Meaningful Tefilah YouTube channel.
Presented by the Meaningful Tefilah Project of YISE. Sponsorships welcome at \$18+
through the shul office or at yise.org/donate (memo: Meaningful Tefilah).



Words of Inspiration

MRS. SIMA JACOBY
MRS. RUTHIE RIDER

Roch Chodegh Av

Monday, August 5th
11:45am
Young Israel Shomrai Emunah
1132 Arcola Ave. Silver Spring, MD 20902

RSVP BY AUGUST 1ST

RSVP TO director@goldennetwork.org or 301.732.1773

DONATIONS APPRECIATED · SPONSORSHIPS AVAILABLE

The Golden Network · PO box 10995 Silver Spring, MD 20901 · goldennetwork.org



9 DAYS FOOD DRIVE

PLEASE DONATE:

- Wacky Mac
- Solid White Canned Tuna
- Canned Salmon
- Sardines
- Quinoa
- Near East Rice Mixes
- Beans
- Don Pepino Pizza Sauce
- Canned Mushrooms
- Canned Olives
- Jarred Marinara Sauce
- Boxed Taco Shells
- Falafel Mix
- Shelf Stable Tehina
- Salsa

DROP-OFF LOCATIONS:

- Shalom Kosher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mill Synagogue (outdoor bin)
- Young Israel Shomrai Emunah
- Capital Kosher Pantry
- Place in our parking lot collection bin or
- Ship to:
- Capital Kosher Pantry
- 9601 Colesville Road
- Silver Spring, MD 20901



 **Capital Kosher Pantry**
a project of *Young Israel Shomrai Emunah*
www.capitalkosherpantry.org

YISE Youth Presents..

Popsicles In the Park

Enjoy a D'var Torah and a summery treat
on Shabbos afternoons!

4:30 PM

08/10/24

@ the Kemp Mill Elementary School Park



For more information, please contact
sshimoff@yise.org



High Holidays 5785 at YISE

Join us for meaningful and inspiring services on
Rosh Hashanah and Yom Kippur.



Registration opens
Erev Shabbos
Nachamu -
Thursday night,
August 15.
Full information will
be published then.



Go to the website to
read all about it and
and sign up for your
seats!



Paper forms will be
available in the shul
lobby.
If you need one
mailed to you, let us
know.



seats@yise.org



(301) 593-4465



wp.yise.org/high-holidays-5785





נחמנו נחמנו עמו!

MOTTEI SHABBOS *NACHAMU*

MEN'S

**MELAVEH
MALKA**

August 17, 9:45pm

At The House

1128 Arcola Ave. Next door to YISE

As we move from mourning to joy,
join Rabbi Rosenbaum and friends
for a Melaveh Malka with music, pizza,
and Divrei Torah!



To sponsor visit yise.org/mm

YOUNG ISRAEL SHOMRAI EMUNAH • WWW.YISE.ORG



... Quick Torah
Thoughts With

**RABBI
ROSENBAUM**

Join our WhatsApp Chat with Rabbi Rosenbaum for quick (5-minute) shiurim ranging from Mishna to Halacha to Mussar and more!

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Volume 30, Issue 42

Shabbat Parashat Matot-Masei

5784 - B"H

Covenant & Conversation: R. Jonathan Sacks, z"l

The Complexity of Human Rights - The book of Bamidbar comes to a close that is very strange indeed. Earlier in the parsha of Pinchas we read of how the five daughters of Tzelophehad came to Moses with a claim based on justice and human rights. Their father had died without sons. Inheritance – in this case, of a share in the land – passes through the male line, but here there was no male line. Surely their father was entitled to his share, and they were his only heirs. By rights that share should come to them: “Why should our father's name be disadvantaged in his family merely because he did not have a son? Give us a portion of land along with our father's brothers.”

Moses had received no instruction about such an eventuality, so he asked God directly. God found in favour of the women. “The daughters of Tzelophehad are right. You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them.” He gave Moses further instructions about the disposition of inheritance, and the narrative then passes on to other matters.

Only now, right at the end of the book, does the Torah report on an event that arose directly from that case. Leaders of Tzelophehad's tribe, Menasheh, son of Joseph, came and made the following complaint. If the land were to pass to Tzelophehad's daughters and they married men from another tribe, the land would eventually pass to their husbands, and thus to their husband's tribes. Thus land that had initially been granted to the tribe of Menasheh might be lost to it in perpetuity.

