

THE CHABAD WEEKLY

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Spies Among Us

The passage entitled Shlach relates how Moshe sent 12 upstanding individuals to spy out Eretz Yisrael. The spies returned from their mission and reported that the country was not for the Jews, since "it is a land that consumes its inhabitants."

Chassidus explains that the spies had no desire to enter Eretz Yisrael, preferring instead to remain in the desert. This preference reflected their reluctance to descend into the realm of the mundane. When the Jewish people were in the desert, they were completely removed from the corporeal world; their food was manna from heaven, their drink was water from the miraculous Well of Miriam, and their clothing grew along with them.

Upon their entry in Eretz Yisrael, the manna would cease and they would be forced to toil for their bread; the water from Miriam's Well would halt, etc. The spies, spiritual individuals as they were, therefore much preferred their current wholly spiritual lifestyle.

They therefore called Eretz Yisrael "a land that consumes its inhabitants." They meant by this that if the Jews were to enter, they would be consumed by their material needs and would no longer be able to live the spiritual life they enjoyed in the desert. This was especially true with regard to their not being able to receive manna, a food that refined them and made them capable of receiving and expounding the Torah.

Despite their lofty idealism, the spies were sadly mistaken, for the purpose of the Jewish people is to transform the physical world into a dwelling place for G-dliness. For this to be accomplished, the Jews had to enter Eretz Yisrael, for it was specifically there - and not in the desert - that their spiritual service would consist of performing mitzvos and serving G-d while being involved with the physical world.

There is a lesson here for all of us. All Jews experience two stages in their daily lives, that of the "desert" and that of "Eretz Yisrael." A Jew begins his day with prayer and study - the "desert." Even though he will don tallis and tefillin - mitzvos that involve physical objects - he is still not encumbered by the limitations of the corporeal world.

However, once he has concluded his prayer and study he must enter the physical world - Eretz Yisrael - occupying himself with material matters. He then must serve G-d in an entirely different manner, so that his permitted actions are done for the sake of heaven, and he endeavors to know G-d in all that he does.

A person might well think that as long as he is immersed in spiritual pursuits it is not too difficult to divorce himself from physical matters and devote himself entirely to G-d. But once he enters the world outside (and the Torah itself commands him to do so in order to make a living), how is he expected to avoid being consumed and delighted by it, and remember that his whole purpose and delight in life should be found in serving G-d?

Moreover, the person may well say to himself that by being occupied with mundane affairs for most of the day, not only will he be unable to concentrate on serving G-d, but he will be hindered in his prayer and Torah study as well; the mundane world will consume him. Possibly thoughts about his business affairs, etc., will enter his mind during prayer and study, and impede his concentration.

The Torah therefore informs us that these same fears were experienced by the spies. They too feared that leaving the spiritual environs of the desert for Eretz Yisrael would result in a tremendous impairment of their spiritual service.

The truth, however, is that Torah and mitzvos must be performed within the confines of nature; a Jew knows that when he is acting within nature because this is G-d's desire, then nothing can stand in his path. He is given the strength to unite nature with the spiritual, and transform the entire world into a dwelling place for Him. (Based on Likkutei Sichos, Vol. IV, pp. 1041-1046). - sichosinenglish.org

Shabbos Mevorchim Tammuz blesses the entire month of Tammuz, particularly its "auspicious days" -- the festival of liberation of the 12th-13th of Tammuz, preceded by the third of Tammuz which was the beginning of the redemption.

Every month has "auspicious days," which possess a unique distinction compared to the rest of the month. Beginning from the year 5687, the auspicious days of Tammuz are the twelfth and thirteenth, when the Previous Rebbe was freed from imprisonment. Before 5687, the 12th of Tammuz was also special, for it is the Rebbe's birthday. And, as the Alter Rebbe explains concerning Rosh Hashanah, that every year sees a new, loftier light than ever before, so, too, the 12th and 13th of Tammuz every year see added distinction. So it was all the years of the Previous Rebbe, and, after he passed on, it was in even loftier fashion -- as the Alter Rebbe writes, (Iggeres Hateshuvah 27) "a tzaddik that has passed on is in all the worlds more than in his lifetime."

Thus, because the 12th-13th of Tammuz are auspicious days, it follows that on Shabbos Mevorchim Tammuz, a special blessing is given for these days. Man's service on Shabbos Mevorchim Tammuz, then, must be accordingly special.

Although Shabbos is "sanctified of itself," Shabbos Mevorchim is associated with man's service, for the moon is sanctified by Jews, not by heaven. And although in our days the moon is sanctified of itself, fixed by the calendar, nevertheless, so that it will not be "bread of shame" -- unearned -- the service of Jews in the special aspects of the month (which we blessed by Shabbos Mevorchim) is needed.

The special service of the 12th-13th of Tammuz is explained in the Previous Rebbe's letter given out for the celebration of the 12th of Tammuz. He writes: "G-d did not redeem me alone on the 12th of Tammuz, but also all those who hold dear our holy Torah, perform mitzvos, and also all those called by the name 'Jew.'" In other words, the redemption applies to all Jews, even those who are Jews only in name.

