

Parshas Shelach in a Nutshell

(Numbers 13:1–15:41)

Moses sends twelve spies to the land of Canaan. Forty days later they return, carrying a huge cluster of grapes, a pomegranate and a fig, to report on a lush and bountiful land. But ten of the spies warn that the inhabitants of the land are giants and warriors “more powerful than we”; only Caleb and Joshua insist that the land can be conquered, as G-d has commanded.

The people weep that they’d rather return to Egypt. G-d decrees that Israel’s entry into the land shall be delayed forty years, during which time that entire generation will die out in the desert. A group of remorseful Jews storm the mountain on the border of the land, and are routed by the Amalekites and Canaanites.

The laws of the nesachim (meal, wine and oil offerings) are given, as well as the mitzvah to consecrate a portion of the dough (challah) to G-d when making bread. A man violates the Shabbat by gathering sticks, and is put to death. G-d instructs to place fringes (tzitzit) on the four corners of our garments, so that we should remember to fulfill the mitzvot (divine commandments). ❖



On one hand, we must occupy ourselves in the material concerns around us instead of seeking to divorce ourselves from them. On the other hand, we should not see these material concerns as ends in their own right, but merely as mediums to carry out G-d’s intent in establishing a dwelling.

-- *The Rebbe*

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Jun 24 / Sivan 25

Candle Lighting.....8:14 pm

Mincha7:30 pm

Shabbos Day – Jun 25 / Sivan 26

Tehillim Reading.....8:30 am

Shacharis10:00 am*

Torah Reading11:00 am

Kiddush.....12:00 pm

Mincha7:50 pm

Mevorchim Fabrengen8:10 pm

Shabbos Ends9:23 pm

**Latest morning Shema is now 9:10 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri)6:15 am

Shacharis (Sunday) 9:00 am

Mincha (Sun-Thurs).....1:45 pm

Maariv (Sun-Thurs)9:15 pm

Bulletin

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The Berman Law Office .*

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תהלים

Tehillim - Psalms

**Join us this Shabbos morning
June 25 at 8:30 AM for
Shabbos Mevorchim Tehillim.**

**This week’s Tehillim reading is
dedicated to
a refuah sh’laima
for
Avraham Baruch ben Matil.**

***Thank You to:
The Baal Korei, and
The Security Volunteers***

**Join us each weekday
morning Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
5:55 am, followed
immediately by
Shacharis.**



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Halachic Zmanim

**Shabbos, Jun 25, 2022
Daylight Savings Time**

Earliest Tallis..... 4:14 AM
Latest Morning Shema 9:10 AM
Earliest Mincha (Gedola).. 1:38 PM
Plag Hamincha..... 7:02 PM
Earliest Evening Shema 9:07 PM

Chassidic Masters

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

The Spies' Mistake

The spies dispatched by Moses were no ordinary individuals: "They were all men of distinction, leaders of the children of Israel" (Numbers 13:3). Furthermore, in all of history, it would be difficult to find a generation whose lives were more saturated with miracles than theirs. For these people to doubt G-d's ability to conquer the "mighty inhabitants" of Canaan seems nothing less than ludicrous. Yet these were the people whose leaders said, "We cannot go up against these people, for they are mightier than we"—and even "than He"!

Chassidic master Rabbi Schneur Zalman of Liadi explains that the problem was one of excess spirituality.

The spies and their generation were loath to enter the land. Becoming a people with a land would entail plowing and harvesting; it would mean engaging in commerce and other worldly matters. Their underlying problem with the land was, as the spies expressed it, that "it is a land that consumes its inhabitants"—it consumes one's time and energy with its corporeal demands. They were unwilling to relinquish their spiritual utopia for the entanglements of an earthbound life.

Based on this, the Lubavitcher

Rebbe explains the spies' argument, "We cannot go up against these people, for they are mightier than we". We cannot have it both ways, argued the spies. Either we are to be a spiritual people engaged exclusively in spiritual pursuits and sustained by supernatural means, or else we are to enter the natural world of the farmer, merchant and soldier, and become subject to its laws.

What the spies and their generation failed to understand is that, indeed, men are not angels. Wholly spirit, the angel dissolves on contact with earth. But the human being, hewn of spirit and matter, is a synthesis of the celestial and the animal. Man is empowered to make heaven on earth, to make "holy" an adjective of "land."

Know Gd in All Your Ways

This week's Torah reading begins like many others: "And G-d spoke to Moses." But then something different happens. Usually, G-d tells Moses: "Tell the people to perform this or that commandment." Here, however, as Rashi explains, G-d tells Moses: "If you want, send spies to find out about the land of Israel." Moses isn't commanded to send the spies and he is not prohibited from doing so. He is told to make the decision himself.