Again, Moses took the case to God, who offered a simple solution. The daughters of Tzelophehad were entitled to the land, but so too was the tribe. Therefore, if they wish to take possession of the land, they must marry men from within their own tribe. That way both claims could be honoured. The daughters did not lose their right to the land but they did lose some freedom in choosing a marriage partner.

The two passages are intimately related. They use the same terminology. Both Tzelophehad's daughters and the leaders of the clan “draw near”. They use the same verb to describe their potential loss: *yigara*, “disadvantaged, diminished”. God replies in both cases with the same locution, “kein ... dovrot/ dovrin,” rightly do they speak. Why then are the two episodes separated in the text? Why does the book of Numbers end on this seemingly anticlimactic note? And does it have any relevance today?

Bamidbar is a book about individuals. It begins with a census, whose purpose is less to tell us the actual number of Israelites than to “lift” their “heads”, the unusual locution the Torah uses to convey the idea that when God orders a census it is to tell the people that they each count. The book also focuses on the psychology of individuals. We read of Moses' despair, of Aaron and Miriam's criticism of him, of the spies who lacked the courage to come back with a positive report, and of the malcontents, led by Korach, who challenged Moses' leadership. We read of Joshua and Caleb, Eldad and Medad, Dathan and Aviram, Zimri and Pinchas, Balak and Bilam and others. This emphasis on individuals reaches a climax in Moses' prayer to “God of the

spirits of all flesh” to appoint a successor – understood by the Sages and Rashi to mean, appoint a leader who will deal with each individual as an individual, who will relate to people in their uniqueness and singularity.

That is the context of the claim of Tzelophehad's daughters. They were claiming their rights as individuals. Justly so. As many of the commentators pointed out, the behaviour of the women throughout the wilderness years was exemplary while that of the men was the opposite. The men, not the women, gave gold for the Golden Calf. The spies were men: a famous comment by the Kli Yakar (R. Shlomo Ephraim Luntschitz, 1550 –1619) suggests that had Moses sent women instead, they would have come back with a positive report. Recognising the justice of their cause, God affirmed their rights as individuals.

But society is not built on individuals alone. As the book of Judges points out, individualism is another name for chaos: “In those days there was no king in Israel, everyone did what was right in their own eyes.” Hence the insistence, throughout Bamidbar, on the central role of the tribes as the organising principle of Jewish life. The Israelites were numbered tribe by tribe. The Torah sets out their precise encampment around the Mishkan and the order in which they were to journey. In Naso, at inordinate length, the Torah repeats the gifts of each tribe at the inauguration of the Mishkan, despite the fact that they each gave exactly the same. The tribes were not accidental to the structure of Israel as a society. Like the United States of America, whose basic political structure is that of a federation of (originally thirteen, now fifty) states, so Israel was (until the appointment of a king) a federation of tribes.

The existence of something like tribes is fundamental to a free society. The modern state of Israel is built on a vast panoply of ethnicities – Ashkenazi, Sefardi, Jews from Eastern, Central and Western Europe, Spain and Portugal, Arab lands, Russia and Ethiopia, America, South Africa, Australia and other places, some Hassidic, some Yeshiva-ish, others “Modern”, others “Traditional”, yet others secular and cultural.

We each have a series of identities, based partly on family background, partly on occupation, partly on locality and community. These “mediating structures”, larger than the individual but smaller than the state, are where we develop our complex, vivid, face-to-face interactions and identities. They are the domain of family, friends, neighbours and colleagues, and they make up what is collectively known as civil society. A strong civil society is essential to freedom.

That is why, alongside individual rights, a society must make space for group identities. The classic instance of the opposite came in the wake of the French revolution. In the course of the debate in the French Revolutionary Assembly in 1789, the Count of Clermont-Tonnerre made his famous declaration, “To the Jews as individuals, everything. To the Jews as a nation, nothing.” If they insisted on defining themselves as a nation, that is, as a distinct subgroup within the republic, said the Count, “we shall be compelled to expel them.”

Initially, this sounded reasonable. Jews were being offered civil rights in the new secular nation state.

However, it was anything but. It meant that Jews would have to give up their identity as Jews in the public domain. Nothing – not religious or ethnic identity – should stand between the individual and the state. It was no accident that a century later, France became one of the epicentres of European antisemitism, beginning with Édouard Drumont's vicious *La France Juive*, 1886, and culminating in the Dreyfus trial. Hearing the Parisian crowd shout “Mort aux Juifs”, Theodor Herzl realised that Jews had still not been accepted as citizens of Europe, despite all the protestations to the contrary. Jews found themselves regarded as a tribe in a Europe that claimed to have abolished tribes. European emancipation recognised individual rights but not collective ones.

