



# CHABAD TESAMACH TIMES

Volume 1 | Issue 3 | Aug  
3, 2019 | Beis Menachem  
Av, 5779

PARSHAS MATOS-MASEI EDITED AND DESIGNED BY SHLOMO TANNY

PERKEI AVOT 2

## Matot-Masei in a Nutshell

From Chabad.org

### Matot in a Nutshell

Numbers 30:2–32:42



Moses conveys the laws governing the annulment of vows to the heads of the tribes of Israel.

War is waged against Midian for their role in plotting the moral destruction of Israel, and the Torah gives a detailed account of the war spoils and how they were allocated amongst the people, the warriors, the Levites and the high priest.

The tribes of Reuben and Gad (later joined by half of the tribe of Manasseh) ask for the lands east of

the Jordan as their portion in the Promised Land, these being prime pastureland for their cattle. Moses is initially angered by the request, but subsequently agrees on the condition that they first join, and lead, in Israel's conquest of the lands west of the Jordan.



### Masai in a Nutshell

The forty-two journeys and encampments of Israel are listed, from the Exodus to their encampment on the plains of Moab across the river from the land of Canaan.

Also in Massei: The boundaries of the Promised Land are given, and cities of refuge are designated as havens and places of exile for inadvertent murderers. The daughters of Tzelafchad marry within their own tribe of Manasseh, so that the estate

## ZMANIM

### Zmanim

Friday Night

**Candle-lighting and Mincha:** 8:07

**Shkiya:** 8:26

**Tzeis:** 8:59

Shabbos Day

**Krias Shema:** 9:22

**Shacris:** 10:00 (verify in Shul)

**Zman Tefila:** 10:36

**Mincha:** 7:55

**Shkiya:** 8:25

**Marriv and Shabbos Ends:** 9:16 (R"Y 9:37)

**Shacris Sunday:** 9:00 (verify in Shul)

**Next week Candle-lighting and Mincha:** 7:57

which they inherit from their father should not pass to the province of another tribe. [TT]

## Milestones or Tombstones

By [Mendel Kalmenson](#) From Chabad.org (What the Rebbe taught me)



This is how the closing Torah portion of Numbers opens: "These are the journeys of the children of Israel..."<sup>1</sup>

Forty-two encampments of the Israelite camp are then enumerated, documenting their travels from Egypt to the banks of the Jordan.

But why are these forty-two pit stops referred to as "journeys," rather than "encampments"? Didn't they serve primarily as places of rest, not just points of departure? And weren't each of these destinations milestones reached, not just locations left behind?

Herein lies one of Judaism's revolutionary teachings.

**Rather than define us, accomplishment can confine us** It's not the milestones we reach, but the stones we encounter along the mile, that define us, and make us who we are.

In other words: The journey itself is part of the destination.

Ironically, it's often the achievements placed under our belts that squeeze the air of progress out of us. And it's the honorary medals that hang around our necks that choke and stifle our growth.

Rather than define us, accomplishment can confine us.

A principal who was active in growing his Hebrew school's enrollment once wrote a very proud letter to the Rebbe listing all of his successes.

The Rebbe responded. Between his blessings and remarks, he also added in one word: "Success?"

The principal was stunned! A short while later found him in the Rebbe's room for a private audience.

"What was the comment on my letter supposed to mean?" he asked the Rebbe.

The Rebbe gently asked him to define success. The Rebbe then asked him whether one can herald as a success having a few dozen children enrolled in a school—when there are so many more children who still are receiving no Jewish education.

"But I tripled the enrollment," the individual protested, "is that not considered success?"

The Rebbe explained to him, "Success means exerting effort, and consists of the continued struggle to do what is right..."

What's in It for Me?

Milestones often act as tombstones; both (can) bury away a life of vitality.

Success shouldn't be measured by how far we get in life, but by the depth of life we get. [TT]



## Laws of the Nine Days



By Shlomo Tanny (sources from Halachapedia, Chabad.org and

Besides are the prohibitions of the three weeks like no music or haircuts, there are a few additional ones.