This teaches us something very important about Judaism's approach to personal growth and development. There are mitzvot and there are prohibitions. They are tests, enabling a person to show his will power. No matter how difficult it is for him, he should endeavor to fulfill all the mitzvot, and no matter how great the challenge, he should

refrain from doing those things that the Torah prohibits.

When doing a mitzvah we are serving G-d, and when we are sinning, we are obviously violating His will. But when we are neither doing a mitzvah nor sinning, when we are just living our life — eating, drinking, being involved in our work, or just having a good time — what is our relationship with G-d then?

There's a verse in Proverbs: "Know G-d in all your ways," about which our Sages comment: "This small verse contains the entire Torah." For the secret of Judaism is that even when a person is involved in "your ways," i.e., his own affairs, matters that are not mandated either way by the Torah, he should know G-d and live his life in awareness of Him.

Good, bad, and neutral are all realms of conduct that are inherently connected with G-d. This is the lesson that Moses was given in this week's Torah reading: that G-d's commands involve even those things He doesn't command you about. For even when He does not tell you what to do, your choice should be in accordance with His will. ❖

Ultimately, there need not be a split between the holy and the secular. Instead, all elements of our lives should be united in serving Him.

-- *The Rebbe*

From Our Sages – Shelach

Send out for yourself men (Numbers 13:2)

“Send out for yourself”—as your mind dictates. I am not instructing you; if you so desire, send. For the people of Israel had come to Moses, saying “Let us send men before us,” as it is written (Deuteronomy 1:22), “You all approached me . . .”; and Moses consulted with G-d. Said G-d: I have said that it is a good land. . . . By your life, I shall now give you the option to err . . .

(Rashi; Talmud)

Moses named Hosea . . . Joshua (“G-d shall save”) (Numbers 13:16)

He prayed for him: May G-d save you from the counsel of the spies.

(Talmud, Sotah 34b; Rashi)

Moses named Hosea . . . Joshua (Numbers 13:16)

The letter yud, which had been removed from Sarai’s name (when she was renamed “Sarah”—cf. Genesis 17:15), was soaring and flying before the divine throne all those years, and saying before G-d: “Because I am the smallest of the letters, I was taken out of the righteous Sarah?” Until she was added to Joshua.

(Midrash Rabbah)

Let the power of my L-rd be great, as You have spoken, saying: G-d is long-suffering . . . (Numbers 14:17–18)

When Moses ascended to heaven, he found G-d sitting and writing “long-suffering.” Said Moses to G-d: “Master of the Universe! Long-suffering to the righteous?” Said G-d: “Also to the wicked.” Said Moses: “Let the wicked perish!” Said G-d: “See now that you will need this.” When Israel sinned, G-d said to Moses: “Did you not tell Me to be long-suffering only toward the righteous?” Said Moses to Him: “Did You not say to me, ‘Also to the wicked?’”

(Talmud, Sanhedrin 111a)

You shall see . . . and you shall remember . . . and you shall do (Numbers 15:39)

Sight brings on memory, and memory brings deed.

(Talmud, Menachot 43b)

That you may remember, and do all My commandments, and be holy to your G-d (Numbers 15:40)

The strings of the tzitzit are comparable to the case of one who has been thrown into the water, and the captain stretches out a rope and says to him: “Take hold of this rope with your hand and do not let go, for if you let go, you will lose your life!” In the same way, G-d said to Israel: “As long as you adhere to the commandments, then “you who cleave unto the L-rd your G-d are alive, every one of you, this day” (Deuteronomy 4:4). In the same vein it says: “Take fast hold of instruction, let her not go; keep her, for she is your life” (Proverbs 4:13).

(Midrash Rabbah)

Haftorah for Parshas Shelach in a nutshell

Joshua 2:1-24

This week's haftorah tells the story of the spies that Joshua sent to scout the city of Jericho, prior to the Israelites' invasion of the Holy Land, a point in common with this week's Torah reading, which discusses the twelve spies that were sent by Moses years earlier to explore the Holy Land.

Joshua sent two spies to Jericho, where they lodged at an inn located in the city's walls, operated by a woman named Rahab. Their presence was quickly discovered by the king who sent for Rahab and asked her to turn in her guests. Rahab responded that her guests had already left the city — when actually she had hidden them on her rooftop.

"And she said to the men, I know that G-d has given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land have melted away because of you. For we have heard how G-d dried up the water of the Red Sea for you when you came out of Egypt; and what you did to the two kings of the Amorites that were on the other side of the Jordan, Sihon and Og, whom you completely destroyed."

At Rahab's request, the two spies assured her that she and her family would not be harmed during the conquer of Jericho—provided that she would tie a scarlet thread and hang it from her window. This would be a symbol that this home is a safe haven. Rahab helped the men escape via a rope she lowered from her window and told them how to hide from possible pursuers. The spies escaped safely and returned to report to Joshua. ❖



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Good Shabbos to all!