The primatologist Frans de Waal, whose work among the chimpanzees we mentioned in this year's Covenant & Conversation on Korach, makes the point powerfully. Almost the whole of modern Western culture, he says, was built on the idea of autonomous, choosing individuals. But that is not who we are. We are people with strong attachments to family, friends, neighbours, allies, co-religionists and people of the same ethnicity. He continues:

A morality exclusively concerned with individual rights tends to ignore the ties, needs and interdependencies that have marked our existence from the very beginning. It is a cold morality that puts space between people, assigning each person to his or her own little corner of the universe. How this caricature of a society arose in the minds of eminent thinkers is a mystery.

That is precisely the point the Torah is making when it divides the story of the daughters of Tzelophehad into two. The first part, in parashat Pinchas, is about individual rights, the rights of Tzelophehad's daughters to a share in the land. The second, at the end of the book, is about group rights, in this case the right of the tribe of Menasheh to its territory. The Torah affirms both, because both are necessary to a free society.

Many of the most seemingly intractable issues in contemporary Jewish life have appeared because Jews, especially in the West, are used to a culture in which individual rights are held to override all others. We should be free to live as we choose, worship as we choose, and identify as we choose. But a culture based solely on individual rights will undermine families, communities, traditions, loyalties, and shared codes of reverence and restraint.

Despite its enormous emphasis on the value of the individual, Judaism also insists on the value of those institutions that preserve and protect our identities as members of groups that make them up. We have rights as individuals but identities only as members of tribes. Honouring both is delicate, difficult and necessary. Bamidbar ends by showing us how.

Shabbat Shalom: Rabbi Shlomo Riskin

The Unique Prophecy of Moses - “This is the thing [or word] which God has commanded.” How was Moses different from the many other prophets recorded in the biblical tradition? Was there a

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distinction only in degree, or was there a much more fundamental difference, a difference in “kind” between Moses and those who came after him?

The opening verse in the portion of Matot may well provide us with an insight concerning this issue. We read, “And Moses spoke unto the heads of the tribes of the children of Israel saying: ‘This is the thing [or “word,” zeh hadavar] which God has commanded: when a man vows a vow unto God...’”.

In his commentary, Rashi cites a midrash (Sifrei) which makes the following distinction between Moses and the other prophets: whereas the other prophets consistently introduced their prophecy with the word, “Thus said God,” (koh amar Hashem), the expression “zeh hadavar asher tziva Hashem” (this is the thing which God has commanded) is unique only to Moses (although koh also appears in Mosaic prophecies), and so zeh represents Moses’ additional and superior prophetic status.

Rashi is apparently lifting Moses above the other prophets; he does not seem, however, to flesh out the substance of this superiority. One of the most important supercommentaries – or commentaries on the primary commentary Rashi – Rabbi Eliyahu Mizrahi, the Re’em (1448–1526, chief rabbi of Constantinople), suggests that the phrase “koh amar Hashem” (thus said God) expresses the intention or the essence of the vision, although not necessarily the vision itself; after all, the other prophets only see “through a glass darkly” (aspaklarya she’eina me’ira). Moses’ prophecy, however, is through “a glass brightly” (aspaklarya me’ira), and therefore he had the power to express precisely what was given to his eye or communicated to his mind, word for word: “zeh,” this is (precisely) the thing, or word.

In Emek HaNetziv, Rabbi Naftali Tzvi Yehuda Berlin questions any interpretation which could possibly suggest that the vision of the other prophets could be anything less than an exact transmission. Moreover, the Netziv proves that the use of the word koh elsewhere in the Torah is taken by the Talmudic sages to indicate something absolute and exact: for example, when the priests are commanded to bless the Israelites, we read the following words, “And God spoke unto Moses telling him to speak to Aaron and to his sons, saying: ‘This [koh] is how you must bless the children of Israel’”. And our sages insist that the blessing is to be recited exactly as presented in the text, twenty-two words, no more and no less, in other words, “This is how you must bless...”