He continues to say that the 12th of Tammuz is "the festival of those who are engaged in the dissemination of Torah," and therefore it is necessary "to increase efforts in the dissemination of Torah and the strengthening of Judaism." This point is emphasized in the Ma'amar that was given out with the letter, which begins with the words "Ten who sit and are engaged in Torah." The Ma'amar says there are ten general categories of Jews, ranging from the "heads of your tribes" to "the hewers of your wood and the carriers of your water" -- all of whom must study Torah.

In addition to this service which applies to Jewry in general, each Jew must perform his individual service consonant to his personal standing. There are two categories of service: a general one, appropriate to Jewry in general, and the individual service of each Jew. Each of these services possesses aspects not found in the other.

For example: There are two general types of sacrifices. There are the congregational sacrifices, belonging to all Jewry, brought with the half-shekel given by every Jew. And there are individual sacrifices which belong only to the individual who brings them, bought with his money.

So, too, in service to G-d: Besides the general service associated with all Jewry, each individual also has his own particular service. Of course, because each person is unique, his individual service will be different from his fellow's.

Because special blessing is given on Shabbos Mevorchim Tammuz for all things associated with the 12th-13th of Tammuz, it must be properly utilized through the appropriate service. (Sichos In English Volume 17 Shabbos Parshas Shelach 23rd Day Of Sivan, 5743) - sichosinenglish.org

Whenever Anyone Forgets Any Of His Torah Knowledge, The Torah Considers It As If He Were Guilty Of A Mortal Sin (Avos 3:8)

We are commanded to obliterate the memory of Amalek. This appears to contradict the injunction mentioned in this mishnah, for there are several passages in the Torah which mention Amalek, and obliterating the memory of this nation would seemingly require forgetting these passages.

This difficulty can be resolved as follows: It is forbidden to think about Amalek for any purpose other than the destruction of that nation. When, however, the remembrance has as its goal - as do the Torah passages associated with that nation - the utter annihilation of the people and all its possessions, the remembrance of Amalek fulfills a mitzvah. Obliterating Amalek's memory thus does not relate to the Torah passages concerning that nation, but to the actual existence of the nation.

Homiletically speaking, there is a connection between the battle against Amalek and Torah study, as reflected by the fact that Amalek first attacked the Jewish people after the Exodus from Egypt, when they were on their way to receive the Torah.

Amalek represents the cold rationality which makes us question everything we do or experience. This interferes with our ability to internalize the Torah within our personalities (the key to memory). Wiping out our inner Amalek makes it easier to ingrain the Torah in every aspect of our being, and this will prevent it from being easily forgotten. (Likkutei Sichos, Vol. XIV, p. 91; Vol. XXI, p. 190ff, From: In The Paths of Our Fathers by Eliyahu Touger)

The Tzemach Tzedek once told his son, my grandfather, an incident¹ 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 28 sivan).

“How is it that the Redemption has not yet been attained? That despite all that has transpired and all that has been done, Moshiach has still not come?”

“What more can I do? I have done all I can to bring the world to truly demand and clamor for the Redemption.... The only thing that remains for me to do is to give over the matter to you. Do all that is in your power to achieve this thing—a most sublime and transcendent light that needs to be brought down into our world with pragmatic tools....”

“I have done all I can. I give it over to you. Do all that you can to bring the righteous redeemer, immediately!”

“I have done my part. From this point on, all is in your hands.”

The Rebbe spoke these words at the close of an address he delivered on Thursday evening, April 11, 1991. Spoken in an anguished voice and couched in uncharacteristically personal terms, the words deeply shocked the Chassidim present in the Rebbe’s synagogue and reverberated throughout the global Chabad-Lubavitch community. (Rebbe.chabadonline.com)

PARTICIPATE IN DAILY 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 Makos (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	Chassidus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM:

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

Sunday 9:00 AM

Mincha/Maariv: 8:05 PM

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

**SHABBOS PARSHAS SHELACH
Shabbos Mevorchim**

Candlelighting:(Los Angeles) 7:51 PM

Friday Mincha: 8:05 PM

Early Minyan: 6:30 PM

LATEST TIME FOR SHEMA: 9:20 AM

SHABBAT MORNING

- **Tehillim 8:00 AM**
- **Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen**
- **Pirkei Avos 6:50 PM**
- **Mincha 7:35 PM followed by Seuda Shlishit**
- **Shabbat ends 8:51 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 Mr. and Mrs. Benny Aminzadeh.

Happy Birthday to Dr. Zeev Rav-Noy, Menachem Mendel & Chaya Mushka Sulami. Jasmine Schnall & Sarah Nessah Isaac.

Happy Anniversary to Jerry and Shelly Tannenbaum

Yartzheits: Martin Horowitz – Sivan 28, Linda Maherhoff Mandel – Sivan 28

GOOD SHABBOS!