1. Eating **meat/chicken or drinking wine** is not allowed except on *Shabbos* or *Seudas Mitzvah* (*Bris*, *Siyum* etc).
2. **Doing Laundry** is not allowed one may not also wear fresh outer garments. If one does want to wear clean clothes every day, they should be tried on first.
3. **Bathing-** If it is not for pleasure it's allowed according to most authorities. I.e if you want to get dirt off or go to the Mikveh.
4. **Buy or make new clothing-** except if you were to miss a major sale or if you need to buy it for a mitzvah.
5. **Cut nails during the week of Tisha B'av** is *Assur*.

## STATSCAN STUDY FINDS JEWS WERE UNDER-REPORTED IN THE 2016 CENSUS

By Ron Csillag, Staff Reporter - July 31, 2019 84 0

Three years ago, community leaders were scratching their heads: where did half of Canada's Jews go?



The 2016 census had tallied 143,665 Canadians who identified themselves as Jewish by ethnic origin. But only five years earlier, on the National Household Survey (NHS), the number was 309,650.

Was it possible that slightly more than half the country's Jews vanished in such a short time?

A newly released study from Statistics Canada seeks to correct the record. It says that if the same methodology had been carried over to 2016 from the 2011 census, it would have found between 270,000 and 298,000 Jews.

"Problematic wording of the ethnicity question in the 2016 Canadian census resulted in a 54 per cent decline in the count of Canadian Jews between 2011 and 2016," said Prof. Robert Brym, a sociologist and co-author of the 2018 Survey of Jews in Canada, which was produced last year by the Environics Institute for Survey Research and numerous Jewish federations.

"The solid research just released by Statistics Canada illuminates the problems bound up with the 2016 ethnicity question and provides a revised count: as high as 298,000."

The 2016 survey asked: "What were the ethnic or cultural origins of this person's ancestors?" A note explained that an ancestor "is usually more distant than a grandparent." It then provided 28 examples of ethnic ancestry, with a space for respondents to write in as many answers "as applicable."

The problem in 2016 was not the wording of the question on ethnicity, as it was much the same as it had been on the NHS survey in 2011. The

difference was that in 2016, "Jewish" was not among the choices listed because five years earlier, "Jewish" did not rank among the 20 most common answers.

Since the 1996 census, the methodology for selecting examples of ethnic origins was based on the most frequent responses from the previous census, the new report

explains. So in 2016, Jewish as an ethnic origin, along with Salvadorean, was dropped in favour of Iranian and Mexican, StatsCan explained at the time.

The new report "finds evidence that removing 'Jewish' as an example listed on the 2016 questionnaire could have influenced the decrease in reporting 'Jewish' as an ethnic origin" that year.

Though not as dramatic as the period from 2011 to 2016, the decrease in the total number of Jewish responses "had been a persistent pattern since 1991," the StatsCan report says, though those dips never exceeded 10 per cent prior to 2016.

While the absence of "Jewish" from the list of examples in 2016 "exacerbated an existing trend, it did not introduce an entirely new phenomenon," the report says.

The 2011 NHS, which was voluntary, found 329,500 Jews by religion in Canada and just over 309,000 by ethnic origin. Community planners traditionally blend those numbers for a more accurate total. The 2016 census did not ask about religion.

An accurate count "is important not just for academic and community researchers, but also for various community organizations that rely in part on government funding based on the census count of Canadian Jews," said Brym.

To address concerns raised by the study, Statistics Canada said it is testing a new version of the ethnic origin question ahead of the 2021 census.

"This version will not include any examples on the questionnaire itself, but will instead provide respondents with a brief description of different types of origins and offer a link to an extensive list of more than 400 origins if they still require further guidance," the agency stated.

To Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), the new analysis confirms the "artificial" drop in the 2016 numbers.

The "only acceptable solution," said Fogel, is to more clearly define ethnic origin, using "Jewish" and several other examples as guides in the question.

"Clarity in the question is uniquely crucial for Jewish respondents, given the multi-faceted nature of Jewish identity," Fogel said.

Including "Jewish" in a list of hundreds of options "severely risks confusing respondents and perpetuating the massive underreporting of Jews on the census," he added.

Failure to resolve the matter has "massive, tangible consequences," Fogel said, given that Jewish federations and affiliated social service agencies collectively spend more than \$100 million every year and rely on data collected from censuses "to make evidence-based decisions."