The Netziv therefore explains that what makes the prophecy of Moses unique, and what is the true significance of “this” rather than “thus,” is the fact that Moses communicated the divine word immediately upon his having received it, whereas the other prophets could only process their message after a delay of a period of time; after all, the prophetic state had a paralyzing and debilitating affect on the other prophets, weakening their physical condition, while Moses received the Godly message naturally, without the requirement of time-in-between for recuperation. It was that in-between time which caused the delivery of the message by the other prophets to be less exact.

Rabbi Isaac Bernstein called my attention to another commentary of Rabbi Yitzhak Zev Soloveitchik (CHidushei HaGryz) which can truly illuminate our distinction between koh and zeh. When the young shepherd Moses is confronted by a burning bush which is not consumed, the Almighty attempts to convince him to accept the responsibility of Jewish leadership. Moses is hard to convince: “Who am I that I should bring forth the children of Israel out of Egypt?”. But God counters Moses’ resistance: “Certainly I will be with you”.

The Gryz points out that the real significance of this dialogue is more profound than Moses merely seeking assurance and God guaranteeing “back-up.” Moses is questioning the efficacy of human

involvement altogether in what he thinks ought to be a divine mission. After all, did not the Almighty promise the patriarchs that He, God Himself, would act as the redeemer? The interpretation must be that the divine response “I will be with you” is God’s explanation that indeed He will act as the redeemer, but that God acts through human instruments. God requires, as it were, human beings to be His full partners; the ground rules with which the world is governed require divine objectives to be realized through human agency. Hence, God must insist that He and Moses go to Pharaoh and redeem Israel together; God is choosing Moses to redeem the Israelites alongside of Him!

I would suggest that herein lies the truest distinction between Moses and the other prophets, as well as the significance of the differences in phraseology in the Hebrew text. The other prophets succeeded in receiving and transmitting a divine will; Moses succeeded in living a life and doing deeds which were the human extension of the divine plan, “this is the thing which God commands.” Davar is more than a “word”; it is a thing, an objective and substantive reality. The other prophets conveyed words in accordance with the divine message; Moses, however, changed reality in accordance with the divine plan, in accordance with his actions. The other prophets spoke words which were a transmission of the divine; Moses lived a life which was an extension of the divine. And the Hebrew word zeh can also refer to a human being (ha’ish hazeh, this man), and not only to a word, koh tomar (thus shall you say).

Perhaps this is why the Sifrei chooses to point out this distinction between Moses and the other prophets in the context of the opening verse of Matot, in the context of the laws of oaths and promises. Human beings have the power to alter reality by the oaths and words which they utter, as well as to effectuate forgiveness and absolution by words which they express. The realm of oaths and promises unmistakably points out the almost God-like powers of human beings, the ability of humans to serve in an almost divine capacity as God’s helpers, as God’s partners. It is indeed the most exalted goal of every person to become a vehicle for the expression of the divine will. Rabbi Samson Raphael Hirsch so interprets the biblical words zeh Eli ve’anvehu sung by the Israelites after the splitting of the Red Sea: “This is my God, and I shall be His sanctuary”. Most translators render the verse, “This is my God and I shall glorify Him” from the Hebrew na’eh, to beautify, but Rabbi Hirsch derives the meaning from naveh, which means “home” or “sanctuary.” The human being, his very body acting upon the messenger of his brain, his heart, and his soul – must become the vehicle, the expression, for God’s will in its every word and action.

Moses’ physical being, Moses’ every act and word, was indeed a sanctuary, an extension of the divine. Moses is therefore the greatest of all prophets and the highest human achievement in world history.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Breaking Promises - It was a typical park bench conversation when we ran into each other by chance that afternoon. As is often the case in such conversations, we found ourselves discussing mutual acquaintances with whom one or the other of us had lost touch. Pretty soon we were discussing Sam.

Sam was a person who had many fine qualities, indeed some outstanding ones. But the one that made the biggest impression upon my park bench partner and me was Sam’s impeccable honesty. “Once Sam says something, he never backs out or changes his mind. You can count on him to keep his word.”

Something deep inside of me, perhaps the ornery part of me, then spoke up. “Is it always a virtue to keep your word and never change your mind? Isn’t

Likutei Divrei Torah

that a sign of a certain rigidity, which is not always beneficial, and may even sometimes be morally wrong?”

My friend objected. “Surely,” he said, “you don’t mean to condone lying.”

At this point, I realized that our idle conversation was taking a deeper turn. We were beginning to wax philosophical and would soon have to resort to a higher level of discourse than we had bargained for when we initially sat down together.

