

THE CHABAD WEEKLY

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Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210
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This week's Torah portion, Shelach, contains the story of the Twelve Spies. Rabbi Shneur Zalman, founder of Chabad Chasidism, explained the episode of the spies as follows: The Twelve Spies were righteous individuals; the reason they wished to remain in the desert was out of concern for the Torah. The spies were afraid that the trials and tribulations the Jews would encounter in the Land of Israel would be too great, and their study of Torah and performance of mitzvot would suffer.

In the desert, there was no need to worry about the ordinary necessities of life. Bread fell from the sky, water was provided miraculously from a well that accompanied the Jews, and their clothing grew along with their bodies and never deteriorated. The entire day was free to devote to Torah study without distraction.

By contrast, the spies recognized that even before the Jews could enter the land it would have to be conquered. Once they entered Israel they would have to farm the land and engage in business in order to obtain the same amenities. They worried that this preoccupation with worldly affairs would have a negative effect on the Jews' Torah and mitzvot. This, however, was the core of their transgression.

The spies failed to comprehend that if G-d commanded them to enter Israel, they were required to do so with self-sacrifice, and to put their trust entirely in Him. It was not their place to worry about potential difficulties.

The only two who did not sin were Joshua and Caleb. "Do not rebel against Gd!" they insisted. There is nothing to be afraid of when one is carrying out His will.

A question is raised: If the spies were truly righteous, how could they have made such a terrible mistake? Indeed, when the spies first embarked on their mission, they recognized that the life-style the Land of Israel represented was radically different from the one in the desert. Nonetheless, they set out with the intention of fulfilling G-d's command. But by the time they returned they had changed their minds.

What caused them to falter is that seeing something in person is far different from hearing about it. When the spies saw for themselves the difficulties the Jewish people would face, they were stricken with fear. Thus despite their good intentions, they brought back an evil report about the Land.

It sometimes happens that a person may resolve to increase in Torah and mitzvot, but finds it difficult when it comes to actually doing so. Although his initial intention was good, when he sees firsthand the obstacles he will need to overcome, he becomes discouraged and mistakenly believes it beyond his ability.

This, however, is not so. In the words of Caleb, "We can easily go up and take possession of it, for we are well able to overcome it." When a Jew fulfills G-d's command, he will always be successful. (Adapted from Volume 8 of Likutei Sichot, From: L'Chaim 5761 #673)

Send out some men that they may spy out (veyaturu) the land of Canaan (Num. 13:2)
 "V'yaturu" is etymologically related to "veyatiru" - to undo and release a tie. Before the spies' visit, the land of Canaan was spiritually "bound" to the seven nations, under their dominion and control. By touring the length and breadth of Israel, the spies sent by Moses "undid" this tie and severed it forever. (The Chozeh of Lublin)

Every one who is a prince (nasi) among them (Num. 13:2) The Hebrew word "nasi" contains the words "ayin" (nothing) and "yesh" (something), revealing a lesson about the hallmark of a true Jewish leader: A leader who considers himself "nothing," who is humble and without pretension, is really a "yesh," the genuine article. By contrast, a leader who considers himself "something" is really worth nothing at all. (Degel Machane Efraim)

It is a land that consumes its inhabitants (literally "those who sit in it") (Num. 13:32)
 The Land of Israel consumes "those who sit in it," as opposed to those who are always on the move. A person must never be idle, content to wallow in whatever spiritual accomplishments he has already attained. Rather, one must always strive upward, from one level of holiness to the next. (Rabbi Yitzchak of Vorka)- (From; L'Chaim 572) - lchaimweekly.org

GIMMEL TAMMUZ

At this time, it is appropriate to reflect on the nature of one's connection to the Rebbe. In the book "HaYom Yom," compiled by the Rebbe at the behest of the Previous Rebbe, it says, "You ask how can you be bound to me when I do not know you personally. The true bond is created by studying Torah. When you study my discourses, read the informal talks and associate with those dear to me in this is the bond."

The Rebbe's most recent talks, from 1991 and 1992, consistently communicated the news that the time of the Redemption has arrived and that every individual can and must play an active role in hastening the Redemption. One of the ways this can be done, the Rebbe explained, is by permeating our lives with the awareness of the imminent Redemption.

By attending classes at your local Chabad-Lubavitch Center, by listening to Torah classes over the phone, by studying and reading the Rebbe's published talks and essays (available in many languages), you will connect to the Rebbe and everything he personifies.

