

THE CHABAD WEEKLY

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Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210

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The first of this week's two Torah portions, Matot, contains a seemingly unusual request by the tribes of Reuben and Gad. Citing their "great multitude of cattle," the sons of Reuben and Gad asked Moses to grant their portion of the land of Israel on the other side of the Jordan. "The country...is a land for cattle; and your servants have cattle," they said. "If we have found grace in your eyes, let this land be given to your servants as a possession; do not compel us to go over the Jordan."

Even more surprising is the fact that Moses acceded to their request. How many verses in the Torah speak of G-d's promise to Moses to bring the Children of Israel into the promised land? Yet these verses mention only "the land of Canaan," an area west of the Jordan river. If so, why would the tribes of Reuben and Gad have even considered settling in the cities of "Atarot, Divon, Ya'zer and Nimrah" on the eastern shore of the Jordan, part of the land of Sichon and Og? Did these tribes intentionally seek to distance themselves from their brethren?

Furthermore, how valid was their claim that the territory east of the Jordan would provide superior grazing land for their cattle? Why would the tribes of Reuben and Gad have willingly forgone entering the promised land with their wives and children just to benefit their livestock?

In order to understand what really occurred we need to refer back to G-d's very first promise to Abraham concerning the land of Israel. At that time, G-d said to Abraham, "To your seed will I give this land...the [land of] the Keni, the Kenizi and the Kadmoni..." In all, G-d enumerated ten nations that the Jewish people would one day inhabit. Seven of these nations were defeated by the Children of Israel soon after they left Egypt; the other three will only be conquered by the Jewish people in the Messianic Era.

The true intent behind the request of Reuben and Gad to dwell east of the Jordan was in order to hasten this process. The portion of land they settled, formerly belonging to the kings Sichon and Og, was part of the territory of the three nations that still remained to be conquered. This is the reason Moses agreed to their request and granted them their inheritance east of the Jordan, for he saw their settlement of that territory as a "preparation" for the full and complete settlement of the land of Israel that would occur in the Messianic Era.

In truth, the actions of the tribes of Reuben and Gad lent an added dimension to the Jews' first conquest of the land, one that brought our ultimate conquest of the entire land of Israel in the Era of the Redemption much closer. (Adapted from a talk of the Lubavitcher Rebbe, From L'Chaim 5760, #629) - lchaimweekly.org

"A thousand from a tribe, a thousand from a tribe for all the tribes of Israel shall you send to the army." (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) - ascent.org.il

These are the journeys of the people of Israel (Num. 33:1) There is nothing in macrocosm that does not also exist in microcosm. On the spiritual level, the 42 journeys of the Jewish people are reenacted in the life of every Jew, from the moment he is born till his last day on earth. (The Baal Shem Tov)

In the entire narrative of the Jewish people's journeys through the desert, the Hebrew letter "zayin" does not appear even once. This alludes to the fact that they did not journey on Shabbat ("zayin," with a numerical equivalent of seven, alludes to the seventh day), and that they did not need to resort to weapons ("zayin" also means weaponry or arms). (Ahavat HaTorah) (From L'Chaim 5760, #629) - lchaimweekly.org

PIRKEI AVOS

Hillel And Shammai Received [The Oral Tradition] From Them. Hillel Said: "Be Of The Disciples Of Aharon, Loving Peace And Pursuing Peace, Loving The Created Beings, And Bringing Them Near To The Torah." (Avos 1:12)

The use of the term "created beings" instead of "people" implies that Aharon would reach out to individuals whose only redeeming virtue was the fact that they were G-d's creations. Aharon's concern for his fellow man was all the more impressive because of his exalted position as High Priest. Leaving the Sanctuary where G-d's Presence was openly revealed, he would reach out to people who had no virtue other than their having been created by G-d.

The order used in the mishnah is also significant. It implies that Aharon first concerned himself with establishing a relationship of love and trust, confident that this would in turn enable him to draw them near to the Torah.

Also significant is the phrase, "bringing them near to the Torah." Although Aharon reached out to these individuals and tried to accommodate them to the fullest degree possible, his efforts were centered on "bringing them near to the Torah," and not, bringing the Torah near to them. His willingness to extend himself on behalf of others did not involve any compromise of Torah law. (Sichos Shabbos Kedoshim, 5727; Sichos Acharon Shel Pesach, 5736; Sichos Matos-Masei, 5737) (From: In The Paths of Our Fathers by Rabbi Eliyahu Touger)

Listening To Life's Messages The Atomic Age

One lesson we can learn from the popular term, "The Atomic Age," is that we have seen in our time how the energy concealed within the minutest subatomic particles can destroy an entire city and millions of inhabitants. This is possible because within every tiny bit of matter, G-d has infused a tremendous amount of power.

If this is the case with negative activities such as warfare, so much more so is it true with regard to a Jew's spiritual potential: through the proper use of the power locked within his divine soul, one person can have an immeasurable effect on himself and on the entire world.

Furthermore, we have learned that where we once believed the world to be made up of a multitude of different elements, through examining substances at the sub-atomic level we find that they are all built of the same matter. This demonstrates the tremendous unity of creation. (Igros Kodesh of the Rebbe, Vol. 13, p. 311; Likutei Sichos, Vol. 15, p. 47) (Adapted from the works of the Lubavitcher Rebbe by Rabbi Dovid Shraga Polter) - sichosinenglish.org

In Torah-study the person is devoted to the subject that he wishes to understand and comes to understand. In davening the devotion is directed to what surpasses understanding. In Learning Torah the Jew feels like a pupil with his master; in davening - like a child with his father. (From Rebbe's Hayom yom 26 TAMMUZ).

The world stands on three things: Torah, the service of G-d, and deeds of kindness
 — Ethics of the Fathers 1:2

PARTICIPATE IN DAILY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:30 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Makos (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chassidus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM

Sunday 9:00 AM

Mincha/Maariv: 7:55 PM

*SHABBOS PARSHAS MATOS-MASEY
Shabbos Mevorchim*

Candlelighting:(Los Angeles) 7:42 PM

Friday Mincha: 7:55 PM

Early Minyan: 6:20 PM

LATEST TIME FOR SHEMA: 9:30 AM

SHABBAT MORNING

- **Tehillim 8:00 AM**
- **Shacharit 9:30 AM followed by
Kiddush, Cholent &
Fabrenge**
- **Pirkei Avos 6:45 PM**
- **Mincha 7:30 PM followed by
Seuda Shlishit**
- **Shabbat ends 8:42 PM**

Kiddush this week is being sponsored by Mr. and Mrs. Paul Feder in memory of the yartzheit of Mr. Feder's father.

Happy Birthday to Rabbi Michael Yehuda Rav-Noy, Ariel Rav-Noy

Yartzeits: Shamshan Feder – Tammuz 26, Ya'akova Yehudis bas Mordechai Leib (chaya perl) Feit -27, Frances Bernstein – Av 3.

Mazal Tov to Rabbi and Mrs. Reuven Mintz on the birth of their new son and to the grandparents, Rabbi and Mrs. Yosef Shusterman.

Shalom Zachor will take place Friday night at the home of Rabbi and Mrs. Shusterman

**Messibos Shabbos will take place this Shabbos at the
Chadorow home at 6:30 PM**

GOOD SHABBOS!