But before changing the topic of conversation, I was reminded of this week’s double Torah portion, Matot-Masei, and of its opening passages which discuss the binding nature of vows and promises, and the circumstances under which those verbal commitments can be annulled.

“When a man vows a vow...or swears an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceeds out of his mouth.”

The binding quality of promises is emphasized by many non-biblical authors. Miguel de Cervantes puts these words in the mouth of Don Quixote: “An honest man’s word is as good as his bond.”

It is apparent that being true to one’s words is a universal ethical standard. The Torah, however, while fully supporting the binding quality of one’s promises, also recognizes that there are situations which call for the revocation of those promises. Times change, circumstances are altered, and a reassessment of past commitments is not only permitted but is to be commended. Blind obedience to one’s past vows can lead to disastrous consequences... Our sages recognize that every individual must have access to a wise man, a chacham, who can help him assess his verbal commitments, and, when justified, release him from those commitments.

The classic case of misguided adherence to one’s words is the story in Judges of Jephthah (Yiftach)... Our Sages see his blind obedience to his own words as being a result of his ignorance, and they do not commend his fidelity to his vow. Quite the contrary; our rabbis recognize the complexities of life and understand full well that situations which call for morality can be most ambiguous.

In certain circumstances, a sense of being bound by one’s promises is an example of integrity and honesty of the highest order. But even one’s promises need to be assessed in the light of changing circumstances. When those circumstances demand a loosening of the bond of verbal commitment, our tradition knows of procedures whereby one can be released even from his most fervent oaths and vows.

The opening passages of this week’s Torah portion recognize this complexity. These passages teach that one must be careful never to profane or violate his words. But they also teach that one’s words need to be revisited, re-examined, and reassessed. And they teach that, under the guidance of a wise and pious chacham, the bonds of words can be undone, and the chains of past commitments can be loosened.

There is an additional lesson here, and that is the lesson of forgiveness. Sometimes human relationships necessitate certain reactions. My vow to have nothing to do with you may have been based upon the factual consideration that your behavior was undesirable and might have a negative effect upon me or my family. But I must be ready to say, “That was then and this is now.” I must be ready to realize that you have changed and that now our relationship must change. And when I realize that, I must re-examine my past promises and commitments and be ready to undo them. That is the underlying concept behind the procedure known as hatarat nedarim, the undoing of the bonds of words.

[Compiler’s Note: Hatarat nedarim applies only to vows to the Almighty, **NOT promises to our fellow humans.**]

The second of the two *Parashot* we read this week begins, "These are the journeys of *Bnei Yisrael*, who went forth from the land of Egypt . . ." R' David Twersky z"l (1808-1882; first *Tolna Rebbe*) writes: Here, the Torah is hinting at the way to serve *Hashem*--i.e., that a person must journey from point to point and from level to level until he reaches the highest level. For the simple Jew, who cannot merit complete *D'veikut* / attachment to *Hashem* all at once, this means beginning with "*Sur mei'ra*" / "distance yourself from bad," from physical desires, and from bad *Midot* / character traits. After that, one can progress to "*Asei tov*" / "do good," *Mitzvot* and good deeds. [Of course, one is obligated to perform *Mitzvot* even before ridding himself of negative traits. The *Tolna Rebbe* is merely addressing which aspect of Divine service a person should focus on.]

The *Tolna Rebbe* continues: Torah scholars, who are already on the level of "*Asei tov*," also must progress step-by-step until they reach true *D'veikut*. Thus, we read (*Tehilim* 84:8), "They advance from strength to strength." Likewise, we read (*Zechariah* 3:4), "I shall permit you movement among these immobile ones." The "immobile ones" is a reference to angels, who always remain on the same level, because they have no *Yetzer Ha'ra* to challenge them. Man, in contrast, is a physical creature, and he must constantly fight the *Yetzer Ha'ra*. The weapon man has for this fight is the Torah.

- Continued in box inside -

Shabbat

R' Ben-Zion Meir Chai Uziel z"l (1880-1953; *Sephardi* Chief Rabbi of Israel) writes: Incorporated into the *Mitzvah* of *Shabbat* are two remembrances that are fundamental to the Torah of *Yisrael* and to its nationhood. These are: remembrance of Creation and remembrance of the Exodus. *Shabbat* proclaims, writes R' Uziel: Remember Creation, and remember that you, man, are the crown of Creation! The heaven and earth do not operate automatically, like a machine with gears that keep on turning without a particular purpose or mission. Rather, Creation is renewed constantly solely due to the will of He who renews it, it is illuminated by the light of *Elokim* from above, and it continues to exist through His will and for a lofty purpose, at the pinnacle of which is you, man. Remember Creation and know its secrets and hidden things, its causes and effects, and choose your path in life accordingly.

