

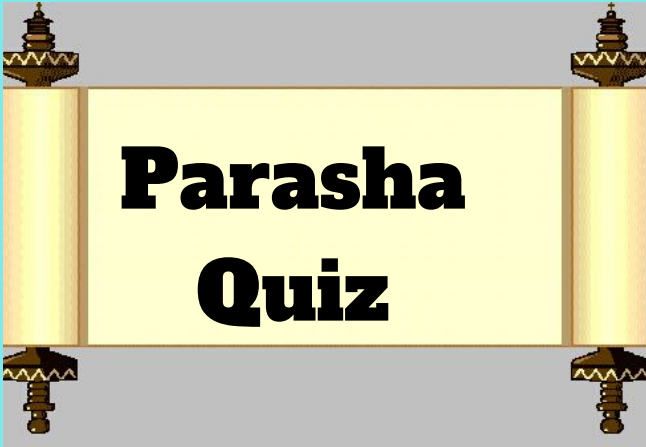


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT
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Shelach- שלח

6.20.20



Elementary:

- 1) Which 2 spies came back with a good report about Eretz Yisrael? What reward did they receive?
- 2) How many days did the mission of the spies last? Where else do we find that number in Torah?
- 3) When the People heard the report of the Meraglim how did they react?
- 4) What was the punishment for the Cheit HaMeraglim?
- 5) Who was the Mekoshesh Eitzim and what did he do wrong?

Middle/High School:

- 1) According to Rashi (13:2) why is the story about the Meraglim written immediately after the story about Miriam's Tzara'at?
- 2) According to Rashi (13:16) why did Moshe change Hoshea's name to Yehoshua?
- 3) According to Rashi (13:27) why did the Meraglim begin their report by saying the land is "flowing with milk and honey"?
- 4) According to the Gemara (Taanit 29a) Cheit HaMeraglim happened on which date in the Jewish calendar? Why is that date significant?
- 5) According to Rashi (15:39) how does looking at Tzitzit remind us of the 613 Mitzvot?

What would you do?

Discussion starter for your Shabbat table..

If you could learn something new or create something cool this summer what would it be?

Did You Know?

Techelet

The Torah prescribes a blue dye called "techelet" to be used as one of the strings on the Tzitzit, and also used for dyeing priestly garments. However, Tzitzit are still fit for use even if they lack the blue string. Techelet was a bluish color, obtained from the fluid of a sea creature called the chilazon (Tosefta Menachot 9:6). It is found on the coast of northern Israel, though there is a disagreement among scholars regarding what the chilazon actually is. Some say it is a snail, others say a squid, and some claim it is another type of mollusk. At any rate, this particular dye was very precious and because of its value, the Romans (who conquered Israel in 63 BCE) seized control of its usage. This caused the Jewish dyers to go underground. By 639 CE, at the time of the Arab conquest, the secret of techelet was lost all together. In the 1850s, Rabbi Gershon Henoch Leiner, the Radzyner Rebbe, began to search for the long lost chilazon. What he came up with was a type of squid that fit the Talmud's description. Within a few years, thousands of the rebbe's followers were wearing techelet. However, in 1913 Rabbi Isaac Herzog (the Chief Rabbi of Ireland and later the Chief Rabbi of Israel) discovered that the techelet dye of the Radzyner Rebbe included iron fillings in the process. Rabbi Herzog ruled that this makes the dye synthetic - and thus unfit for use. Nevertheless, there are still people today who wear the Techelet of the Radzyner Rebbe. As Rabbi Herzog continued his research, he found that the French zoologist Henri de Lacaze-Duthiers had discovered a mollusk called murex trunculus that could create a blue dye. Subsequent research has prompted other Jews to use Rabbi Herzog's techelet. Today, however, the majority of Jews still do not wear Techelet because we don't have a bona fide tradition coming from the time of the Sages of exactly which animal is used. (Aish.com)



Self Projections - Rabbi Shaul Rosenblatt (Aish.com)

After returning from scouting the Land of Israel, the spies reported that there were giants living in the land. They said, "We saw ourselves as grasshoppers, and that's what they thought of us, too" (Number 13:33). But how did they know what the inhabitants of Canaan thought of them? After all, they were spying the land surreptitiously and spoke to no one along the way. How could they know what anyone was thinking?

The answer requires a closer look at what they said. Firstly, the spies said that they saw themselves as grasshoppers, and then they say "that's also what the giants thought of us." In other words, they were taking what they thought of themselves and projecting it onto these giants. The giants may well not have looked at them as grasshoppers, but because the spies saw themselves that way, they could only imagine that was how others were seeing them, too.

We do the same all the time.

People who think a lot of themselves believe that everyone is equally impressed. And people with low self-esteem think that nobody likes them. Neither is necessarily right, of course, but their own thinking becomes their personal reality.

In truth, the people living in Canaan were intimidated by the Jewish people. The Jews may have been smaller than the Canaanites physically, but their reputation was massive. They had recently decimated the Egyptians, the most powerful empire the world had seen to date, and defeated the powerful Amalekites in battle. The Canaanites may have been giants, but they were actually afraid. The Jewish people would have swept into Canaan with no one to oppose them. But their own thinking about themselves would not allow them to see this possibility.

I recently saw a play that illustrated precisely the opposite. Golda Meir and those at the founding of the State of Israel were surrounded by five Arab armies -- larger and better equipped, intent on their destruction. But in the Israeli's own eyes, they were invincible. And so they were.

Limitations in life are so often of our own creation. We think we cannot do something, and so we cannot. We need to learn to see beyond the limits that our personal thinking imposes upon us. Only then will we begin to realize just how vast the human potential stored within each and every one of us really is.