

# קולנו Kolenu בס"ד

<b>Shabbos Mevorchim</b> - מטות-מסעי	
Candle Lighting:	7:44 PM
Mincha Erev Shabbos:	6:25 & 7:50 PM
The Rav's Parasha Shiur:	No Shiur
Shacharis ( <a href="#">Drasha with Rabbi Chaim Pass - See Below</a> ):	7:30, 8:45 & 9:00 AM
The Rav's Daf Yomi:	5:55 PM
Rabbi Dr. Agatstein's Daf Yomi:	5:55 PM
Afternoon Shiur ( <a href="#">with Rabbi Yosef Carmel - See below</a> ):	6:55 PM
Mincha: ( <a href="#">Rabbi Pass wil speak at Seudah Shlishis</a> )	7:25 PM
Shabbos Ends / Shabbos Ends - רבינו תם:	8:47 PM / 9:14 PM
<b>Weekday</b>	
The Rav's Daf Yomi:	30 min before first minyan
Rabbi Dr. Agatstein's Daf Yomi:	After Maariv / 9:00 PM Th
Last Time for Shema/Tefillah for This Week:	9:29 AM / 10:42 AM
Shacharis Sunday:	6:25 & 8:00 AM
Shacharis Monday ( <a href="#">Rosh Chodesh</a> ):	6:00 & 7:00 AM
Shacharis Tues, Wed & Fri:	6:25 & 7:00 AM
Shacharis Thurs:	6:15 & 7:00 AM
Mincha / Maariv:	7:50 PM
<b>Next Shabbos</b> - דברים - <b>Shabbos Chazon</b>	
Candle Lighting:	7:39 PM
Mincha Erev Shabbos:	6:20 & 7:45 PM

**Mazel Tov to Yossie and Erica Vago on the birth of a grandson!** Mazel tov to his proud parents Yitzzy and Tzeril Greenspan, grandparents Nossie and Pessie Greenspan, and the entire extended Vago and Greenspan families. **Shalom Zochor at 103 S. Mansfield Ave.**

**Mazel Tov to Sol and Sara Culang on the engagement of their grandson Tzvi Aryeh Friedman to Yaffa Benjamin of Edison, NJ.** Mazel Tov to Aryeh's parents David and Judy Friedman, great-grandparents Rabbi Jacob and Lea Friedman, Yaffa's parents Uri and Shulamis Benjamin, and the entire extended Friedman and Benjamin families.

**Mazel Tov to Don and Julie Scholl on the engagement of Shira to Daniel Slate of Palo Alto, CA.** Mazel Tov to the extended Scholl and Slate Families.

## **Special Guest Speakers this Shabbos**

**Rabbi Chaim Pass will give the Shabbos morning drasha, and speak at seudah shlishis.** Rabbi Pass is the Rosh Yeshiva of Chochmas Shlomo, Bnei Brak. He is a close talmid of Rav Shach, zt"l and Rav Shlomo Zalman Auerbach zt"l. **Rabbi Yosef Carmel will give the Shabbos Afternoon Shiur on "The Power of Jealousy."** Rabbi Carmel is the Rabbinical Dean of Eretz Hemdah Institute for Advanced Jewish studies in Jerusalem, as well as the Av Beit Din of "Beit Din Eretz Hemdah." Eretz Hemdah is the premier institution for training young rabbis to prepare for the Israeli Rabbinate, in addition to advanced training programs for community rabbis all over the world. **Rabbi Carmel will also give a shiur for men and women this coming Monday night, 7/24 at 8:30 PM at the home of Julie Rogawski, 607 North Mansfield Ave. on "The Story of Ten Martyrs as Reflected Throughout Jewish History."**

## **Sponsors for Seudah Shlishis this Shabbos are:**

- **Harold and Magda Katz** in memory of the yahrzeit of Mishkit bas Tzvi HaLevy a"h, Harold's mother
- **Ernest and Suzanne Agatstein** in memory of the yahrzeit of Yaakov ben Yechezkel a"h, Ernie's father
- **Zvi and Betty Ryzman** in memory of the yahrzeit of Helena Shaindel bas Zvi a"h, Zvi's mother
- **Sponsor(s) Needed** for Parashas Devarim

**Rabbi and Rebbetzin Mayer & Shulamis May** will be hosting their annual reception for Yeshiva Telshe Alumni/Riverdale on Sunday July 23. The Rosh HaYeshiva **HaRav Avraham Ausband** will speak. Mincha at 7:45. At 353 S. Highland Ave.

## **Young Israel of Hancock Park**

מטות-מסעי  
כ"ח תמוז - July 22, 2017

**To find out the status of the Eruv, please visit: [www.laeruv.com](http://www.laeruv.com) or call 1-877-ERUV-INFO before Shabbos**

## *Upcoming Shul Simchos & Events*

**Hachnassat Sefer Torah Avraham & Victoria Englanoff**  
*Sunday, August 13, 2017*

**Meir Mordechai Zheutlin Bar Mitzvah**  
Parashas Shoftim  
*Shabbos, August 26, 2017*

**Eli Kroll Aufruf**  
Parashas Noach  
*Shabbos, October 21, 2017*

**Kroll/Zimmer Wedding**  
*Thursday, October 26, 2017*

*To have your simcha or event listed here please email [kolenu@yihp.org](mailto:kolenu@yihp.org)*

**Guests & non-members can donate through**

  
[paypal@yihp.org](mailto:paypal@yihp.org)

## **Shul Contact Emails:**

- [president@yihp.org](mailto:president@yihp.org)
- [kolenu@yihp.org](mailto:kolenu@yihp.org)
- [socialdirector@yihp.org](mailto:socialdirector@yihp.org)
- [gabbai@yihp.org](mailto:gabbai@yihp.org)

# Table Talk - Parashas Matos-Masei - Keeping One's Word

By Michael Kest

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ד'

This pasuk introduces the parasha of *nedarim* and *shevu-ous*.