Since late 2017, CIJA has been working with Statistics Canada, alongside a team of scholars and experts in Jewish demography, to resolve the challenge prior to the 2021 census. (From CJN)

The image shows a portion of the 2016 Canadian Census questionnaire. It includes three questions related to ethnic and cultural origins. Question 17 asks for the ethnic or cultural origins of the respondent's ancestors, with a list of 28 examples including Canadian, English, French, Chinese, East Indian, Italian, Japanese, Korean, Latin American, Mexican, Polish, Portuguese, Russian, Ukrainian, Vietnamese, and others. Question 18 asks if the respondent is an Aboriginal person, with options for First Nations, Métis, or Inuit. Question 19 asks for the respondent's race, with options for White, South Asian, Black, Chinese, Filipino, Latin American, and Arab. The form also includes instructions on how to answer and a note about the collection of this information.

## The Shechina in Hiding

Rabbi Reuven Abenaim and the חכמי אמת

הללוהו בצלצלי שמע הללוהו בצלצלי תרועה  
כל הנשמה תהלל י-ה הללויה

Praise Him with resounding cymbals;  
praise Him with clanging cymbals.

Let every being that has a soul praise  
Hashem. Praise Hashem. (Tehillim  
150, 5-6)

This past Tuesday, the 27 of Tammuz, was the 64th Hilula of the tzadik Ribbi Moshe Abourmad (1878-1955). Ribbi Moshe was Rav Dayan and shochet in Taroudant, Morocco. He authored the sefer "Vayomer Moshe," which includes his pirushim on Tanach and Pirkei Avot, as well as some derushim and interesting ideas.

He wrote his *Chidushim* with ink that he made himself from pomegranate peels.

Although most of the commentaries written by the Chachamim in Morocco are according to peshat, derush, and sod, Ribbi Moshe on the other hand, focuses on remez.

In honor of his Hilula and the month of Av, we will bring one of his teachings in connection with the future redemption:

Mizmor 150, the last mizmor of tehillim, is connected to the principle that הכל הולך אחר החיתום, "all goes according to the conclusion" (Berachot 12a). What is David Hamelech's message to us with his last words in tehillim?

David Hamelech saw the great galut that was coming. Therefore at the end of tehillim, he tells us not to give up hope, and assures us that the Kingdom of David WILL be brought

back to its original glory, the palace of Hashem--the Beit Hamikdash--WILL be rebuilt, and the Shechina WILL dwell again in the Beit Hamikdash.

The number 150, says Ribbi Moshe, hints to the Shechina dwelling with us--how so? The first place where the Shechina dwelled was in the Mishkan, whose courtyard was 100 amot by 50 amot. Therefore, the number of this last mizmor hints to us that the time will come when the Shechina will dwell with us again, just as it dwelled in the 150 amot of the mishkan.

Furthermore, the end of the *Tehillim* hints to this as well, where it says "הללוהו בצלצלי שמע" the rashe tevot of

שבה spells out the word "return" and the rashe tevot of הללוהו הבת בצלצלי תרועה spell out the word "the daughter"--i.e. the daughter of Yerushalayim will return to its original beauty and glory. At that time, כל הנשמה תהלל י-ה הללויה, "Let every being that has a soul praise Hashem. Praise Hashem," i.e. when everyone will see the Kingdom of Hashem in a revealed way, they all will praise Hashem.

May this promise happen speedily in our days, Amen.

## History of the Enlightenment in North Africa:

In 1830, the French took over Algeria; in 1881, Tunisia; and in 1912, Morocco.

Together with the French came the Enlightenment movement and French culture, which greatly affected the Jews. They started running after parnasa without any time left to learn Torah and observe the mitzvot in the proper way. Everything in the French culture became like something "holy" and a

must-have in every household. As Jews tried to be modern, there was a big decrease in shiurei Torah, and the bate kenesiyot were quiet throughout the week as people started coming only for Shabbat.

The Chachamim were thinking of what could be done to rectify the situation. Many Rabanim gave up hope since the promises of the French culture were so enticing. For example, in Morocco people were scared to travel from city to city since there were highway robbers, and this threatened their parnasa. When the French arrived, however, they put in place a proper police system, and people were no longer so afraid to travel. Another example: there were many illnesses spreading uncontrollably through the North African countries. When the French came, they brought doctors who administered medications which stopped most of the sicknesses.

