

THE CHABAD WEEKLY

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JUNE 30, 2000

VOL 3, ISSUE 38

27 SIVAN 5760

❖ PARSHAT SHELACH

"It is a land that consumes its inhabitants" (13:32) What was the reason that the Spies, who were leaders of Israel and men of lofty stature, did not want to enter the Land?

The explanation of the matter is as follows: A great majority of the physical mitzvot can be implemented only in the Land of Israel, especially the agricultural laws and the laws of the offerings brought to the Holy Temple... The Spies, who were on a most lofty spiritual level, did not wish to lower themselves to the level of physical action, preferring to remain in the desert, where they received all their needs from above, and related to G-d by means of the loftier levels of thought and speech (i.e., study of Torah and prayer). They desired to draw down all the Divine emanations into the "Land of Israel" that exists in the realm of Malchut, the world of Divine speech, where there also is a "Jerusalem" and a "Holy Temple." Regarding the physical Land of Israel, they said: "It is a land that consumes its inhabitants"--if the Divine light were to be drawn down into the physical world, our entire existence would be nullified.

But Joshua and Caleb said, "The Land is very, very good." It is specifically in the Land of Israel down below, and specifically by means of the mitzvot implemented by physical action, that the truly infinite light of G-d is drawn down--a light that includes both the spiritual and the material, which is why it is "very, very" good. (Rabbi Schneur Zalman of Liadi)

In our own lives, too, we have a "generation of the desert" and a "generation which enters the land." Our childhood and youth are a spiritual time: our needs are provided to us "from above", the business of running the world is blessedly none of our concern, and the focus of our lives is on learning and self-development. Such an existence is the ideal environment for the acquisition of the beliefs, values and knowledge which will guide and inspire our development of the world when we subsequently "enter the land" in our adult years. The same is true of each particular day of life: we begin our day with a sacrosanct hour of prayer and Torah-study, before crossing over into the workday and embarking on the development and sanctification of the material world.

Here, too, exists the danger of failing to surmount the "generation gap" between these two modes of being, as was the case in the incident of the Spies, when the generation of the desert could not prevail upon themselves to enter the land. This is the eternal lesson of the Torah's account of their failing: do not allow the wisdom, sensitivity and inspiration of your youth to remain an isolated period in your life. Do not allow your moments of attachment to G-d each morning to remain "miracle" with no bearing on the natural course of your day. Enter into the land, and do not leave your spiritual "childhood" behind. Remember that the purpose of it all is to make "holy" a quality of "land." (The Lubavitcher Rebbe, chabadonline.com)

"And Moses named Hosea... Joshua" (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, Ibid)

"Moshe called Hoshea son of Nun, 'Yehoshua.' " (13:16) QUESTION: The Targum Yonatan ben Uziel writes, "When Moshe saw Yehoshua's humbleness, he changed his name from Hoshea to

Yehoshua." Why did Yehoshua's humbleness merit him an additional "Yud"? ANSWER: The entire Torah consists of Hashem's words, which He instructed Moshe to write down. When Hashem told Moshe to write "Now the man Moshe was extremely humble," (12:3) he was reluctant to write praise about himself. Therefore, in order to obey Hashem's instructions and at the same time not to praise himself highly, he omitted the "yud" in the word "anav" leaving the letter "Yud" hovering. When Moshe observed the humility of his disciple Hoshea, he added the "yud", which was originally to be written regarding his own humility, to Yehoshua's name. The reason Moshe omitted the letter "yud" particularly is that it is the smallest letter of the alef-beit and thus an allusion to the concept of humility. (From: Vebibarta Bam by Rabbi Moshe Bogomilsky)

❖ **THOUGHTS:** Brief glimpses of the Rebbe's unique insights in honor of Gimmel Tammuz

Leadership: Before he became a leader of Israel, Moses was a shepherd. The Midrash tells how one day, while Moses was shepherding Jethro's flocks in the Sinai Wilderness, a kid ran away from the flock. Moses chased after it, until it came to a spring and began to drink. When Moses reached the kid he cried: "Oh, I did not know that you were thirsty!" He cradled the runaway kid in his arms and carried it to the flock. Said the Almighty: "You are merciful in tending sheep—you will tend My flock, the people of Israel." In addition to demonstrating Moses' compassion, the incident contains another important lesson: Moses realized that the kid did not run away from the flock out of malice or wickedness—it was merely thirsty.