A person can make an oath or vow forbidding himself to do something or benefit from something, and he will be required by the Torah to keep his word. Rashi says that the expression זה הדבר, "this is the thing" in this pasuk is significant. Like all Neviim, Moshe had prophecies that began with the words כה אמר ד', "So said Hashem." However, Moshe surpassed other Neviim in that he had a prophecy beginning with the words זה הדבר. What is the difference between these two expressions? And why did the Torah choose to show us Moshe's exalted level of nevuah through this significant expression here, when discussing the para-

sha of *nedarim*?

The Chasam Sofer says the concept that a person's words are sacred is the foundation of one's obligation to keep the mitzvos. We are bound by the mitzvos because we willingly accepted them at Har Sinai and swore to fulfill them.

If our words are meaningless, so is our commitment to the Torah. The Torah introduces the laws of *nedarim* with the words "This is the thing that Hashem commanded," implying that this is the only thing He commanded. Obviously, Hashem gave us many commandments, but the Torah is stressing that this mitzvah, the importance of keeping one's words, is the underlying command - for if one does not keep his word, his acceptance of the whole Torah is meaningless.

## Money and the Kids by Rabbi Yissachar Frand

*And they said, "We will build sheep pens for our livestock here and cities for our children." (32:16)*

The Jewish people reached the plains of Moav, the jumping-off point for the invasion of Canaan, which was imminent. But the tribes of Gad and Reuven, rich in livestock, preferred the lush pasturelands of the Trans-Jordan to shares in Eretz Yisrael proper. They asked Moshe for permission to take their share in the Trans-Jordan.

Moshe berated them for letting the others fight to conquer Canaan while they settled down in their ranches. Furthermore, their reluctance to cross would have a demoralizing effect on the others, just as the report of the Meraglim had demoralized the people thirty-eight years earlier.

"This is what we want to do," they said to Moshe. "We want to build sheep pens for our livestock here and towns for our children. Then we will go quickly at the head of the army and fight until the land is conquered and apportioned. Only then will we return to our homes." "All right," said Moshe (32:24), "build towns for your children and pens for your sheep. And make sure you keep your word."

Notice that Moshe reversed the order of their priorities. They wanted to "build sheep pens for our livestock here and towns for our children." First let us take care of the livestock. Let us make sure we have pens in which to keep them so they don't wander off into the hills and get lost or stolen.

Cows and sheep are valuable assets, and we have to take good care of them. Then they spoke about building "towns for our children." Then we will provide our children with a place to live while we are at war.

Oh no, Moshe replied. You have it backwards. First of all, "build towns for your children." Make sure you have attended to the needs of your children. Afterwards, you can also build "pens for your sheep." First you take care of your children, then you worry about your cattle.

The Midrash sums up the exchange with the verse (Koheles 10:2), "The heart of the wise man is on his right, and the heart of the fool is on his left." Moshe's heart was on the right. He had his priorities right. Their hearts were on the left. They gave precedence to secondary considerations. They were more worried about their money than their children.

When we look at this incident, we say to ourselves, "How foolish can people be? How warped can their values be? How can anyone put the welfare of his cattle before the welfare of his children?"

Unfortunately, this is not an isolated incident, something bizarre that happened thousands of years ago. It is an everyday phenomenon. People become focused on their livelihood, on developing a business, on advancing professionally, on building a practice, and their kids get lost in the shuffle. They don't realize that they are making the exact same mistake as the tribes of Gad and Reuven. But it is true. It happens all too often.

Rashi writes (32:24) that the tribes of Gad and Reuven did not return home to the Trans-Jordan until after the seven years of conquest and the seven years of apportionment. They remained in Eretz Yisrael for a full fourteen years. Those little children they left behind — let's assume they were 3 or 4 years old — how old were they when their fathers returned home? Teenagers! Practically adults. The Midrash tells us that their fathers were shocked to find that their sons had long hair, that they were indistinguishable from their pagan neighbors.

This is what happens when parents give priority to their wealth over their children. The Ksav Sofer raises a question with the latter part of Moshe's words. After helping the tribes of Gad and Reuven get their priorities straight, he told them, "Make sure you keep your word." Why was this necessary?

The answer, says the Ksav Sofer, is that Moshe knew with whom he was dealing. People who could even think of protecting their money before they protect their children cannot be trusted. They are so intent on their wealth that they can do anything. Therefore, Moshe had to exhort them to keep their word.

Rav Tzaddok Hakohein explains that the desire for money is greater than any other material drive, since it is the only one that is insatiable. There is a limit to how much a person can eat, to how many times he can commit adultery, but there is no limit to how much money he can accumulate. The quest for wealth can become more obsessive than any other quest. All too often, the children are the price of the wealth.