

KMS Family Parsha Sheet

בס"ד

By Rabbi Aaron & Elisheva Levitt

Shelach - שלח

Parsha Questions

(Answers on the back)

- 1) Since spies were sent from the tribes of Ephraim and Menashe, sons of Yosef, why were there not 13 spies?
- 2) What 6 things were the Meraglim supposed to look for?
- 3) Why did Hashem allow the Meraglim to see the entire Eretz Yisrael on foot in just 40 days?
- 4) Who in this parsha does Hashem call "my servant"? Who else in the Torah does Hashem call "my servant"?
- 5) In this parsha, which two people tear their clothing? When is the first time in the Torah that a group of people (not an individual) tear their clothing?
- 6) When the people heard the report of the spies, what was their reaction?
- 7) Who was the person gathering wood, and what did he do wrong?
- 8) How is the mitzvah of separating Challah different than other Mitzvot HaTeluyot Ba'Aretz?
- 9) Which pasuk in this parsha begins and ends with the same 3 words?
- 10) What's the connection between Parshat Shelach and the Haftara?

"... and Moshe called Hoshea bin Nun, Yehoshua." [Bamidbar 13:16]

I'd like to introduce you to my main man, Yehoshua

It's Hoshea...

Isn't Yehoshua just hilarious?!



Words of Wisdom

Shir HaShirim 8:7

מִיָּם רַבִּים לֹא יִכְלּוּ לְכַבּוֹת אֶת־הָאֵהָבָה
וְנְהָרוֹת לֹא יִשְׁטְפוּהָ

Strong waters cannot put out love. Rivers cannot drown it.

Did You Know?

Why are Jews traditionally buried in a Tallis

Rabbi Joe Blair

Our first indication that men are buried in a Tallis is from Talmud Bavli in Tractate Bava Batra 74a which reads as follows: Rabba bar Bar Chana related that an Arab merchant showed him the burial spot of the Israelites who had died during their 40 year trek in the desert. Rabba said he dug up one of the bodies and removed a corner of the fringed garment (Tzitzis) to take back home to determine the proper method of producing a Tallis and its fringes. However, he was divinely prevented from taking it with him.

Tosafos remark that this is not necessarily proof, because the Midrash says that the people in the desert, knowing they were fated to die, would lie down in their graves annually (on the 9th of Av) wearing their Taleisim and await their death. Tosafos concludes that this doesn't necessarily prove that a deceased person should be wrapped in a Tallis before burial, as this annual event was a unique occurrence.

Tosafos, however, also infers from another Tractate, Talmud Bavli Menachos 41a, that the dead should be buried in a Tallis with Tzitzis. The Talmud continues that when a person dies we most certainly affix fringes to the four-cornered burial shroud because of the verse in Proverbs 17:5 "one who mocks a pauper insults his maker - לֹעֵג לְרֵשׁ חֲרֵץ עוֹשֶׂהוּ". This is as if to say that clothing a deceased in a four cornered garment that has no Tzitzis appears to be a form of mockery of the deceased, because it draws attention to the fact that the deceased is no longer obligated to follow God's commandments, and it seems to be mocking him by saying 'we can continue to observe the commandments, but you, the deceased, can't continue and are unable to follow God's commandments'.



Parsha Answers:

- 1) There was no one sent from the tribe of Levi.
- 2) a. Whether those who dwelt in the land were strong or weak; b. Whether they were few or many; c. Whether they dwelt in camps or strongholds; d. Was the land good or bad; e. Was the land fat or lean; f. Was there wood.
- 3) Rashi 13:25 - It should have taken much longer but Hashem knew they would have to wander the desert for one year for each day they slandered the land, and he wanted to minimize their suffering.
- 4) Hashem refers to Kalev ben Yefuna as "my servant" (14:24). In Parshat Beha'alotcha, Hashem refers to Moshe as "my servant" (12:7-8).
- 5) Yehoshua and Kalev tear their clothing upon realizing that the nation has accepted the derogatory report of the Spies (14:6). In Parshat Miketz, Yosef's brothers tear their clothing when a goblet is discovered in Binyamin's sack (44:13).
- 6) Better they had died in the land of Egypt or in the wilderness; they wanted to appoint a leader to take them back to Egypt.
- 7) There is an opinion that it was Tzlofchad. There are 3 opinions (Shabbat 96b) about which melacha of Shabbat he transgressed: carrying four amot in the public domain; uprooting, and ma'amer (heaping).
- 8) Rashi 15:18 - The other Mitzvot HaTeluyot Ba'Aretz only applied after the land was conquered and settled, but separating challah applied immediately upon entry.
- 9) The last pasuk in the parsha (which is also the final pasuk in the 3rd section of Kriyat Shema) begins and ends with the same 3 words: "Ani Hashem Elokeichem" - "I am Hashem your God" (15:41).
- 10) Both talk about spies being sent to Eretz Yisrael, one by Moshe and one by Yehoshua.



Tefilla Insights

Can I Add My Own Prayers To The Amidah?

Chabad.org

For starters, you can insert a short personal prayer within each of the middle 13 blessings of the Amidah. Such a prayer should fit the theme of that specific blessing. For example, ask for the speedy recovery of specific person within the blessing of Refa-enu (Heal us), or pray for livelihood in the blessing of Barech Aleinu (G-d grant blessing).

Requests that are unrelated to any of these 13 blessings can be added to the blessing of Shema Koleinu (Hear our voice) since its theme is a general request for our needs. Your personal prayer should be added before the blessing's concluding words: ki attah shome'a tefilat kol peh... ("for You hear the words of every mouth...").

Another place for personal prayer is the end of the Amidah, before you recite the second Yiheyu leratzon... (May our prayer be desirous to You...).



This Week In Jewish History

Sivan 27

(Aish.com)

In 1942, Anne Frank received a diary for her 13th birthday. While hiding for two years in secret rooms in an office building, Anne recorded her personal thoughts, and this Diary of Anne Frank has become the most widely-read account of life during the Holocaust. Anne's family had moved from Germany to Amsterdam after Hitler gained power, but were trapped when the Nazi occupation extended into The Netherlands in 1942. After two years in hiding, the group was betrayed and transported to concentration camps where Anne died of typhus in Bergen-Belsen. It is estimated that of the 110,000 Jews deported from the Netherlands during the Nazi occupation, only 5,000 survived. Anne's father, Otto, survived and returned to Amsterdam after the war, where he relocated Anne's diary and had it published. After Simon Wiesenthal was challenged by Holocaust deniers that Anne Frank never existed, he proved her existence five years later by finding the Nazi officer who had arrested her. Today, the building in Amsterdam where she hid, the Anne Frank House, is a museum visited by nearly one million people each year. Time magazine selected Anne Frank as one of 100 most influential people of the 20th Century.

Key Number or Word In The Parsha



פסוק - Efes

Rabbi Dov Linzer

The story of the spies returning with their evil report is well known, but the reason they were punished is not commonly understood. What did they do wrong?

They reported what they saw accurately. Ramban suggests an answer. The key, he says, is in their use of the word efes, "however": "However, the people be strong that dwell in the land, and the cities are walled, and very great" (Bamidbar 13:28). Ramban says that efes means "nothing" here (it later came to mean "zero"): "Their wickedness was in their use of the word efes, which indicates that the matter is completely impossible" (Ramban on verse 27). To say that it was impossible demoralized the people and demonstrated, perhaps even propagated, a lack of faith in God.