

Congregation Etz Chaim



74 Billings Street, Sharon, Massachusetts 02067
www.etzchaimsharon.com
(781) 784-7204

Treasurer: George Monat
Secretary: Janis Monat
Member at Large: Robert Dell
Member at Large: Michael Ferber
Member at Large: Rabbi Chuni Rappoport

Synagogue
Member



Parasha Shelach Lecha

Shabbos Mevarchim

June 13, 2026 / 28th Sivan

Shabbos lik ner 8:03 PM

Shabbos Day

Shacharis 9:00 AM
Latest Shema 8:56 AM
Latest Tefilla 10:12 AM
Mincha 8:00 PM
Shabbos ends 9:13/9:33 PM

ROSH CHODESH TAMMUZ MO. & TU.

Shabbos Day at Young Israel

Mincha 8:03 PM
Ma'ariv 9:09 PM
Havdalah 9:14 PM

Weekday at YI

Mincha/Ma'ariv 8:03 PM

Shabbos Day at Chabad

Mincha 7:55 PM
Maariv 9:14 PM

Weekdays at Chabad

Mincha/Maariv 8:05 PM

TORAH LEARNING

Rabbi Hartman's class is SUNDAY at 9:30 a.m.

Zoom ID: 903 917 1656

Password: 170 smain

SHMIRAS HALASHON class is Monday at 9:15 a.m.

Please contact Janis Monat: jbmonat@aol.com for the link.

DAF YOMI WEEKDAY ZOOM SCHEDULE

Via Zoom: Mon - Th 7:00 pm and Tu & Th 7:30 a.m.

Meeting ID: 822 979 966

Password: 727190

DAF YOMI LIVE SCHEDULE:

Shabbos mornings at shul, 8:00 a.m., one hour before shacharis;

Sunday mornings at shul, 7:00 a.m., one hour before shacharis.

Contact Melvyn Huff

(781) 784-6608) or

melvynhuff@comcast.net for more information

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ETZ CHAIM BOARD MEETING AND ANNUAL CONGREGATIONAL MEETING

Our next board meeting is **this SUNDAY, June 14 at 3:00 p.m. via Zoom. PLEASE NOTE NEW TIME.** RSVP to Janis at jmonat@aol.com for the link if needed.

All paid members are invited to come and vote at our LIVE, IN-PERSON, congregational meeting, Sunday, June 28, at 10:00 a.m. All positions are open! Enjoy the morning coffee/tea and pastries!

RABBI MENDY ROSENFELD

Rabbi Rosenfeld will be giving his Sunday evening parasha talk at 6:45 p.m. It's the same link as last time. If needed please contact Chaim Stramer, Stramer@aol.com.

REFUAH SHELAIMA

Our prayers are with the armed forces of the United States and Israel for their swift victory and for their safe return home in peace. We pray for the healing of the wounded soldiers of the IDF, those who have been hurt in terrorist attacks, the Israeli survivors from 10/7/23 **and this Iran War**. We pray for the healing of our congregation members: Heidi Goldblatt, Rachel Chana bas Menucha; Robert Dell, Chana Reuven ben Leah; Tzila Pass, Tzila Chava bas Rachel; Marve Rudenstein, Menachem Yitzchak ben Raitza; and Burton Cusner. May they all heal soon and completely!

ETZ CHAIM BOOK CLUB

We will be reading the historical fiction book, **The Teacher of Lost Orphans**, by M.Z. Daskal. The author will be joining us for the book discussion via Zoom on **Monday, July 20 at 7:00 p.m.** Copies can be picked up at the home of Merilee and Josh Maeir, 8 Deborah Sampson Street, Sharon next week. The books were purchased by Larry and Susan Cable **to honor the memory of their daughter, Michelle Cable, Michal Freidal a"h bas Eliezer**, whose yartzeit will be the day of the book talk, **the 6th of Av**. May her memory be for a blessing. Contact Merilee with any thoughts or questions at melmaeir@gmail.com. All are welcome to join our book club.

THOUGHTS ON PARASHA SHELACH, ch.13:1-15:41

By Janis Monat

Our parasha starts with, "Shelach lecha", meaning, "Send for yourselves". Hashem already knows the Land is a good land yet gave permission to Moshe, if he desired, to send 12 tribal princes to apprise the soil's readiness for plant growth and discover the lifestyle people had – homes behind guarded walls or traveling, nomadic tribes.

In modern times the Lubavitch chasidim send young couples, sheluchim, to settle new areas, making the area warmly welcome for Jewish people to make a home for Hashem. The sheluchim are with a positive spirit, a desire to connect.

In this light two of the tribal leaders, Yehoshua and Caleb, knew that Hashem was with them. They had witnessed Adomye teaching the Egyptians about One God, and they were a part of the Israelites defeating the Amalekites. So why did the other ten leaders not have this same Hashem inspired certainty?

