

# The Shul

at the Lubavitch Center

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[www.chabadshul.org](http://www.chabadshul.org)



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Shelach — Shabbat M'vorchim

28 Sivan, 5783

The struggle with anxiety is one of the hallmarks of our times. According to The National Institute of Health, an estimated 31.1% of U.S. adults sometimes experience an anxiety disorder. Women are more than twice as likely as men to get an anxiety disorder in their lifetime. There are many forms of anxiety, some more severe than others; my focus is on Generalized Anxiety disorder. This disorder involves persistent and excessive worry that interferes with daily activities. This ongoing worry and tension may be accompanied by physical symptoms, such as restlessness, feeling on edge or easily fatigued, difficulty concentrating, muscle tension, or problems sleeping. Often the worries focus on everyday things such as job responsibilities, family health, or minor matters such as chores, car repairs, or appointments.

Hold this now for a moment.

This week I gave a graduation speech at the graduation ceremony of our girls' primary school, and this is some of what I said.

One of the epic events recorded in the Torah takes place after the initial exodus from Egypt, the splitting of the sea, receiving the Torah at Sinai, and then the short eleven-day sojourn to the southern border of the Land of Israel. Twelve spies are sent to the land and return with a mostly negative report leading to a people-wide anxiety and loss of will to continue onward to Israel. This failure led to G-d's fateful decree that the people should wander in the desert for forty years, where all adult men (the women were not part of the rebellion and were not included) of that generation would die in the desert. Only the next generation would inherit the land.

What exactly went wrong there?

A fundamental transition was about to take place. A nation formed in the desert was about to become a landed people and assume a more regular form of life. The heightened sense of natural anxiety engendered by this dramatic change made the people susceptible to overreacting to any hint of bad news leading them to reject Moses' leadership to remain confident and move forward.

The Jewish people in the desert had just experienced what no other person or people ever had; redemption from slavery and witnessing Divine revelation at Sinai. G-d expected that the people would recognize that the future was in His hands, provided they would do their part. In this paradigm, there is no room for anxiety.

The same basic concept can be applied today. Belief in Almighty G-d is not just an abstract; it must filter down to every detail of our lives. If we live with our belief that G-d is in control of the future, there is no room for Generalized Anxiety Disorder.

It seems to me that the explosion of anxiety correlates closely with our society's decline in belief and reliance on Almighty G-d. However, since our society holds individualism as the highest value, society should not dictate our individual choice to put G-d in the center of our lives and do away with anxiety.

(by **Rabbi Shmuel Kaplan**)

## What is Work?

In this week's Parashah, we read of the first instance of someone transgressing the laws of Shabbat. According to one opinion among the Sages, that man's sin was carrying in the public domain (where there was no Eruv).

Why is carrying prohibited on Shabbat? Indeed, what is the idea underlying the 39 prohibited categories of Melachah/"work"? Dayan Isidor Grunfeld z"l (1900-1975; London, England) explains as follows based on the teachings of R' Samson Raphael Hirsch z"l (1808-1888; Germany):

The 39 categories of Melachah form a cross-section of all the main types of human productive activity. Through these activities, man is engaged in a constant struggle to gain mastery over G-d's creation, to bring nature and the environment under man's control. While doing so, man tends to forget that the very powers he uses in his conquest of nature are derived from his Creator, in Whose service his life should be conducted.

(continued on the other side)

In a world increasingly forgetful of G-d, Yisrael was entrusted with the task of preserving this all-important truth. G-d willed, therefore, that the Jew, while subduing and controlling his environment (as does every other human being), must recognize, and show that he recognizes, that his powers are derived from One higher than himself. He expresses this recognition by dedicating one day in every week to G-d, and by refraining on that day from every activity that signifies human power over nature and one's environment.

On Shabbat, explains R' Hirsch, we renounce every exercise of intelligent, purposeful control over natural objects and forces; we cease from every act of human power, in order to proclaim G-d as the Source of all power.

