



# Parshas Mattos-Massei 5786

## FRIDAY NIGHT, JULY 10

- » Mincha/Kabalas Shabbos/Maariv 7:00 PM
- » Candles 8:20 PM
- » Sunset 8:38 PM

## SHABBOS DAY, JULY 11

- » **Shacharis 8:30 AM followed by Kiddush.**
- » 15-min Pirkei Avos Shiur for Women and Kedushas Levi Chabura for Men following Kiddush.
- » Women & Children Shalosh Seudos at Rich Home 6 PM.
- » **Gemara Avoda Zara** with Rabbi Yaakov Rich in shul 7:15 PM.
- » Mincha followed by Shalosh Seudos in shul for men 8:10 PM
- » Sunset 8:38 PM
- » Maariv 9:20 PM
- » Shabbos Ends (50 min) 9:28 PM
- » Rabbeinu Tam (72 min) 9:50 PM

**A WISE MAN WOULD SAY: "TREAT EVERYONE WITH POLITENESS AND KINDNESS, NOT BECAUSE THEY ARE NICE, BUT BECAUSE YOU ARE."**

## REFUAH SHELAIMA

### Men

- » Yosef Lieb ben Golda Leah (Lisa Rothstein's Uncle)
- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)

### Women

- » Mazal bas Leah (Chen Glixman's Grandmother)
- » Hinda bas Pessie (Harriet Goldman)
- » Ester bas Sarah (Aunt of Yoseif Goldenberg)
- » Layah Leilech bas Shulamis (Friend of Shira Martin)
- » Devorah bas Heni (Friend of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)

## KIDDUSH SPONSORSHIP

- » Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club.

## CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of July 12, 2026)

- » Gemara Zevachim, Mon - Fri, 6:00-6:30 AM
- » **Shacharis, 6:30 AM followed by 5-min Mishna shiur**
- » Amud HaYomi Chullin: Sunday - Friday, 12 -1 PM, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » Mincha 7:55 PM
- » Becoming a Ba'al Bitachon 8:10 PM (Mon - Thur)
- » Maariv 8:40 PM

- » **Two Great Marriage Chaburos:** For Men, Sundays following Mincha; For Women, Sundays, 9 PM on a conference call. Contact Rebbetzin Susan Rich for the phone number and access code.

## TIDBITS

Parashas Mattos-Masei • July 11th • 26 Tamuz 5786

This week is Shabbos Mevorchim Chodesh Menachem Av. Rosh Chodesh is Wednesday, July 15th. The molad is Tuesday evening at 7:30 PM and 17 chalakim.

Kiddush Levana may be recited as of Motzaei Shabbos Parashas Devarim-Chazon, July 18th. The prevalent minhag is to wait until Motza'ei Tishah B'Av to recite Kiddush Levana. The final opportunity is Tuesday, July 28th.

The Nine Days begin on the evening of Rosh Chodesh Av, Tuesday evening, July 14th at shekiya. The restrictions of the Three Weeks remain in effect (see Tidbits on Parashas Pinchas - The Three weeks) in addition to the following restrictions:

- » **Consuming Meat and Wine.** Eating meat or chicken is prohibited. Wine is prohibited, but alcoholic beverages not from grapes are permitted. There are no restrictions on Shabbos or at a Seudas Mitzvah. There is room for leniency for health reasons. Children above the age of 3 should preferably not be fed meat unless the child refuses other foods. One who customarily uses wine for Havdalah may drink the wine. However, many have the minhag to give it to a boy who is a minor of chinuch age (6 or 7, but preferably a child who does not understand the concept of mourning). Some simply use beer instead.
- » **Purchasing Clothing and Expensive Items.** This prohibition includes all types of clothing. There is room for leniency for: newborns and young children; an uncommon sale; an item that will be unavailable after Tishah B'Av; exchanging an item for a similar item; and footwear for Tishah B'Av.
- » **Fashioning & Alterations of New Garments**
- » **Laundering and Dry Cleaning.** There is room for leniency for: young children, spot cleaning, laundering to prevent permanent stains, laundry needed for a mitzvah, picking up previously cleaned clothes from dry cleaners, rags used for cleaning, ironing Shabbos clothes and tablecloths.
- » **Wearing New or Freshly Laundered Clothes and Linen.** Before the Nine Days begin, one should briefly wear freshly laundered clothing and briefly use fresh towels or linen to remove their freshness. A newly arrived guest may use fresh linens. Freshly laundered clothes may be worn on Shabbos of the Nine Days. (Note that clothes which are worn on Shabbos, even briefly, lose their freshness and become suitable for wearing during the Nine Days. However, clothing which is



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not suitable for Shabbos may not be worn solely for the purpose of removing its freshness due to the prohibition of hachanah.)

