

B"H



GEULAH



Candle
Lighting

Shabbat
Ends

Brooklyn	8:12	9:21
Chicago	8:09	9:21
Cincinnati	8:47	9:56
Los Angeles	7:50	8:52
Miami	7:57	8:54
Montreal	8:29	9:45
Philadelphia	8:15	9:23

Shlach

Pirkei Avot ch. 3
24 Sivan, 5785
June 20, 2025

Long Live the Rebbe King
Moshiach Forever and Ever!



Published By:
Chabad World Center
to Greet Moshiach



Milk and Honey

In this week's Torah portion, the Torah recounts the episode of the spies that were sent to the Land of Israel in order to scout the land, and return with a detailed report about all aspects of its populace, its agriculture, and its defenses.

They returned with a scurrilous report about the land, denouncing it as a land that cannot ever be conquered. The Jews cried that night, and as a result, those over the age of twenty years and who had participated in the mutiny were destined not to enter the Promised Land.

What was so powerful about the spies' presentation that persuaded and "brainwashed" a sophisticated people? This generation — to whom the Torah had been given — is identified by our Sages as a "*Dor Dei'a*," a knowledgeable generation; a generation nurtured by overt miracles such as Manna from heaven, who had heard G-d speaking to them directly at Mount Sinai. How could they be so easily convinced by these rebellious spies?

A partial answer to this question is suggested by Rashi's comment on the opening words of the report of the spies: "We went to the Land to which you sent us. It is flowing with milk and honey, and this is its fruit!"

The obvious question here is: If their intention was to slander the land, why did they praise it as a land of milk and honey?

In response to this question, Rashi answers: "Any lie which does not begin by saying a bit of truth cannot be sustained in the end."

The intention of the spies was not to praise the Land of Israel, but to denigrate it. However, if they had begun with negative words, their words would not have been taken seriously. They lied with the power of truth.

When a person sees sincerity and truth in the words and tone of a speaker, the listener will become receptive to his message. The challenge

is to ensure that the balance of the talk is also consistent with truth, because the audience has then become a "captive audience."

Upon deeper reflection, Rashi's words seem to suggest that the lie is sustained if there is truth in the beginning. However, that is hardly what happened in the spy saga. In the end, the spies' lies were exposed for everyone to see. The spies died in a plague. The Jews who cried when they accepted the spies' report died in the desert before the age of sixty. When the Jews finally entered the Promised Land, they saw the truth regarding the Land of Israel.

How, then, can we say that their lies were sustained in the end? Rashi should have stated, "Any lie which begins by saying a bit of truth will be believed." By stating "Any lie which does not begin by saying a bit of truth cannot be sustained in the end," it implies that in the end, the lies were sustained!

The answer is that in the final analysis, the spies' distortion of the truth was, indeed, sustained. Their lie was that the Land was unconquerable. That was true, insofar as that generation was concerned. *They* could not conquer the land because, as Chassidus teaches, the generation of the spies belonged to the world of thought. They belonged in the desert. They could not translate their lofty spirituality into the world of action.

However, the ultimate truth emerged for those who entered the Promised Land. They witnessed how conquering the land was within reach, and that there was no dichotomy between the spiritual and the physical realms. This perception of ultimate truth will be fully manifest in the Messianic Age, at which time even those Jews who remained in the desert will arise, and, with Moses at their head, enter the Promised Land (*Midrash Rabba, Chukas*). ■

Based on an essay by Rabbi Heschel Greenberg



Rambam Bills

This story took place in 1982, before the Israel-Lebanon War, known as Operation Peace in Galilee. Rabbi Mordechai Baron, a resident of Kfar Chabad, Israel, was called to serve in the Reserves. On the appointed day, he reported to the base, from where he went together with his buddies to one of the bases near the front.

Upon arriving there, Reb Mordechai took out his tefillin and began helping many soldiers perform the mitzvah. He took advantage of the long waiting time the soldiers had, in order to offer them the opportunity to do a mitzvah.

After some time, he came across an older soldier who politely but firmly refused to put on tefillin. Usually, when Reb Mordechai was turned down, he would just move on to the next soldier after wishing the person a good day. This time, for some inexplicable reason, he decided to talk to him. He began explaining the meaning of the mitzvah, but the soldier continued to refuse.