R' Uziel continues: Remember, man, who is seemingly as insignificant as one atom is to the entire world, that you are the purpose of Creation! With your Divine soul, you are different from and have dominion over all living things. Know, man, that you are not a small and insignificant creature that is subservient to the never ending cycle of day and night. You are not a small creature like an ant, whose sole activity in life is to store food during the summer. Neither bread nor any other physical desire, no matter how pleasurable, is your purpose in life. You are the pinnacle of Creation, and you are here to prepare, to traverse the foyer in front of the banquet hall--i.e., the World-to-Come. Your purpose is to know what is above you and to use that knowledge to ascend to there.

As for remembering the Exodus, recall how you were subject to the will of others, like a slave, whose sole purpose is to fulfill the will of his master. Remember how you were enslaved in Egypt to a pot of meat and to a serving of fish (see *Shmot* 16:3, *Bemidbar* 11:5)! There is nothing more lowly than being subservient to a *Perutah* / small coin and to the one who gives it to you. But now, recognize that you are free in body and soul, and unite with the *Shabbat* Queen, which turns you into royalty and fills your soul with the joy of freedom. (*Shabbat U'mo'ed* p.39)

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“Nachnu na’a’vor / We shall cross over as a vanguard before Hashem to the land of Canaan . . .” (32:32)

R’ Sadka Hussein z”l (18th century; Aleppo, Syria and Baghdad, Iraq) observes that the word “Nachnu” / “we” appears in the following four contexts in *Tanach*:

- “Nachnu pashanu / We have transgressed . . .” (*Eichah* 3:42);
- “Nachnu na’a’vor / We shall cross over as a vanguard . . .” (our verse);
- “Nachnu mah / What are we?” (*Shmot* 16:7); and
- “All of us, Bnei ish echad nachnu / we are sons of one man.” (*Bereishit* 42:11).

What can we learn from the use of this unusual word in these four contexts?

R’ Hussein answers: *Hashem* sometime punishes a *Tzaddik* together with-- maybe even, before--his generation, though the *Tzaddik* did not sin, because all of the Jewish People are guarantors for each other (“*Kol Yisrael areivim zeh b’zeh*”). A *Tzaddik* may ask: “*Nachnu Mah?*” What are we? What did we do wrong that “*Nachnu na’a’vor*,” that we should be at the forefront of suffering for our generation? The answer is: “*Nachnu pashanu!*” We as a People have sinned! Even if the righteous themselves did not sin, “*Bnei ish echad nachnu*”-- we are all brothers, and we are guarantors for each other!

(*Avodat Ha’tzedakah*)

“Aharon Ha’kohen went up to Mount Hor at the word of Hashem and died there . . . in the fifth month on the first of the month.” (33:38)

The *Gemara* (*Ta’anit* 26b) teaches: When the month of *Av* arrives, we lessen our joy.

R’ Michel Zilber *shlita* (*Rosh Yeshiva* of the *Zvhil yeshiva* in Yerushalayim) observes: The first day of *Av* is the *yahrzeit* of Aharon *Ha’kohen*. Our Sages relate that when Aharon died, the Clouds of Glory disappeared. The holiday of *Sukkot*, which commemorates the Clouds of Glory, is referred to as “*Z’man Simchateinu*” / “The time of our joy.” Conversely, then, the day when the Clouds of Glory vanished should be a day when our joy is lessened.

(*Tipah Min Ha’yam*)

Continued from front page –

At the highest level, the *Tolna Rebbe* writes, a Torah scholar studies and prays because it is the right thing to do, with no conscious awareness of his own accomplishments. To achieve this very high level, one must perfect his *Yir’ah* / awe of G-d. This, he writes, is alluded to in the verse with which we began, “*Eleh mas’ei*” / “These are the journeys. . .” The *Gematria* of that phrase (216) is the same as the *Gematria* of “*Yir’ah*,” and also of “*Gevurah*” / “strength.” By journeying step-by-step until one acquires “*Yirah*,” one will have the “*Gevurah*” to conquer his *Yetzer Ha’ra*, as we learn in *Pirkei Avot*: “Who is a ‘*Gibor*’ / ‘strong person’? One who conquers his *Yetzer Ha’ra*.”