In light of this exposition, Dayan Grunfeld writes, one can easily see how senseless is the oft-repeated argument that it is no exertion to switch on an electric light or to write a word. Is using electricity any less a conquest of nature and the environment because it happens to be effortless?!

What of carrying, however, which requires no intelligent effort and in which no productive process is involved? Dayan Grunfeld explains that, while the other prohibited Melachot / activities relate to man's relationship with nature and his environment, carrying is the most basic form of "work" by which man interacts with human society. By refraining from carrying on Shabbat, we acknowledge Hashem as our Master in the sphere of human society as well. (The Sabbath, ch.2)

*(by Rabbi Shlomo Katz Project Genesis at www.torah.org)*

### **This Week in History: R. Yosef Yitzchak Released from Prison (3 Tamuz, 1927)**

The sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880-1950), who was arrested on Sivan 15 of 1927 by agents of the GPU (soviet secret police) and the Yevsektzia ("Jewish section" of the Communist Party) for his work to preserve and disseminate Jewish learning and observance throughout the Soviet Empire. Held in the notorious Spalerno prison in Leningrad, he was repeatedly interrogated and beaten. Initially sentenced to death, international pressure compelled the Soviet regime to first commute the sentence to ten years hard labor in Siberia, and then to a three-year term of exile in Kostrama, a town in the interior of Russia.

On the 3<sup>rd</sup> of Tammuz, 18 days after his arrest, he was released from prison and allowed six hours at home before reporting to the Leningrad train station to embark on his exile. Many gathered at the station to see him off. Though he knew that there were GPU agents present, he spoke to the assembled crowd, encouraging all to persist in the very activities for which he had been arrested. "This," he proclaimed "all the nations of the world must know: Only our bodies were sent into exile and subjugated to alien rule; our souls were not given over into captivity and foreign rule. We must proclaim openly and before all that any matter affecting the Jewish religion, Torah, and its mitzvot and customs is not subject to the coercion of others. No one can impose his belief upon us, nor coerce us to conduct ourselves contrary to our beliefs!"

*(from www.chabad.org)*

#### **Yahrzeits This Week:**

Shira London	3 Tamuz - Wednesday night / Thursday	for father	Tzvi Eliezer ben Yaakov Chaim
Shmuel Lyss	4 Tamuz - Thursday night / Friday	for father	Reuven Peretz ben Getzel
Sara Itzkowitz	4 Tamuz - Thursday night / Friday	for father	Avrohom Ahron ben Eliyahu

#### **DAVENING AND SHIURIM SCHEDULE**

##### **Friday, 6/16 — 27 Sivan**

Shacharit — 7:00 a.m.  
Minchah / Ma'ariv — 7:00 p.m.

##### **Shabbat, 6/17 — 28 Sivan**

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:21 a.m.  
Minchah — 8:05 p.m.  
Shiur — after Minchah  
Ma'ariv — 9:21 p.m.

##### **Sunday — Father's Day, 6/18 — 29 Sivan**

Shacharit — 8:00 a.m.  
Minchah / Ma'ariv — 8:25 p.m.

##### **Monday — Rosh Chodesh Tammuz, 6/19 — 30 Sivan**

Shacharit — 6:40 a.m.  
Minchah / Ma'ariv — 8:25 p.m.

##### **Tuesday — Rosh Chodesh Tammuz, 6/20 — 1 Tamuz**

Shacharit — 6:40 a.m.  
Minchah / Ma'ariv — 8:25 p.m.

##### **Wednesday, 6/21 — 2 Tamuz**

Shacharit — 7:00 a.m.  
Minchah / Ma'ariv — 8:25 p.m.

##### **Thursday, 6/22 — 3 Tamuz**

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 8:25 p.m.

##### **Friday, 6/23 — 4 Tamuz**

Shacharit — 7:00 a.m.  
Candles — 8:18 p.m.  
Minchah / Ma'ariv — 7:00 p.m.