- » **Home Decorating and Moving**
- » **Swimming and Showering.** Washing hands, face, and feet with cool water is permissible. The purpose of the prohibition is to feel some level of discomfort, and should not be regarded lightly. Nevertheless, one who feels very uncomfortable or is very sensitive may take a quick cool shower. Soap should be used only if necessary. There is a dispute among the Poskim if one may take a regular shower on Erev Shabbos Chazon (Parashas Devarim).
- » **Wearing Shabbos Clothing on a Weekday.** There may be room for leniency for select baalei simchah, such as in the case of a Bris, Pidyon Haben or Bar Mitzvah, as well as for a date or an engagement party. Brand new clothes, however, may not be worn.
- » **Dangerous Activities.** One should be extra careful not to engage in hazardous activities during this period as it is an inauspicious time.

Many Sefardim observe these restrictions only during the week in which Tishah B'Av falls out ("Shavua she'chal bo").

The haftarah for Parashas Masei is read. This haftarah is the second in the series of the Shalosh D'Puranusa (the Three Haftarahs of Chastisement). See Parasha in a Paragraph for further details.

Rosh Chodesh Av begins Tuesday night, July 14th and marks the beginning of the Nine Days.

Shabbos Chazon is next Shabbos, Parashas Devarim, July 18th.

Tisha B'av begins Wednesday night, July 22nd.

Shabbos Nachamu is in two weeks, Shabbos Parashas Va'eschanan, July 25th.

Tu B'Av is on Wednesday, July 29th.

**MATTOS:** The laws of vows • Attacking Midian to avenge their incitement to sin • Purifying the spoils of war • Laws of Hagalah ('Kashering') • Division of the spoils between hekdesch, the soldiers and the nation • Bnei Gad and Bnei Reuven request to settle the land across the Jordan River • Moshe is angered at first • Moshe conditionally accepts their proposition, if they first assist the Nation conquer and settle the Land.

**MASEI:** The journeys and campings through the desert are listed • Instructions for conquering and occupying the land • The Land's borders • Yehoshua, Elazar and the Nesiim are named as leaders • Cities for the Leviim and the Migrash surrounding them • Ir Miklat • To keep the integrity of the tribes' initial borders, the Bnos Tzelafchad who receive ancestral land must marry within their tribe • Chazak Chazak V'nis'chazeik!

**Haftarah:** The haftarah for Parashas Masei is read. Yirmiyah (2:4-28, [3:4, 4:1-2]) chastises the nation for abandoning Hashem despite all the material

good they were given and the spiritual opportunities He has provided.

Parashas Mattos: 112 Pesukim • 1 Obligation • 1 Prohibition

1) Abide by the laws of vows and their annulment. 2) Do not violate a vow.

Parashas Masei: 132 Pesukim • 2 Obligations • 4 Prohibitions

1) Provide cities for the dwelling of Kohanim and Leviim in Eretz Yisrael. 2) Do not kill a murderer without a trial in Beis Din. 3) Exile an accidental killer. 4) A witness may only state his testimony, and not his legal opinion. 5-6) Do not substitute the punishment for a murderer or an accidental killer.

**Mitzvah Highlight:** The power of a neder is to prohibit items as if they are holy like a korban. Thus, violating a neder is tantamount to stating that one does not believe in the holiness of korbanos (Sefer HaChinuch).

For the blood will bring guilt upon the land (Bamidbar 35:33)

In condemning acts of murder, the Torah describes it as "chanifah" - flattering of the land. In what sense is murder considered to be flattery?

Rav Moshe Feinstein zt"l explains that while murder is considered immoral by every nation, their reasoning differs from ours. They eschew murder for its negative impact on society; the drawback of this viewpoint is that at times society as a whole or even an individual can deem 'murder' to be a "benefit to society," tolerating assisted suicide, failing to extend the lives of the elderly, taking cost concerns into account, etc. In the eyes of the Torah, however, the evil of murder comes from the inherent value and sanctity of Life. We violate almost any mitzvah to save the life of even a sick or elderly person, and even to extend life for moments. Thus, the Torah describes 'murder' as "flattering [the society of] the land," since it lends more importance to societal concerns than to the value of each moment of a Jew's life.