As we approach the eighth anniversary of Gimmel Tammuz, the pain has not lessened. But there is no room for despair. For, as each moment passes, we are one moment closer to seeing in a revealed manner that, to quote the Rebbe, "Moshiach is coming," and that "he has already come." We are one moment closer to recognizing that "the world is ready for Moshiach" and that "the time of the Redemption has arrived." We are one moment closer to being reunited with the Rebbe, and "he will redeem us." (From L'Chaim 625) - lchaimweekly.org

The Korach Syndrome

A misnaged once came to Rabbi Shneur Zalman of Liadi and expressed his antagonism to the Chasidic movement by confronting him with allegations of pride - for did he not have an attendant at his door, and so forth?

The tzadik rested his head on his arms, as he often did when in deep contemplation. After an interval of silence he sat up and replied: "The expression the Torah uses for the leaders of the people is, 'the heads of thousand of Yisrael,' from which we see that our leaders are known as 'heads.' Now even though the head and body are joined to each other, nevertheless they are clothed separately, and differently. Why so? Because the head must be distinct from the body, just as the head of any generation must be separate from the people."

The questioner found the answer satisfactory, and went on his way. But the rebbe's son, later to be renowned as Rabbi Dov Ber of Lubavitch, successor to his father, was left with a different question: "In order to give that answer there was no need to rest your head on your arms. Why did you not give him his answer immediately?"

Replied his father: "In the episode of Korach, first we read 'Why, then, do you raise yourselves up over the people of G-d'; then we read 'And Moshe heard, and he fell on his face.' Only later did Moshe have his answer - that in the morning G-d would make the matter clear. The same question could be asked there. Why did Moshe first fall on his face, before giving his answer? But our exalted teacher, Moshe, suspected for a moment that perhaps this question was really being asked of him from Above, while Korach was no more than a messenger. If this were so, and he were to give an answer at once, then some other questioner would no doubt be summoned from Above to pose the same query afresh. He therefore fell on

his face first, in order to meditate a while as to whether there really was any fragment of pride in himself. After he had found that this was not the case - as the Torah itself avers: 'The man Moshe was very humble' - he knew now that this was no divine messenger confronting him, but simply quarrelsome Korach. Only then could he go ahead and give his answer.

"And a similar thing happened here today." [Adapted by Yrachmiel Tilles from the rendition in A Treasury of Chassidic Tales (Artscroll), as translated by the incomparable Uri Kaploun.] - ascent.org.il

Rabbi Yosef Shusterman

Chabad of Northern Beverly Hills

The Tzemach Tzedek once told his son, my grandfather, an incident 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 28.)

We are representatives of Above. And as such, live two lives at once: We are free-thinking, independent beings. And we are no more than messengers of Above. It is a play of opposites in a single being. Nothing gives the One Above such pleasure. From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukka (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasiddus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM

Shacharis: Mon -Fri: 6:00 AM & 7:30 AM
Sunday: 9:00 AM

Mincha/Maariv: 8:00 PM

*Thursday, Tammuz 3 marks the eighth
yartzheit of the Rebbe O.B.M.*

SHABBOS PARSHAS SHELACH

June 7, 2002 - Sivan 27, 5762

Candlelighting (Los Angeles): 7:44 PM
Friday Mincha: 8:00 PM
Early Minyan: 6:25 PM

LATEST TIME FOR SHEMA: 9:16 AM

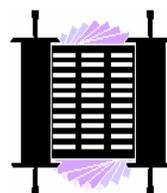
SHABBAT MORNING

- Tehillim 8:00 AM
- Shacharit 9:30 AM followed by
Kiddush, Cholent. &
Farbrenge
- Pirkei Avos 6:45 PM
- Mincha 7:30 PM followed by
Seuda Shlishit
- Shabbat ends 8:44 PM

Kiddush this week is being sponsored by Jimmy Mohaber.

Happy Birthday to Mikhla Dauer, Dr. Zev Rav-Noy, Daniel Illulian, Avinoam Rav-Noy, and Sarah Nessah Issac.

Happy Anniversary to Jerry and Shelly Tannenbaum.



A Sefer Torah is being written in memory
of the fathers of Rabbi & Mrs.
Shusterman.

Anyone who is interested in participating
should contact Mendel Shusterman at
(310) 497-2643

GOOD SHABBOS!