When a Jew alienates himself from his people, G-d forbid, it is only because he is thirsty. His soul thirsts for meaning in life, but the waters of Torah have eluded him. So he wanders about in foreign domains, seeking to quench his thirst. When Moses understood this, he was able to become a leader of Israel. Only a shepherd who hastens not to judge the runaway kid, who is sensitive to the causes of its desertion, can mercifully lift it into his arms and bring it back home. (Freely adapted from the works of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, chabadonline.com)

The Redemption: We daily anticipate the coming of Moshiach and the onset of the Messianic Era of global peace and elevated existence. But some have a basic misunderstanding as to what this new world will bring. They envision their prior lives being wiped out. They wonder: will all that I have built and accomplished, the painstakingly constructed business connections and personal relationships, be rendered meaningless?

The word in Hebrew for the ultimate redemption, geulah, implies that the opposite is true. Geulah is comprised of the entire word golah ("exile")—the word for our present condition—with the addition of the letter alef. This means that the state of geulah includes within it everything positive that our present life in golah consists of. Everything, but with the addition of the element of "alef." The alef in geulah refers to the "Master (alef) of the World." The condition of golah allows for the existence of evil and strife: material considerations distort the divine truth and stand between man and his Creator. In the geulah-era of Moshiach inner good of our present-day lives will come to light.

So the world of Moshiach is not a negation of what we are now. Rather, it is the perfection and enhancement of the very same elements which make up our lives today. (Freely adapted from the works of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, Ibid)

THE TZEMACH TZEDEK ONCE TOLD HIS SON, MY GRANDFATHER, AN INCIDENT (1) IN HIS EXPERIENCE, AND CONCLUDED:

"FOR HELPING SOMEONE IN HIS LIVELIHOOD, EVEN TO EARN JUST 70 KOPEKS (A SMALL, LOW-VALUE RUSSIAN COIN) ON A CALF, ALL THE GATES TO THE HEAVENLY CHAMBERS ARE OPEN FOR HIM."

YEARS LATER MY GRANDFATHER TOLD THIS TO MY FATHER AND ADDED:

"ONE SHOULD REALLY KNOW THE ROUTE TO THE HEAVENLY CHAMBERS, BUT ACTUALLY IT IS NOT CRUCIAL. YOU ONLY NEED THE MAIN THING - TO HELP ANOTHER WHOLEHEARTEDLY, WITH SENSITIVITY, TO TAKE PLEASURE IN DOING A KINDNESS TO ANOTHER. (FROM REBBE'S HAYOM YOM SIVAN 2.8)

This world operates on chutzpah. It has the chutzpah to declare itself a world, to assert that it is autonomous from its Creator, to deny any relationship to the very force that is continually bringing it into being every moment. We will fight chutzpah with chutzpah. "Bringing Heaven Down to Earth"

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Berachot (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukkha (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
<u>(NEW)</u>	7:00 PM	Reading & Learning Rashi
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasidus
	Between Mincha and Maariv	Halacha

There will be no class on Wednesday, July 5th.

DAILY MINYONIM:

Shacharit: Mon-Fri: 6:00 AM & 7:30 AM

Sunday: 9:00 AM

Mincha/Maariv: 8:05 PM

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Thursday, Tammuz 3 (July 6) is the 6th yartzheit of the Rebbe O.B.M.

SHABBAT PARSHAT SHELACH

Shabbos Mevorchim

June 30, 2000

Candlelighting: 7:50 PM

Friday Mincha: 8:05 PM

Early Minyan 6:30 PM

LATEST TIME FOR SHEMA: 9:21 AM

SHABBAT MORNING

- Tehillim 8:00 AM
- Shacharit 9:30 AM followed by Kiddush , Cholent & Farbrengen
- Pirkei Avos 6:55 PM
- Mincha 7:40 PM followed by Seuda Shlishit
- Shabbat ends 8:50 PM

Kiddush this week is being sponsored by the Katzin - Horowitz family in memory of Martin Horowitz's yartzheit.

Seuda Shlishit is being sponsored by Shalom ben Levy.

Happy Birthday to Dr. Zeev Rav - Noy, Jasmine Schnall.

This Shabbos, Sivan 28th, marks the 59th anniversary of the Rebbe O.B.M and Rebbetzin O.B.M. coming to live in America.

This Saturday night at 10 PM, in honor of Sivan 28 and Tammuz 3, there will be a video presentation of the Rebbe O.B.M

*in shul, followed by pizza.
Everyone is invited to attend.*

GOOD SHABBOS!