A group of soldiers had congregated and they listened in on the discussion between the two of them, curious as to how things would turn out. Some of them mixed in, some begged the soldier to put on the tefillin while others encouraged him to stand by his principles and refuse.

After more discussion, the soldier asked sardonically, "If I put on tefillin, how will I benefit?"

"What do you want?" asked Reb Mordechai.

"If you give me two Rambam bills [old, 1000 shekel bills that had the likeness of Maimonides on them], I'll agree to do it." The soldier was confident that he wouldn't be

willing to pay that much money.

Reb Mordechai did not hesitate. On the spot he took out two Rambam bills and offered them to the soldier if he carried out his part of the deal. The soldier was flabbergasted, but oddly enough, he still refused to put on tefillin.

Now the soldiers standing around changed their tune, even those who had supported his refusal earlier. They told him that he had to keep his word and honor the commitment he had made. The soldier found himself in the center of a commotion.

The discomfort of the situation, as well as the repeated importuning on the part of the soldiers tipped the scale, and he finally agreed to put on tefillin. As he did so, one could see that he was very moved. He said the blessings with the utmost sincerity while emphasizing the words. He stood there, wearing the tefillin, for quite some time, reading the words of the Sh'ma word by word. His emotional response surprised everyone.

After he removed the tefillin, Reb Mordechai gave him the two bills and they parted ways. Some of the soldiers who were there, who saw how important it was to Reb Mordechai that someone should do such a mitzvah, also rolled up their sleeves and put on tefillin.

Reb Menachem Wolpo, shliach from Netanya, was there too, and saw what happened. He asked Reb Mordechai to share the mitzvah with him and gave him one Rambam bill in exchange.

...

When his reserve duty was over, Reb Mordechai returned home and nearly forgot this story. Some years later, he noticed a letter from the Rebbe in his mailbox. He was taken aback, since he had never sent a letter to the Rebbe. He assumed that it was a mistake, and that the letter was meant for the neighbors. Nevertheless, there was his name on the envelope.



Moshiach in the Parshah

The Manna and Torah Study

The manna was miraculous food that G-d provided to the Jews in the desert for 40 years. It fell every day of the week except for Shabbat, and was ready to eat. In contrast, food from the ground takes many days of work to grow, harvest and prepare for eating.

Bread from heaven and bread from earth can be compared to two types of Torah study. Study of the revealed parts of Torah — Mishnah and Talmud — is likened to bread from the ground, while study of the mystical teachings of Torah (Chassidus), is likened to bread from heaven. When we study Jewish law, it requires a long process of plowing through many tracts and examining many different opinions until we arrive at a conclusion. Furthermore, very often the Talmud deals with apparently mundane topics, and we must struggle to find the G-dliness within that part of the Torah. With the mystical parts of Torah, however, there are no debates or conflicting opinions. There is no discussion of the mundane; it deals

entirely with spiritual and abstract concepts. Thus it is like bread from heaven.

Some argue that the mystical teachings of Torah should not be studied by the common man, only by an advanced scholar. However, just as the manna fell for everyone, even for wicked people, the study of the Torah's mystical dimensions belong to all of us.

Also, the manna had no waste. It was completely digested by the body, and nothing was eliminated from the body. Similarly, study of the inner dimension of Torah has no adverse effect on the person who studies it. In fact, it can bring healing for those who are in a low spiritual state.

The importance of studying Chassidus only grows as we approach the time of Redemption. It is both a preparation and a foretaste of what we will experience in the days of Moshiach. The more we study, the more we hasten the coming of Moshiach. ■

(Likutei Sichot vol. 4, p. 1035).

When he opened the envelope, his heart stopped. In the envelope were two Rambam bills. Why on earth had this been sent to him? It was only after a long time, and after wracking his brains to come up with an answer, that he suddenly remembered the incident five years earlier when he was in the army.

Reb Mordechai felt that the Rebbe wanted to pay him for his mitzvah expense. He saw how the Rebbe knows what is going on even on the

other side of the world, and he wanted to repay the *nachas* Reb Mordechai had given him.