(*Magen David*)

“Take vengeance for Bnei Yisrael against the Midyanites . . . Moshe sent them--a thousand from each tribe for the legion--them and Pinchas son of Elazar the Kohen to the legion . . .” (31:2, 6)

Midrash Rabbah asks: *Hashem* told Moshe himself to take vengeance from Midyan; why did he send others in his place?

The *Midrash* answers: Moshe had lived among the Midyanites (after he fled from Pharaoh--see *Shmot* 2:15), and he reasoned that it was not proper for him to harm a nation that had been kind to him. As the popular expression goes, says the *Midrash*, “If you drank from a well, do not throw stones into it.”

Why did Moshe send Pinchas? continues the *Midrash*. Because one who began a *Mitzvah* should finish it. Pinchas had mollified *Hashem* by killing the Midyanite princess; now he had to complete his *Mitzvah*. [Until here from the *Midrash*]

R’ Yoshiyahu Pinto z”l (Damascus, Syria; died 1648) explains: The *Midrash* is not suggesting that Moshe ignored a direct command of *Hashem* based on his own reasoning. Rather, “Take vengeance” is subject to two interpretations: “Take vengeance personally” or “Cause vengeance to be taken.” Moshe therefore asked himself what *Hashem*’s will in the matter must be, and he concluded that *Hashem* would not want him to personally harm a nation that had been kind to him.

R’ Pinto continues: Based on this principle, the *Midrash* asks, “Why did Moshe send Pinchas?” Pinchas’ own mother was a Midianite, a daughter of Moshe’s father-in-law Yitro; why then was Pinchas any better a choice to lead *Bnei Yisrael* into battle against the Midianites? To answer this, the *Midrash* teaches another principle, explains R’ Pinto: “One who began a *Mitzvah* should complete it.”

(*Tzror Ha’kesef*)

“Moshe said to them, ‘If you do this thing, if you arm yourselves before Hashem for the battle, and every armed man among you shall cross the Jordan before Hashem, until He drives out His enemies before Him, and the Land shall be conquered before Hashem, and then you shall return--then you shall be vindicated from Hashem and from Yisrael, and this Land shall be a heritage for you before Hashem.’” (32:20-22)

R’ Yoel Leib Herzog z”l (1865-1934; rabbi in Lomza, Poland; Leeds, England; and Paris, France; father of Israel’s first *Ashkenazi* Chief Rabbi Yitzchak Halevi Herzog z”l) asks: Why does Moshe Rabbeinu mention *Hashem*’s Name five times in telling the tribes of Reuven and Gad what their obligations are?

He answers: We read (*Tehilim* 105:44-45), “He gave them the lands of nations, and they inherited the toil of regimes, so that they might safeguard His statutes and observe His teachings.” This teaches that *Eretz Yisrael* was given to us on the condition that we observe the Torah. Otherwise, we will be exiled.

The tribes of Reuven and Gad reasoned that, given this condition, exile was inevitable, so why bother fighting for the Land? In contrast, the land on the east bank of the Jordan is not subject to this condition. But, Moshe told them that they were wrong; as part of the Jewish People, they were subject to the same condition as their cousins from other tribes. The only way to secure their land, Moshe told them, was by observing the Five Books of the Torah--alluded to by the five mentions of *Hashem*’s Name.

(*Imrei Yoel: Matot, Drush 2*)



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Hear It Like It Is

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In Parshas Matos the Torah recounts how the tribes of Gad and Reuven approached Moshe asking that they be given the territories east of the Jordan River, rather than a portion in the Land of Israel itself, on account of the Transjordan region's suitability for their large herds of livestock. Moshe initially understands their request to be rooted in a fear of the conquest of the Land of Israel and sharply criticizes the people of Gad and Reuven.

Rabbi Yissocher Frand once posed the following question. Moshe takes no less than nine verses to rebuke the people of Gad and Reuven. The people of Gad and Reuven knew full well that their intentions were pure, and they didn't "deserve to be yelled at," as it were. Why did they not interrupt Moshe and explain themselves?

Rabbi Frand suggested that the people of Gad and Reuven understood something that we would all do well to internalize. They understood that hearing rebuke, especially from a great person, is something to cherish, not avoid. Sure, they could have avoided the discomfort of being criticized, but they would have also lost out on an opportunity for growth.