Rabbi Sacks answers in his book, I Believe, “The reason 10 of the 12 tribal princes came back with a negative report is not because they lacked courage or confidence of faith. It was because they completely misunderstood their mission. They thought they had been sent to be spies. They believed it was their role to find the vulnerable aspects of the land such as where its defenses could be overcome. Though they couldn’t find any, they came back and reported that the inhabitants were strong and the cities were impregnable. Thinking that their task was to be spies they felt they had done their job and reported what they saw.

“Searching out a place’s weaknesses and vulnerabilities - that is what spying is about.

It’s interesting that our “parasha **never uses** the two Biblical Hebrew terms for the word “**spy**”, “**lachpor**” and “**leragel**”. The latter is where the word, “**meraglim**”, spies, comes from. “What our parasha does do, 12 times, is use the rare verb “**latur**”, which translates to “**to explore**,” “**to tour**,” or “**to seek**”. The root of the word (ל-ו-ת) describes **scouting out** a land, and it is the direct linguistic ancestor of the modern Hebrew word for **tourist**. In modern Hebrew it’s “**Tayar**”. There is all the difference in the world between a tourist and a spy!”

The parasha’s first example of the word, “**latur**”, is in ch.13:21-2, “Shelach-lecha anashim **viyaturu**”. This tells us that the twelve men were sent **to scout out the land**. Only Yehoshua and Caleb understood this. Perhaps they were helped by Moshe adding a “yud” to the beginning of Hoshua’s name, becoming “Yehoshua”, **God will save**. Rashi explains that Moshe was praying that Hashem would save Yehoshua from the conspiracy of the spies. Moshe already had a suspicion that the trip would end disastrously. Nevertheless, he permitted the 12 tribal leaders to go because the people wanted it and G-d doesn’t deny people their freedom of choice.”

Caleb, once in the land, went on his own to Hebron and davened at the Cave of Machpela for strength to resist the negative plot. (More on this at the end of the parasha note).

We can be limited by the perception of who we think we are and how others see us. This was the mindset of the 10 scouts had when they returned to the desert and reported from fear, “We were like grasshoppers in our eyes, and so we were in their eyes.” Ch. 13:33.

From my social work training certain theories incorporate the above thinking and Rabbi Sacks explores such defeating self-talk in his book, Judaism’s Life Changing Ideas. “*Negative filtering*’ is when we discount the positives and focus on the negatives. The princes began by noting the positives, ‘The land is good. Look at its fruits’, ch.13:27. However, they added a “but”...and continued with an “*all or nothing*” thinking. In this case everything was black or white, good or bad, easy or impossible. It was the spies’ verdict on the possibility of conquest. It couldn’t be done. There was no room for shading, nuance, or complexity. They could have said, ‘It will be difficult, we will need courage and skill, but with G-d’s help we will prevail’. But they did not. Their thinking was polarized either/or.”

A third misplaced thinking, this time on the part of the Jewish people, was ‘*Catastrophizing*’. That’s when we expect disaster to strike, no matter what. This is what the Jewish people did when they said, “Why is the Lord bringing us to the Land only to let us die by the sword? Our wives and children will be taken as plunder!” ch. 14:3

It comes down to we see what we fear and sometimes what we think we see is not there at all. Take **FDR’s famous words** in his first inaugural address, “**The only thing we have to fear is...fear itself** – nameless, unreasoning, unjustified terror which paralyzes needed effort to convert retreat into advance.” Rabbi Sacks writes that at the end of the parasha, 15:38, the commandment of wearing the tzitzit tells us not to be afraid, Hashem is with us. We must not give way to emotions because we are royalty, children of the King, as indicated by the blue thread in the tzitzit. (In the ancient world the techelet, the blue itself, was the mark of royalty.) We are not grasshoppers. Those who oppose us are not giants. We are to see the world as it is, not as we are afraid it might be. Let faith banish fear.”

Chabad shares, "Judaism encourages us to use our intelligence and our judgment. At the same time, it reminds us not to become trapped by fear or pessimism. When we stay focused on our purpose and approach challenges with confidence, we discover strengths we did not know we possessed. Sometimes success begins not when all doubts disappear, but when we remember the goal and take the next step forward."

Now back to Caleb:

The Gemara in Sotah (34b) relates that Caleb left the other spies when inside Israel. He traveled to the graves of our Jewish forefathers/mothers and prostrated there. At that spot, Caleb prayed, "My forefathers, request mercy for me from Hashem, that I get saved from the plot of the meraglim."

We have a personal example from my sons' great, great, great grandfather, R' Yom Tov Lipa Weiss, z.l. He was from Hungary and later in life moved to Eretz Yisrael.

In Eretz Yisrael he made accessible for the Jewish people the caves where Shimon haTzaddik and Rabbi Shimon bar Yochai were buried. There were times when the Arabs tried to kill him for this effort, but he was persistent. Sometimes, he slept outside to make sure that the Arabs would not fill in these graves. R' Yom Tov Lipa wanted Jews to be able to daven at the graves of these holy individuals....like Caleb was able to 3000 years before!

Thank you, Yoni Monat, for this amazing family research! And thank you for caring for your brother's Eagle **SCOUT** meditation path project.

As our parasha ends, "I am your G-d", who was, is and will be, I wish you a sustained, wonderful shabbos!