Some Rabanim tried to ensure that at least people come to the synagogue to pray and say Kadish. But there were big Chachamim and Tzadikim who took it upon themselves to do whatever they could to strengthen Judaism during this difficult time. One of them is Ribbi Baruch Asebag of Mogador, who wrote a few Sefarim of important halachot and ideas of Jewish thought in Arabic, the spoken language, so that even the unlearned would be able to

understand. Today, his books are translated into Hebrew.

In 1950, help came from outside as well. The Lubavitcher Rebbe sent shlichim (emissaries) to Meknes, Morocco -- and later, to other cities in Morocco and Tunisia -- to support the Jewish

community. The Rebbe told them: "You are going to a country that has strong roots, especially in kabala. The great Ohr Hachaim Hakadosh, Ribbi





Chaim Ben Atar, is from Morocco; you just need to strengthen what they have.” They built Yeshivot, mikvaot, etc., and until today, there are shluchim in Morocco strengthening the Jews there (see the book ד”ר חב”ב (במרוקו)).

The first North African country where the French arrived (in 1830) was Algeria; therefore, the effect there was the most devastating. Two Algerian Chachamim, Ribi Shelomo Zarka (originally from Tunisia) and Ribi Yehuda Jermon decided they would write Sefarim that anyone could pick up and read without previous knowledge. They wrote these Sefarim in Arabic but with Hebrew letters, and tried to make the content very interesting so that they would be more interesting than (l’havdil) all the distractions of the Enlightenment. They wrote the sefer “Shai Lamora” on Bereshit and Shemot, “Rina Vishua” on the Hagada and Pirke Avot, and “Menuchat Shalom” on Tehilim.

These Sefarim, recently translated to Hebrew, are filled with incredible insights, history, stories and Halachot. They grab the reader’s attention while instilling Yirat Shamayim and Emunat Chachamim. With the help of all these Chachamim, people today are returning to their roots and realizing that the only truth is Torah.

May we merit to the time when the glory of Hashem will be revealed to all with the coming of Mashiach.

Hawaja el Mashiach!!!



(Based on the introductions and haskamot to “Shai Lamora” and “Rina Vishua”)

### Did you know?

In his sefer Vayomer Moshe, Ribi Moshe Abourmad compares Tzedaka to salt. Just as salt preserves meat, so too Tzedakah preserves one’s money. This is also hinted to by the nekudot תת קמץ פתח, i.e. if someone is a “a miser” with his money, his healing to ensure his money lasts is by פתח “opening” his hand and giving Tzedaka.

This week's Haftara starts with the words ‘שמעו דבר ה’, “Hear the word of Hashem” (Yirmiya 2,4). The first letter of every word spells out “Shakay”. Yirmiya was telling the Jewish people: if you listen to the word of Hashem, then his name “Shakay” which represents G-ds protection will be with you (“Nishmat Chaim” of Ribi Chaim Messas)

*Shabbat Shalom Umevorach!*

*Written by Rabbi Reuven Abenaim  
edited by Rabbi Avraham  
Menachem Kener*

This week's devar Torah is sponsored by Rony Autmezguine, in honor of the 64th Hilula of the great tzadik of taroudant, *Morocco Ribi Moshe Abourmad*. Rony is a descendant of him.

**Annul and  
avoid(Shortvort.com)**

*Written by Rabbi Danial  
Leeman*

Under certain circumstances, a father can annul his daughter’s vows. This is described as that her father “heini” her. The word “heini” is explained to mean withhold and also

to give benefit, but these two ideas contradict one another! What then is the simple understanding of the word “heini”?



When 40 employees from the Cantor Fitzgerald Company were

fired, they sought out the advice of a Rabbi to verify what action they could take, but he told them that G-d has His reasons and there was no need to worry.

No doubt they were disheartened to say the least and at a loss to understand these ‘reasons’. Until the following Tuesday that is, better known as 9/11, when 600 of their fellow employees perished in the infamous twin tower’s terror attack!

