

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Matos-Masei (Mev. HaChodesh)

August 2, 2024 / 27 Tamuz 5784

Volume 29, Issue 42

Candlelighting: 8:25 pm

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

Friday, August 2

6:55pm Early Mincha / Maariv

8:25pm Candlelighting

8:25pm Mincha / Maariv

Shabbos, August 3

8:45am Shacharis
Kiddush is available for sponsorship

7:15pm Pirke Avos

8:15pm Mincha / Shalosh Seudos

9:32pm Maariv

Sunday, August 4

9:15am Parsha Class
(R. Nisenbaum)

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

Monday, August 5 Rosh Chodesh Av

~~8:00pm~~ Will resume Aug 26
(R. Nisenbaum)

Tuesday, August 6

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

Wednesday, August 7

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

Thursday, August 8

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

New episodes twice a week!

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

Parshas: 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.

Issue Sponsorship

in memory of Aryeh Leib ben Yitzchak on the occasion of his 40th yahrzeit 27 Tamuz by his grandson, Dr. Yitzchak Kletter

Condolences

Mike Swisky upon the passing of his mother

Insights: Mattos-Massei

You shall not bring flattery upon the land... (Num 35:33) Rav Nissan Karelitz once appeared in the secular court to testify about advice he had given to a husband regarding a divorce. The judge, out of respect for the great Rav, did not require him to take an oath before testifying. The wife saw this respect and loudly exclaimed, "If the judge only knew what the Rabbi says about him behind his back..." The judge turned to Rav Karelitz and questioned him, "Is there any truth to what this woman is saying?" The Rav paused for a moment and said, "I have no recollection of that." The judge was satisfied and proceeded with the case. Later Rav Karelitz was asked why he did not openly deny the woman's false accusations. The Rav explained that he did not want to give the appearance of flattering the secular judge.

Did You Know?

The Torah obligates all metal food utensils that were not manufactured and sold by Jews to be immersed in a mikvah (ritual bath) before using them. The Rabbis extended the obligation to glass vessels too. Aluminum utensils are also only obligated by Rabbinic law. Wooden or porcelain vessels do not require immersion. China that is glazed with glass should be immersed without reciting the blessing. Disposable pans that will only be used once, or according to some authorities even if they will be used only a few times, do not require immersion. If, however, the intention is to use them for a longer period of time, they must be immersed before using them even the first time.

Thought for the Week: The generations have sunken so low that they do not even rail against G-d anymore. (A Candle By Day)