



The Chabad Weekly

Vol. 28 Issue 39



Candlelighting
(Los Angeles)

7:41 PM

Friday Mincha:

7:55 PM

Early Mincha: 6:25 PM

LATEST SHEMA: 9:29 AM

SHABBAT SCHEDULE

- **Tanya** **8:45 AM**
- **Shacharis** **7:30 AM**
9:30 AM
(followed by Kiddush, Chulent & Fabrengen)
- **Jacob MM Graff** **6:45 PM**
Pirkei Avos
(Chapt. 2)
- **Mincha** **7:30 PM**
(Followed by Seuda Shlishit)
- **Maariv** **8:35 PM**
- **Shabbat ends** **8:41 PM**

Announcements:

Kiddush is sponsored by the Shaulian Family in honor of Abigail's birthday.

Seuda Shlishit is sponsored by the Winter Family in memory of the yartzzeit of their grandfather, Yosef Dovid ben Yakov Yitzchak.

Yartzheits: Paul Feder - Av 1, Frances Bernstein - Av 3, Joe Mayerhoff - Av 4, Robert Skopp-Sischo - Av 5,

Happy Birthday to Moshe Meir Winter.

GOOD SHABBOS!

Parshas Matos - Masei / Shabbos Rosh Chodesh

Friday, Tammuz 29, 5785 / July 25, 2025

Journeys

By Zalman Posner

"Journeys," the name of the last Torah reading in the Book of Numbers, could well be the title of our people's history. Wandering through wilderness or civilizations, voluntarily or by expulsion, is part of the biography of virtually every Jew alive today, or of his parents or grandparents. From where do a people derive the stamina of spirit to survive these endless, often tragic, wanderings?

When Israel left Egypt, their forty years in the desert were not spent in aimless wanderings. Their every move was "by the word of G-d," the Torah tells us. Torah teaches the doctrine of individual providence, of G-d's interest and concern with every individual. Torah rejects the thought of G-d's abandoning anyone to the caprice of an indifferent fate or the hazards of "nature."

We do not go; we are sent—and He who sends us accompanies us. Whether we are aware of it or not, we go not by our decision but by G-d's will. We do not go; we are sent—and He who sends us accompanies us. The Jew never felt alone, though he was surrounded by enemies. The Jew who kept his soul alive was never dependent on other people's approval of his religious life, whether those others were coreligionists or non-Jews. His

strength came not from men but from G-d, and He was always there. Certainly, many succumbed, lacked the strength to live as individuals, independent and free. But they were lost to our people; their descendants are not numbered among Jews.

This was always and is today the beauty of Judaism—that life is purposeful, that it has meaning and coherence. It may not always meet with our immediate approval, the vicissitudes of life may be beyond our comprehension, but the assurance is given us that the tragedies are not in vain and the joys are not fortuitous. Israel may travel a long and sometimes difficult road, but always we go "by the word of G-d" until the wanderings of Israel are ended eternally.

chabad.org

These are the journeys of the Children of Israel, who went forth from the land of Egypt according to their legions, under the leadership of Moses and Aaron (Num. 33:1)

The first two words of the verse begin with the Hebrew letters alef and mem. Those two letters stand for the two people who redeem the Jews from each exile. The redemption from Egypt was due to Aaron and Moses. The Jews were saved during the Babylonian exile by Esther and Mordechai, and the ultimate redemption will come through Elijah and Moshiach.

(Pardes Yosef Hachadash)
(L'Chaim # 479) - lchaimweekly.org

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This Shabbos is the first day of the month of Av. With the beginning of Av, the three week mourning period over the destruction of the Temple intensifies.

The first of Av was also the day on which Aaron, the High Priest and brother of Moses, passed away.

Concerning his passing, the Torah tells us that "All of the house of Israel wept for Aaron for 30 days." But only the men wept for Moses and not the women. Why was this? Because Aaron had made peace between a man and his wife, and between a person and his friend, so all of the Jewish people mourned him.

Certainly it is Divine Providence that Aaron, who was known as a "pursuer of peace," passed away just on the day when, hundreds of years later, we would be intensifying our mourning over the destruction of the Temple? His life's work, evident even at his passing and how he was mourned, teaches us how to remedy the reason for which the Temple was destroyed.