Reb Mordechai looked into the matter and determined that nobody had reported the story to the Rebbe. Even Reb Wolpo, who had witnessed the story, was dumbfounded, for he too had not told the Rebbe about it. How the Rebbe knew is a mystery, explainable only through his holy vision. ■



A World Transformed

A Post-Work World

Over the past two centuries, humanity has undergone three major revolutions: in agriculture, in manufacturing, and in services. For most of human history, the vast majority of people worked the land or tended livestock. Even as recently as 2011, a global labor survey found that one-third of the world's workforce was still engaged in subsistence farming. However, a dramatic shift has been taking place. In developed nations, whereby the private farm is vanishing, replaced by industrial agriculture and by urbanized economies.

A similar shift has occurred in manufacturing. Today, just 2% of the U.S. workforce and around 20% of the global workforce are employed in factories. So where has everyone gone?

Today, over 70% of the American workforce is employed in a “service profession,” caring for other people directly. This includes the food and hospitality industries, the healthcare sector, the entertainment industry, and the financial and legal professions. However, can we have an economy based solely on people serving one another? What happens when technology takes another flying leap and develops computers or robots that can take over most of this service-oriented work?

We're already seeing it unfold. Receptionists, bank tellers and supermarket cashiers are becoming obsolete. Automation is encroaching on fields once thought untouchable — such as medicine, aviation, engineering, even aspects of law and education. As technology continues to evolve, we must ask: what will be



left for humans to do when that happens?

Experts believe that most people will join the ranks of creative entrepreneurs, and use their newfound free time to explore philosophy and the arts. In order to succeed in this new environment,

two qualities will be essential for those who wish to stay relevant. One is creativity — an ability to innovate and think outside the box. The other is entrepreneurialism — the ability to communicate those ideas in compelling ways.

...

Maimonides, in his classic halachic compendium, “Mishneh Torah,” concludes with a description of the Era of Moshiach, a time of unprecedented affluence. “Goodness will be abundant, and all delicacies will be freely available as dust.” It does not mention anything about who will be doing the work to produce all of this abundance! In fact, the prophet Isaiah states that we will all be busy with something else: “The sole occupation of the world will be to know G-d.” In other words, we will spend all of our time studying Torah and rising in our comprehension of the Divine, as the prophet Isaiah states: “The world will be filled with knowledge of G-d, as water covers the sea.” Finally, we will do what we were meant to do all along, precisely what the world was created for.

However, to get there, we need to start now.

The Lubavitcher Rebbe says that the quickest and smoothest route to the time of Moshiach is by studying Torah, particularly on the topic of Moshiach and Redemption. This is how we will begin to live with Moshiach and have a foretaste of the riches that await us. ■

Will the bodies of the resurrected need cleansing before they return to life?

It's a fascinating question — one that the people of Alexandria actually asked Rabbi Yehoshua ben Chananya. His answer? "When they arise, we'll think about it then." At first glance, it sounds like a polite way to say, *Let's wait and see*. However, the Lubavitcher Rebbe offers a deeper take.

He points to another Talmudic story, where a Roman Caesar asked Rabbi Gamliel how resurrection is even possible if the body has turned to dust. Rabbi Gamliel's daughter stepped in with a powerful image: If G-d can create a person from a single drop of liquid, surely He can bring one back from the earth. Another analogy compares resurrection to melting down shattered glass and reshaping it. If a craftsman can do that with vessels, how much more so can G-d do so with human beings!

Each analogy hints at a different kind of

resurrection. One suggests the original body returns and would likely need purification. The other points to a body being remade entirely — fresh and free of impurity.

That's what Rabbi Yehoshua may have meant: it depends on *how* they arise. If it's the same body, some form of cleansing may be needed. If it's completely new, no purification would be required.

And there's another possibility. The Zohar teaches that those who study Torah will be revived with the "Dew of Torah" — a spiritual force so pure it doesn't just bring life, since it purifies as it revives.

So, will the resurrected need purification? The answer might well be: it depends on how — and with what — they return. ■

(Niddah 69:2. Sanhedrin 90:2, see Rashi. Zohar vol.

III, 49:1. Likutei Sichos vol. 18, p. 239).

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Published By: Chabad World Center to Greet Moshiah • 744 Eastern Parkway, Brooklyn, New York 11213 • 718 778-8000