



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT

Compiled By Rabbi Aaron and Elisheva Levitt

שְׁלַח - Shelach

6.5.21

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) Why is the story about the Meraglim written immediately after the story about Miriam's Tzara'at?
- 2) Which 2 spies came back with a good report about Eretz Yisrael?
- 3) Why did Moshe change Hoshea's name to Yehoshua?
- 4) Why did the Meraglim begin by saying the land is "flowing with milk and honey"?
- 5) How were Bnei Yisrael punished for accepting the evil report of the Meraglim?
- 6) On what day did Bnei Yisrael cry due to the Meraglim's report? How did this affect future generations?
- 7) Hashem refers to the 10 Meraglim who slandered the Land with the words "עד־מתי לעדה הרעה הזאת". What halacha do we learn from this pasuk?
- 8) Who was the מקשש עצים who was killed for cutting wood on Shabbat? (15:32)
- 9) Which pasuk in this parsha begins and ends with the same 3 words?
- 10) How does looking at Tzitzit remind us of the 613 Mitzvot?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

Would you rather the ability to change the past or see into the future?

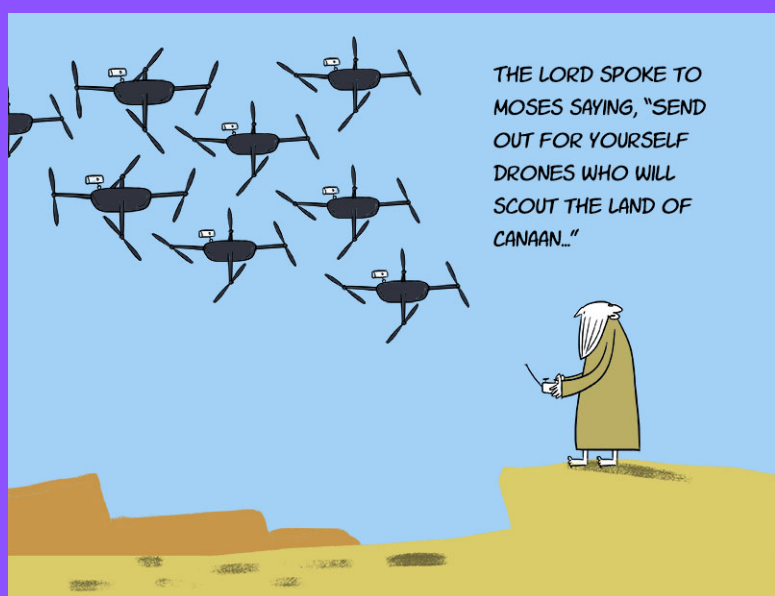
DID YOU KNOW?

Separating Challah (Aish.com)

The mitzvah of "taking challah" applies any time you make dough (even during the week) using a kilo (2.2 pounds) of any one or combination of five flours: wheat, spelt, rye, barley or oats. First, mix the flour with water (and any other ingredients that you use). When it turns into dough, take about a handful from the mixture, separate it from the rest, raise the piece up and declare, "This is challah." Now put aside the piece you removed from the dough ("the challah"), and bake the rest.

In times of the Holy Temple, this piece would be consecrated for use by the kohanim (priests) and their families. Today, although the Temple no longer exists tangibly, it is still the focus of our spiritual vision of our identity as a people. To commemorate it, we take the piece of dough and either discard it (after wrapping it so that it doesn't come in direct contact with the rest of the trash) or burn it. If you burn it, it should be wrapped in aluminum foil, and nothing else should be baking in the oven at the same time.

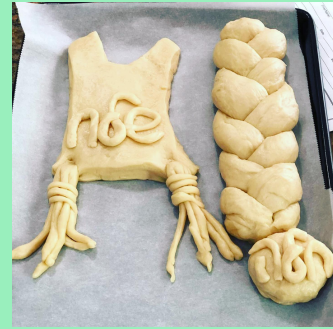
If you are baking a large dough (using 2.2 kilo / 5 pounds of flour according to Ashkenazi custom, or 1.7 kilo / 4 pounds according to Sephardic custom), a blessing is said before removing the piece of dough. The blessing is: בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ - מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַפְרִישׁ חֵלֶה מִן הָעֶסָה - Blessed are You God, King of the Universe, Who made us holy with His commandments, and commanded us to separate challah from the dough.



PARSHA ANSWERS

- 1) Rashi 13:2 - To teach us that the Meraglim should have learned from Miriam not to speak Lashon Harah.
- 2) Yehoshua and Kalev.
- 3) Rashi 13:16 - He added a Yud before the Heh as a prayer that Hashem should save him from the other spies' ideas.
- 4) Rashi 13:27 - Any lie which doesn't start with an element of truth won't be believed. Therefore, they began their false report with a true statement.
- 5) For each of the 40 days that the Meraglim were away, the Bnei Yisrael would have to spend 1 year in the Midbar.
- 6) Rashi 14:1 - The 9th of Av (Tisha B'av). This date therefore became a day of crying for all future generations: Both Temples were destroyed on this date.
- 7) Rashi 14:27 - That 10 men are considered a congregation.
- 8) Shabbat 96b - The Mekoshesh was Tzlofchad whose daughters later tell Moshe, "died of his own sin" (Bamidbar 27:3).
- 9) The last pasuk in the parsha (15:41), which is also the final pasuk Shema, begins and ends with the same 3 words: "Ani Hashem Elokeichem" - "I am Hashem your God"
- 10) Rashi 15:39 - ציצית equals 600 in Gematria. Add 8 strings and 5 knots and you get 613 (# of mitzvot in the Torah).

ELISHEVA'S PARSHA CHALLAH



This week's parsha is full of interesting stories and mitzvot. These challot represent 2 of those mitzvot: one for men and one for women. Tzitzit is a way for men to connect to and be constantly reminded of Hashem and His mitzvot. It's goes well with a Kippah, which reminds us that there is a Higher Being who is in charge and whom we serve. Challah is a special mitzvah where we separate a portion of dough and make a bracha on it when we make a big enough batch of dough. I love this mitzvah because, aside from producing something delicious, it's a unique opportunity for the challah baker to daven to Hashem and ask for the refuah shleima of anyone who is sick.

DVAR TORAH

Rabbi Ozer Alport - Aish.com

Why is Yehoshua referred to (Numbers 13:16) as Bin Nun - the "son of Nun" vowelized with a chirik (one dot) - and not the more standard Ben Nun, vowelized with a segol (three dots).

Nachmanides (Exodus 33:11) suggests that the phrase Bin Nun can be read as one word - "Binun" - which is derived from the word Navon - insightful - indicating that Yehoshua was the wisest and greatest of Moshe's students.

Alternatively, the Chasam Sofer explains that Bin is associated with the word "hit'bonenut" - thinking - and indicates that Yehoshua studied and had some level of insight into Nun, an allusion to the 50th (and highest) level of wisdom.

Tosefes Beracha and Steipler cite the Talmud (Sanhedrin 107a), which teaches that when Sarah's name was changed from Sarai to Sarah, the letter Yud complained about its replacement and was only appeased when it was added to Hoshea's name to become Yehoshua. However, this only provided a source for the extra Yud which was added to his name, but not for the two dots in the vowel which is written under it, as the Yud in Sorah's name had no vowel under it. In order to add these two dots, they were taken away from the three dots in the word Ben, leaving it with only one dot to be read as Bin.