Our Sages tell us that the first Temple was destroyed because the Jews indulged in idolatry, adultery and murder. The second Temple was destroyed through the sin of causeless hatred. We see, then, that hatred and divisiveness among Jews is equal to idolatry, adultery and murder.

We have much to learn from Aaron and his passing. But, most importantly, we must learn to emulate the wonderful example he showed us, that of doing everything in our power to bring peace and harmony amongst our fellow Jews. When this happens, we will no longer mourn the passing of Aaron, nor the destruction of the Holy Temples, for we will all be united, together as one, in the Third and Everlasting Holy Temple, NOW! (L'Chaim #1380)

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ZOOM CLASSES:

Monday 8:30 PM

Parshas Hashavua

Wednesday 8:30 PM

Halacha & Tanya

Daily Mon. - Fri: 6:45 AM

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Daily Minyonim

Weekday Shacharis:
6:00 AM & 7:30 AM

Sunday Shacharis:
7:00 AM & 9:00 AM

Mincha/Maariv:
7:55 PM

Poor Reception

None of us could truly believe for a moment that evil could descend from Above.

Rather, the transmission from Above is pure and coherent. Evil is distortion and noise, an artifact of our reception.

If we would only adjust our reception devices, our attitude and our ability to receive, the signal would become clear. And that is all of life—adjusting reception.

From the wisdom of the Lubavitcher Rebbe, rendered by Rabbi Tzvi Freeman.

The ultimate promise [of Redemption] is not to Israel alone. The Redemption of the Jew is closely linked to the emancipation of all humanity as well as the destruction of evil and tyranny. It is the first step in man's return to G-d, where all mankind will be united into "a single band" to fulfill G-d's purpose. This is the Kingdom of the Almighty in the Messianic Age.

(The Real Messiah by Rabbi Aryeh Kaplan)(L'Chaim #479)

Story of the Week:

Stop That Bus

If you've ever had the opportunity to ride the Israeli bus system, you've probably discovered the unique "Sabra" flavor that sets it apart from the transport systems in practically any other country.

At peak times, there can be many times more passengers than bus seats waiting at the bus stop. Everyone's hoping to get on and everyone's hoping for a seat. When the bus does arrive, you need to scramble and assert yourself if you'd like the privilege of riding this bus, let alone find a place to sit. There's usually plenty of good-natured noise until everyone is settled and the bus can drive. (If the driver even waits for everyone to be seated or braced for it to move, that is!)

"Nahag, nahag (Driver, driver)!" riders call, frantically prompting the driver to open the back door or make a stop. With passengers who essentially behave like backseat drivers, throwing orders and requests, it's no wonder said "nahagim" often lose their cool.

I've ridden many a bus - both local and intercity - which makes me think I've witnessed pretty much any scenario that could crop up. Until last week [mid-December 2020]. The experience I was part of left me blown away.

I was on a bus headed for Jerusalem. It had been a bit delayed and we would be arriving later than expected. Sitting on the seat directly behind the driver, I couldn't help but overhear an exchange that left me amazed.

A man in his mid-sixties with a distinguished appearance approached the driver. "Nahag," he politely began, "Would it be possible for you to stop at the first bus stop at the entrance to Jerusalem?"

"No!" the driver brusquely responded. "It's not on my route."

"I understand it isn't on the route," the man said. "I'm asking if you could do me the favor. You see, I am a maggid shiur (teacher of [Torah] lessons) and I need to be in the classroom at 3 p.m. My yeshiva is close to that stop. If I wait for the first usual stop, I'll need to take another bus or a taxi to go back in the direction that we came from - and that will cause me to be late for class."

"I'm not interested in long explanations!" the driver replied forcefully. "It's not on my route and I will not stop!"

The maggid shiur politely thanked the driver and returned to his seat. He stroked his beard, lost in thought. Moments later, I noticed he had opened a sefer ([Judaism] book) and was immersed.

The exchange got me thinking. On the one hand, I understood the driver. A route is a route. And a rule is a rule. Bus drivers are not personal chauffeurs. They are not meant to make extra stops at every passenger's whim.

