

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.

(continued next column)



G-d created our world to have a dwelling among mortals, that people - as they are involved in their material concerns - would make a place for Him in their lives.

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.

This approach will prepare us and the world at large for the time when we will again enter the Land of Israel, led by Mashiach; may this take place in the near future.

-- The Rebbe

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). ❖

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 – June 16 / Sivan 27

Candle Lighting 8:12 pm

Mincha 7:30 pm

Shabbos Day – June 17 / Sivan 28

Tehillim Reading 8:30 am

Shacharis 10:00 am*

Torah Reading 11:00 am

Kiddush 12:10 pm

Bais Midrash 7:05 pm

Mincha 8:05 pm

Fabrengen 8:20 pm

Shabbos Ends 9:22 pm

*Latest morning Shema is now **9:08 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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תהלים
Tehillim - Psalms

Join us this Shabbos morning
June 17 at 8:30 AM for
Shabbos Mevorchim Tehillim.
The Tehillim reading is dedicated
to a refuah sh'laima for
Devorah Beila bas Leah.

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Halachic Zmanim
Shabbos, June 17, 2023
Eastern Daylight Time

Earliest Tallis 4:12 AM
Latest Morning Shema 9:08 AM
Earliest Mincha (Gedola) .. 1:36 PM
Plag Hamincha 7:01 PM
Earliest Evening Shema 9:05 PM

Chassidic Masters

Powerful Insights

From the Rebbe

Compiled by Mordechai Rubin

The Paradox of Physicality

The conflict aroused when trying to express spiritual truths within the context of material existence—which was the crux of the issue wrestled with by the spies—will be resolved in the era of Mashiach. Until then, there will always be a dichotomy between spiritual truths and their expression. For the material nature of the world covers spiritual truth and prevents us from perceiving it. The Kabbalists refer to this process as *tzimtzum*. What it means is that although G-dliness is the truth of all existence, it is not overtly apparent.

To illustrate the concept: When a teacher wants to communicate a deep concept, he will often use an analogy. The analogy is a foreign matter; it is not the idea he is trying to communicate. But through it, a student gets an understanding of the idea.

In a similar way, material existence is not spiritual truth; it's only an analogy that enables us to understand it exists. But like an analogy, it conceals as it reveals, for it shows something else than its inner message.

In the era of Mashiach, that will change. We will see how every element of material existence expresses spiritual truth. Or to refer back to the illustration, it will be clear that the analogy exists only to communicate the analogue.

In such a situation, there will be no conflict between the material and

the spiritual. We will have no difficulty expressing our ideas in actual experience. ❖

Know G-d 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. ❖

G-d Will Do His Part

Parshas Shelach concludes with the commandment of *tzitzit*, the tassels worn on the four corners of one's garments. Although the physical commandments are fulfilled only in our material world, our Sages also speak of how G-d Himself, so to speak, fulfills His own commandments, as hinted at in the verse, "He tells His words to Yaakov, His statutes and His ordinances to Yisrael." In the words of the Midrash: "A man of flesh habitually tells others to perform actions, though he himself does not perform them. Not so with the Holy One, blessed be He: the acts that He Himself performs, He commands the Jewish people to perform and to observe."

Through our fulfillment of the mitzvah of *tzitzit*, whose four corners we gather together every morning, we hasten the fulfillment of this mitzvah by G-d Himself — the ingathering of the Jewish people from the four corners of the earth. ❖



From Our Sages – Shelach

Go up by the Negev (Numbers 13:17)

That was the dross of the land. Such is the manner of merchants: first they show the lesser-quality merchandise, and then they show the prime merchandise.

(Rashi; Midrash Tanchuma)

We came to the land where you sent us, and indeed it flows with milk and honey . . . (Numbers 13:26)

Such is the way of defamers: they start off by saying something good, and conclude by saying evil.

Rabbi Yochanan said in the name of Rabbi Meir: Any piece of slander which has not some truth in the beginning, will not endure in the end.

(Midrash Rabbah; Talmud)

We are not able to go up against the people, for they are stronger than we (Numbers 13:30)

They said this even regarding G-d Himself (the Hebrew word mimenu, "than we," can also mean "than he"): Even He cannot remove them from there.

(Talmud; Rashi)

Those who found him gathering sticks brought him to Moses (Numbers 15:33)

This teaches us that a person is not executed for a capital offense unless he is first warned by the witnesses, and then proceeds with the deed despite the warning. (Since the Torah twice emphasizes that "they found him gathering"—i.e., he continued gathering even after they found him doing so).

(Talmud, Sanhedrin 40b; Rashi)

G-d spoke to Moses, saying: Speak to the children of Israel, and say to them . . . (Numbers 15:1–2)

At that time G-d said to Moses: "Go appease them, the poor fellows, as their heart has departed them."

Said Moses: "Master, how shall I appease them?"

Said He: "Appease them with words of Torah: "When you come into the Land . . . and you make a fire-offering to G-d . . ."

(Seder Eliyahu Rabbah)

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 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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שבת שלום גוט שבת!



Good Shabbos to all!