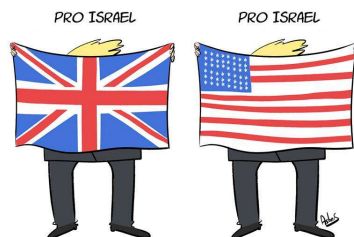
Our resolutions are often based on our own initial response to a situation and how we therefore perceive it should be dealt with – but without first seeking the proper advice. Following these resolutions instead of seeking proper advice can cause a waste of time at best, and at worse a whole lot more. But on the other hand a resolution is a resolution: our words are holy and should not be “profaned” [4]. It would therefore be a great benefit to us if the resolution was somehow annulled. Therefore the proper annulling of a vow is indeed withholding (a person’s resolution) but at the same time provides a great benefit for them!

Have a resolutely beneficial Shabbos,  
Dan.(From Aish.com)

**We don't like white  
space, feature your  
Ad here for as little as  
5\$.**

## St Agathe Weather

|                         |                                                                                   |            |
|-------------------------|-----------------------------------------------------------------------------------|------------|
| Friday, Aug. 2          |  | 26°<br>12° |
| Mostly Sunny            |                                                                                   |            |
| Saturday, Aug. 3        |  | 24°<br>8°  |
| Scattered Thunderstorms |                                                                                   |            |
| Sunday, Aug. 4          |  | 22°<br>8°  |
| Mostly Sunny            |                                                                                   |            |
| Monday, Aug. 5          |  | 24°<br>13° |
| Mostly Sunny            |                                                                                   |            |
| Tuesday, Aug. 6         |  | 25°<br>12° |
| Isolated Thunderstorms  |                                                                                   |            |
| Wednesday, Aug. 7       |  | 24°<br>12° |
| Scattered Thunderstorms |                                                                                   |            |
| Thursday, Aug. 8        |  | 23°<br>11° |
| Partly Cloudy           |                                                                                   |            |
| Friday, Aug. 9          |  | 23°<br>12° |
| Showers                 |                                                                                   |            |



Find the differences

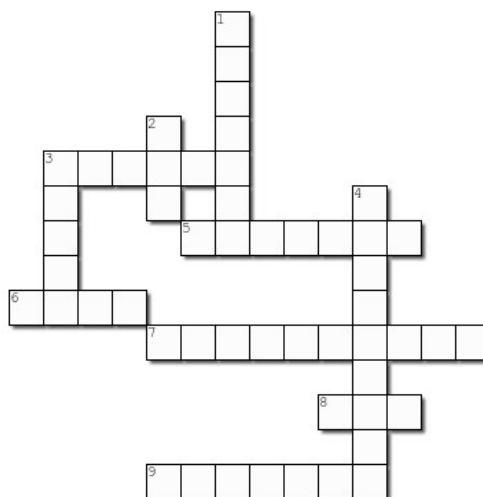
## Joke of the day.

A synagogue has a mice problem. The custodian tries traps, bait, mice, everything. Nothing works. Finally, he goes to the rabbi and explains the problem. "I have the solution," the rabbi says. "Well, what is it?" says the custodian. "It's a foolproof plan," the rabbi says, smiling. "I'll give them all Bar Mitzvahs — we'll never see them again!"

## FUN PAGE

## Matos Masay

Complete the crossword puzzle below



Created using the Crossword Maker on TheTeachersCorner.net

Across

3. Waged war against them
5. The Sefer where the Haftarah is from.
6. How many Yidden were killed in the war
7. The amount of journeys taken by Bnei Yisrael
8. One of the Shevatim that settled on the east side of the Yardain
9. Leader of the battle of Midian

Down

1. Reason why Midyan was attacked
2. The number of Er miklat
3. got angry because the Midianite women were spared
4. During this time we cannot do wash

**Baked fish spice:**  
Smear mayo or honey on your preference of salmon and sprinkle Pure Spice baked fish spice evenly over the fish. Bake in oven & enjoy!

**Lemon pepper Spice:**  
Sprinkle Pure Spice lemon pepper spice on your choice of fish. Bake or grill & enjoy!

**Poutine Sauce:**  
Make your very own poutine with our delicious poutine sauce mix!

AVAILABLE AT YOUR LOCAL SUPERMARKET

FOR WHOLESALE, PLEASE CALL:

514.587.9967



les produits  
**PureSpice**