At the same time, however, the rider clearly asked for the sake of Torah - and he was so polite about it. What would have been so terrible had the driver agreed to an extra two-second stop, at an official bus stop, no less?! I pictured what the driver's reaction would have been had the questioner been a government official looking to get to work on time. Perhaps his response would have been different.

The bus continued on the highway. There was traffic as we reached the city. "Uh oh!" I thought to myself. Never mind my getting home on time, I glanced in the direction of the maggid shiur with pity. He's surely going to miss his class!

The man, however, looked surprisingly calm, continuing to learn without looking up. Yet there we were, sitting in bumper-to-bumper traffic, waiting for the roads to unclog.

Just as we entered Jerusalem, there was a loud bang. There was shouting and confusion. No one knew what had happened. The driver opened the doors and all the passengers scrambled off.

I noticed the maggid shiur striding purposefully away from the bus. I myself stayed; I was curious. I had to know what had happened.

I watched the driver approach the rear of the bus to inspect the damage of the impact. The collision had been caused by the bus behind us. With the stop-and-go of the bumper-to-bumper line up, that driver had accidentally bumped into us from behind. The bus seemed more or less okay with little damage. But most passengers were already gone.

That was when I noticed. We were standing exactly at that very bus stop where the maggid shiur had requested to be let off! He had long since gone and I pictured him standing at the front of his classroom, on time after all!

Source: Modified by Yerachmiel Tilles from an article on JewishPress.com (12-20-20), as edited and testified to be a true story by Naomi Mauer. Ascentofsafer.com

HaYom Yom Menachem Av 1

The unique quality of Mashiach is that he will be humble. Though he will be the ultimate in greatness, for he will teach Torah to the Patriarchs and to Moshe Rabeinu (alav hashalom), still he will be the ultimate in humility and self-nullification, for he will also teach simple folk.

PARSHA INSIGHTS

A thousand from a tribe, a thousand from a tribe for all the tribes of Israel shall you send to the army (Num. 31:4)

Included in this army were a thousand from the tribe of Levi, who were normally exempt from going to war. This was a different sort of battle. Unlike the battle for the Land of Israel, which was over a material issue (land), the war against Midian was a spiritual one.

The Midianites had caused the Jews to sin.

The war was "to inflict G-d's vengeance against Midian," as Moses stated, to sanctify G-d's name. The tribe of Levi was "set aside to serve G-d and worship Him," and sanctifying His name was within their domain. (Likutei Sichot)

Moses said to the children of Gad and the children of Reuben, "Shall your brothers go out to battle while you settle here?" (Num. 32:6)

The tribes of Reuben and Gad wanted to stay in the land east of the Jordan river. Even though the Jewish people are dispersed all over the world, we are emotionally connected, and when a Jew experiences misfortune, Jews all over the world feel compassion. Therefore, Moses asked the tribes of Reuben and Gad, "Can you sit here calmly and enjoy your land when you know that your fellow Jews are engaged in battle?" (Sha'ar Bat Rabim)(L'Chaim #479)

PIRKEI AVOS

"Rabbi Shimon said: 'One who sees the consequences of his actions'" (Avos, 2:10).

"Why is meant by 'seeing' instead of 'understanding' the results of one's actions?"

Although a person may very well understand intellectually that a certain course of action will lead him to sin, unless that rational understanding is internalized, he may not refrain from transgressing. The intellect is not always strong enough to rule over the emotions. Furthermore, the Evil Inclination sometimes presents itself clothed in logical rationalizations, which nonetheless lead a person astray.

"Seeing, however, indicates a degree of understanding deeper than mere intellectual comprehension. It is very difficult to dissuade a person from believing something he has seen with his own two eyes".

(Biorim L'Pirkei Avot)

"Rabbi Shimon said, 'Be meticulous in reading the Shema and in prayer'" (Avos, 2:13). "The Hebrew word for 'meticulous,' 'zahir,' relates to the word 'zohar,' which means 'to shine.' Rabbi Shimon specified reciting the Shema and praying, as opposed to Torah study, because these services are relevant to each and every Jew, regardless of his level of learning. Every Jew is enjoined to shine forth and illuminate his surroundings in this manner. Although in general, the concept of exuding light is associated with Torah study, Rabbi Shimon generated the potential for such light to be produced through the services of reciting the Shema and the daily prayers." L'Chaim #276 - lchaimweekly.org