



The Community

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Boruch Hashem

Rabbi Avrohom Lipszyc

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Rabbi's Article

"To Be, or Not to Be? That is the Question."

The spies returned from the *Promised Land* to the Jewish people in the desert with the report, *"The people who inhabit the land are mighty, and the cities are extremely huge and fortified, and there we saw even the offspring of the giant... There we saw the giants... In our eyes, we seemed like grasshoppers, and so we were in their eyes."* Of the *Twelve Spies* (-Link), there were two who remained faithful, Joshua (-Link) and Caleb (-Link), and they responded to the fear-reaction of the Jewish people with, *"We can surely go up and take possession of it, for we can indeed overcome it... If G-d desires us, He will bring us to this land and give it to us... But you do not rebel against G-d, (Rashi explains that and in the merit of this) and you will not fear the people of that land for they are our bread. Their tzel (lit. shade, protection) is removed from them, and G-d is with us; do not fear them."*

Rashi comments: *"Their protection is removed from them: Their shield and their strength, their virtuous ones have died- [namely,] Job (-Link), who protected them. Another interpretation: The shade [protection] of the Omnipresent has departed from them."* Rashi is giving two different interpretations, in which the first is speaking of a protection afforded them in the merit of the righteous among them --however, according to this interpretation, the words, *"(Their protection is removed) from them,"* which seems to denote that the protection exists (elsewhere), and has (only) been turned away, *"from them,"* is problematic, if we are speaking of the merit of Job, *who died*, therefore, Rashi has-- a second interpretation is that we are speaking of the protection of the covenant that G-d made with Noah (-Link) after the flood (-Genesis 9:9), *"And I, behold I am setting up My covenant with you and with your seed after you,"* which, even though was *"removed"* from the nations living in Israel, so to be conquered by the Jewish people, but nevertheless, still exists upon all other nations of the world. --However, being that Rashi defines the *shade* as, *"Their shield and their strength,"* hence, Rashi's primary (first) interpretation is concerning the protection of *their* righteous ones.--

Even though Rashi defines his work (-Genesis 3:8, and more) as being, *"but I have come only [to teach] the simple meaning of the Scripture,* nevertheless, (*after* understanding Rashi's simple meaning) we will find, both, great legal depth and esoteric depths (called the, *"Wine of Torah"*) in his words.

The law is: The carcass of an animal (*"niveila"*), carries an impurity. However, if the animal was ritually slaughtered (-Link) then it is not a *niveila*, and is not impure. Maimonides rules (-*Shar Avos Hatumois*, Chapter 2, Law 10), *"When a non-Jew slaughters an animal, it is considered as a carcass and imparts impurity when carried,"* being that the ritual slaughtering of a gentile is not kosher. The RABiD (-Link) disagrees, pointing out that the entire laws of impurity do not apply to a gentile, *"they do not become impure, nor do they impart impurity."* The Rogetchover (-Link) explains the RABiD's opinion as, being that the entire Torah concept of ritual slaughter doesn't apply to a gentile, hence, we consider the animal to have died on its own, and this is the reason it is a *niveila* and impure, but *nothing* to do with the gentile's slaughtering it. On a deeper level, the argument between Maimonides and RABiD becomes one of, (Maimonides:) whether the gentile carries the identity of a *someone* of his own, or (RABiD:) the identity of a gentile is his being a non-identity of his own (but as a part of creation -see further). Hence, we find that Maimonides rules that G-d's *Divine Providence* is upon the *entire* human race, gentiles included, while the RABiD disagrees.

With this we understand the two interpretations of Rashi: Do we say ((Rashi's first interpretation; RABiD) --being that the gentile is part of all creation, created *solely*, *"so that the Jew can actualize all of Torah & Mitzvot,"*-- and hence, reward and punishment is not a *Divine* process, but a natural *cause and effect*, and therefore, they have no *Divine Protection*, but that of their own righteous among them, or do we say (Rashi's second interpretation; Maimonides) that G-d gave the nations of the world their *Seven Noachide Laws* (-Link), and with this they became their own *Divine* identity, with their own service, reward, punishment, and hence, with their own, *"Shade"* from G-d.

Nevertheless, even according to Maimonides, being that, *"the purpose for which this world was created is that the Holy One, blessed be He, desired to have an abode in the lower realms,"* through our observance of Torah and Mitzvot, therefore, even the gentile's *Seven Noachide Laws*, ultimately are so that the gentiles prepare their *tzelem* (form) in order to be able to be elevated by the Jew through Torah and Mitzvot.

This Week...

FRIDAY, JUNE 24, 2022 ★ כה' סיון תשפ"ב

Shabbat Candle Lighting: North Miami: 7:56 PM · Mincha: 7:45 PM

SATURDAY, JUNE 25, 2022 ★ כו' סיון תשפ"ב

TORAH READING: [Shelach](#) (Numbers 13:1-15:41) · HAFTORAH: [Joshua](#) 2:1-24

[Shabbat Mevorchim](#) · Shacharit: 9:30 AM · Mincha: 7:30 PM · Shabbat Ends: North Miami: 8:54 PM

WEDNESDAY-THURSDAY, JULY 29-30, 2022 ★ ל' סיון-א' תמוז תשפ"ב

[ROSH CHODESH](#) (TAMMUZ): Recite *Hallel* and *Musaf* services

Resolve to make this month better in Torah-study, prayer, and charity