

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Mattos-Massei
July 25, 2025 / 29 Tammuz 5785
Volume 30, Issue 38
Candlelighting: 8:33 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, July 25

7:05pm Early mincha
8:33pm Candlelighting
8:35pm Mincha

Shabbos, July 26

8:45am Shacharis
Kiddush is available for sponsorship
7:25pm Pirke Avos
8:25pm Mincha / Shalosh Seudos
9:41pm Maariv

Sunday, July 27

10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, July 28

8:00pm *Class will resume Aug 11*

Tuesday, July 29

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, July 30

8:00pm Nach Still Speaks –
MISHLEI (R. Stoll)

Thursday, July 31

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Mattos-Massei

Moshe was given his final tasks to fulfill before his passing. He was ordered to do battle with the Midianites, punishing them for having enticed the Jewish people to sin. The spoils that were taken were divided among the soldiers and the Levites. Although the Levites did not fight in the wars, they were considered "partners" with the people in their spiritual responsibilities and were treated as such.

The tribes of Reuven and Gad requested the trans-Jordanian side of Israel as their inheritance. They had much livestock and they felt that the lush pasture of this part of the land was preferable. Moshe sharply rebuked the tribes for wanting to separate themselves from their brothers. He accused them of failing to appreciate the Promised Land, similar to their fathers who had left Egypt and died in the desert for the very same reason.

Reuven and Gad promised they would not forsake their brothers, and that they would help fight to conquer the land. Based on this condition, Moshe allowed them to inhabit the trans-Jordanian cities.

Moshe was also ordered to designate cities of refuge where an accidental murderer could flee from the family of his victim. These included the

forty-two cities of the Levites, an additional three cities in the mainland, and three cities on the trans-Jordanian side. The murderer would reside in one of these cities, until the death of the *Kohen Gadol*, the High Priest. The Talmud explains what the *Kohen Gadol* had to do with the murder, because had the leader of the generation been on a proper spiritual level, occurrences such as accidental

murders would not have happened. Although the death was not caused through malice or intent, with proper caution it could have been prevented. This absence of caution shows a lack

of appreciation for the true value of human life. The leadership must take responsibility for the nation's shortcomings and failures.

The Talmud explains that the two-and-a-half tribes in the trans-Jordanian side of Israel had the same number of cities as the nine-and-a-half tribes in the mainland, because there were more murders committed on that side of the Jordan. Although only accidental murderers fled to the cities of refuge, in a society where murder is commonplace, people become callous towards human life, and they are more prone to accidents and mishaps.

Sponsorship

This issue is sponsored in memory of
Aryeh Leib ben Yitzchak on the occasion of
his 41st yearzeit 27 Tammuz by his
grandson, Dr. Yitzchak Kletter

Insights: Mattos-Massei

They traveled from Kadesh and they camped at Hor Hahor... Ahron climbed to the top of the mountain... and he died there... (Num 33:37-38) Why does the Torah mention Ahron's passing now during the listing of the encampments? Rav Chaim Dov Keller suggests an answer based on a comment made by the Brisker Rav upon the passing of the Chazon Ish. He said, "The world is a different world today. Yesterday it was a world with a Chazon Ish, and today it is a world without a Chazon Ish." Rav Keller said he shared that same sentiment upon hearing of the passing of Rav Ahron Kotler. That may be why the Torah emphasizes the passing of Ahron in the middle of the nation's journeys. Until now the journeys had been under the guidance of Moshe and Ahron. Now that Ahron passed away, the subsequent travel no longer carried his imprint, and it was felt keenly.

Did You Know?

When Tisha B'Av falls on Sunday, Havdalah is not recited until Sunday night. The Havdalah begins with the bracha on the wine and then the Bracha of Havdalah. No bracha is recited on spices or fire. The bracha on the fire is recited after Shabbos, before Eichah is read. If one must eat on Tisha B'Av when it falls on Sunday, there are different opinions whether Havdalah must be recited before eating.

Thought for the Week: Students should be taught that it is far more important to take note than it is to take notes. (A Candle By Day)