



Dvar Torah by RABBI GEIGER: THERE IS ALWAYS HOPE

A high school rebbe found himself in front of a group of lackluster boys. He had been teaching this particular group for six months now, but none of his over two decades of experience has helped to devise the schtick or methodology to bring this group of young men out of their religious stupor. Class had begun at 9 AM, like every morning; it was now 9:45 AM. A handful of students had already put their heads down on the table for their morning naps, although many of them had never bothered to take out a gemora; some were staring out the windows, longingly gazing at the basketball court; some had a glazed look over their eyes. It was time for drastic measures. Up on the desk went this particular rebbe, standing tall and high as he continued to describe the intricacies of the days Talmudic passage. Hands outstretched to their full length, he launched himself across the room screaming... "Batman!" He had everyone's attention, and in his hands they would stay... at least for now.

According to Ramban, chapters four and five of Sefer Devarim are transitional in nature. Chapter four is the end of Moshe Rabbeinu's introductory remarks before, in chapter 5, he launches into the actual meat and potatoes of his Magnum Opus. Moshe ends his initial rebuke, direction and inspiration, to start his exhortation regarding keeping mitzvos and reviewing specific mitzvos. However, chapter 4 ends with nine verses that do not seem to fit. Verses 41-49 describe the establishment of three cities of refuge, intended for those who kill inadvertently. What is this doing in the midst of Moshe's speech? Were the Jewish people in need of an intermission? Onkelos actually translates these verses in the past tense. They are a description of what has already transpired. While that helps to defray the issue of the timing of these verses, it does not help understand why they are here. Rashi and Ramban seem to indicate that this was a teaching tool used to inspire the Jewish people into alacrity and zealotry in their mitzvah performance. This, says the Ramban, is crucial before reminding students of what they must do. While we fully appreciate the importance of modeling in education, why chose this mitzvah in particular? Why not do something everyone could appreciate while still in their seats? Shem Mishmuel explains that the cities of refuge, arei miklat, are symbols of hope. Despite the fact that a person could fall so far as to lose connection with and an appreciation for the value of life, thus severing their connection with the Divine, Hashem provides the remedy. He waits patiently for Man to rectify that which he has destroyed. Although the victim cannot be brought back and what has been perpetrated cannot be undone, there is always hope. As Cicero wrote, "While there is life, there is hope."

Perhaps, more importantly it is also crucial to understand that hope breeds the potential for growth. Despair and depression are the most potent tools of the yetzer hara. Moshe feared that his rebuke and admonitions regarding so many failures would breed such darkness in the thoughts of his charges. Therefore, he moved to alleviate their desperation and remind them Hashem believes in each person no matter the situation. He awaits our return!

Announcements

Mishna Brura shiur on Zoom: Rabbi Summers will be giving the daily mishna brura shiur in shul and on zoom at 7:10 pm this week. Link to come on Sunday

Sunday Shiurim: Rabbi Rabinovicz's shiur is now on the phone. Please contact Mark Magid at mmbmagid@gmail.com if you're interested in joining. The Gemara Makos shiur is back, this time lead by Rabbi Moshe Adler. If you're interested in joining, please contact Jeffrey Silverman at sprarrows18@gmail.com.

Thank you: to Alan & Bonnie Silverstein and his crew for putting up the "Succah" for davening outside.

To Myron Escovitz for setting up the tent. To Rabbis Schwartz, Goldberg, Gradon and Stulberger for the amazing leining/shiurim.

To the Kershberg and Shenker families for sponsoring.

Rabbi Orlofsky: Rabbi Orlofsky will be speaking via Zoom on Sunday, August 2, at 10:00am. The shiur is sponsored by the Stuhl family in memory of Dina's Mother a"h

Minyanim: will be happening at Anshe, however, please make sure to respond to the surveys on Emessaries if you'd like to

attend on shabbos. You will not be allowed in unless you do. During the week, shachris starts with Barchu and mincha (which is heicha kedusha) is followed immediately by maariv. Mishna Brura is both in person at 7:10 this week or on Zoom.

Shiurim:

Shabbos: all are on hiatus

8:00 am In-depth sefer Yehoshua Shiur by MARK MAGID

11:30 am Rotating topic shiur by MARK MAGID

Sundays:

7:40-8:25 am Parsha HaShavua shiur by RABBI PINCHAS RABINOVICZ

8:30-9:30 am Gemara Makos shiur by RABBI MOSHE ADLER

Shabbos Zmanim Erev Shabbos

Pre-Plag (6:38) Mincha: **6:20 pm**

Candle Lighting: **7:35 pm**

Shabbos Day

Shachris*startingwithBarchu: **7:30 am**

Shachris*startingwithBarchu: **9:00 am**

Mincha: **6:15 pm**

Maariv/Shabbos Ends: **8:44 pm**

Sponsorships

Kiddush-to-go is sponsored

by the Witkin family in honor of

Elana Rivka

Want to sponsor Kiddush, Seuda Shlishis
or help the shul?

(310) 275-5640 | Anshe.org

RavSummers@anshe.org | RabbiGeiger@anshe.org

Zmanim for the Week

	Shachris	Mincha/ Maariv	עלות השחר	משיכיר	הנץ החמה	סזק"ש גרי"א	סז"ת גרי"א	מנחה גדולה	שקיעה
Sun 8/02	7:45 am	7:40 pm	4:42	5:11	6:06	9:33	10:42	1:34	7:53
Mon 8/03	6:45 am	7:40 pm	4:43	5:12	6:07	9:33	10:42	1:34	7:52
Tue 8/04	7:00 am	7:40 pm	4:44	5:13	6:08	9:33	10:42	1:34	7:51
Wed 8/05	7:00 am	7:40 pm	4:45	5:14	6:08	9:34	10:42	1:34	7:50
Thu 8/06	6:45 am	7:40 pm	4:46	5:15	6:09	9:34	10:42	1:34	7:49
Fri 8/07	7:00 am	7:40 pm	4:47	5:16	6:10	9:34	10:43	1:33	7:48

ט"ו באב

הדלקת נרות 7:28