No one likes to hear that they did something wrong, especially when one feels that they are in the right and the criticism is unfair. But no one is perfect. We all have areas to improve in and yet we all have difficulty recognizing our own flaws. The ability to hear and absorb *mussar* (corrective instruction) when it comes our way is an essential component of our personal growth. Perhaps with this understanding, we can begin to shift our perspective regarding criticism or correction that we receive from others – from one of resentment and ill-will to one of appreciation and growth.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Moshe commanded Bnei Yisrael saying, "This is the Land that you shall divide...which Hashem has commanded to give to the nine and a half tribes" (34:13).

Two and a half tribes took their portion on the other side of the Jordan. The remaining nine and a half would divide Eretz Yisrael proper. This implies that the tribe of Shimon must also have taken a portion in Eretz Yisrael.

Shimon did not receive a portion in Eretz Yisrael, as Yaakov said regarding Shimon (Vayechi 49:7) "I will disperse them in Israel." (Rashi, Divrei HaYamim I, 4:27).

Did Shimon receive a portion of land in Eretz Yisrael or not?

Parsha Riddle

When does a person need atonement, even though they did not perform a sin?

Please see next week's issue for the answer.

Last week's riddle:

In this week's parsha there is a hint that one should wake up a bit later on Shabbos morning than one wakes up during the week. Which verse alludes to this matter?

Answer: Regarding the daily Tamid offering, it says, "In the morning". In regard to the Tamid offering brought on Shabbos, it does not say, "In the morning." This is a hint that one should wait until after the morning. (Rema Orach Chaim 281: 1)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Masei*, the Torah declares at least six times that a murderer is to be put to death (35:16-31). Although the Torah prescribes the death penalty for a number of sins, murder is unique in that even when certain technical procedural requirements for the imposition of the death penalty have not been met, the perpetrator is nevertheless killed (indirectly, via the procedure of "*machnisin oso le-kipah*") as long as his guilt has been conclusively established (*Sanhedrin* 81b and Rambam *Rotzeach* 4:8-9). The Rambam explains the reason for this as follows:

"This measure is not taken with regard to other crimes punishable by execution by the court. If a defendant is liable for execution, he should be executed. If he is not liable for execution, he should be released. Although there are other sins that are more serious than murder, they do not present as serious a danger to society as murder does. Even idol worship - and needless to say, incest or the violation of the Sabbath - are not considered as severe as murder. For these sins involve man's relationship with G-d, while murder also involves man's relationship with his fellow man."

The crucial importance of executing murderers arises in the course of a fascinating discussion recorded in the Mishnah (*Makkos* 1:10): "**Rabbi Tarfon and Rabbi Akiva say: If we had been members of the Sanhedrin, we would have conducted trials in a manner whereby no person would have ever been executed. Rabban Shimon ben Gamliel says: In adopting that approach, they too would increase the number of murderers among the Jewish people.**" The death penalty would lose its deterrent value, as all potential murderers would know that no one is ever executed.

R. Moshe Feinstein, in a letter addressed to an unnamed prominent government official, asserts that the Torah's prescriptions of the death penalty were not intended as practical deterrents, but rather to teach people the severity of the associated sins, so that they will not commit them (*Igros Moshe CM* 2:68). The aforementioned statement of R. Shimon b. Gamliel, however, clearly indicates that practical deterrence was an important aspect of the death penalty, and R. Yechezkel Landau explicitly states that "the Holy One, blessed be He, desired to prescribe the death penalty for some sins so that man will fear transgressing [them]" (*Noda be-Yehudah* 1 OC 35 s.v. *Elah she-omer ani*, and cf. *Chinuch* end of #47).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am binding even before Bar Mitzvah.
2. I begin the Yom Kippur service.
3. I am for Erev Rosh Hashanah.
4. Watch your words.

#2 WHO AM I?

1. My death is prayed for.
2. I must remain holy.
3. I was anointed.
4. I have more clothes.

Last Week's Answers

#1 Shalosh Regalim (Sometimes I mean three times, From me you know 'only if you can walk', On me you see to be seen, I was in last week and this week.)

#2 Yehoshua's Appointment (I was a hands-on job, I was because of staying in the tent, I was a moonlike event, I was in the front of everyone.)

KOLLEL BULLETIN BOARD

**Most Kollel classes and programs will be on break
beginning Rosh Chodesh Av/Monday, August 5.
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