



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת שלח
כח סיון ה'תש"פ

Shabbat Parshat Shlach
June 19-20, 2020

Please print this bulletin before Shabbat.

Rabbi
Yechezkel Freundlich

Chazzan Sheini
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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Tammuz is on Monday, June 22 and Tuesday, June 23
The Molad for Chodesh Tammuz is on Sunday, June 21 at 12:26:14am.

Shabbat Parshat Shlach

Torah: Numbers 13:1-15:41 (Stone 798 - 818)
Haftara: Joshua 2:1-2:24 (Stone 1184-1185)

See pages 2-5 of this bulletin for Rabbi Freundlich's Dvar Torah on the parashah. When davening at home, it is preferable to daven at the same time together as a community. All services listed in bold are outdoor minyanim at the shul building.

Friday, June 19

4:00pm Musical Kabbalat Shabbat with Rev. Bender on Facebook
5:00pm Daf Yomi on Zoom
6:55pm **Mincha and Kabbalat Shabbat - Outdoor Minyan and on Zoom**
7:09pm Plag Hamincha
8:28pm Candle Lighting
8:47pm Sh'kiah

Shabbat, June 20 / 28 Sivan 5780

7:15am Shacharit - Outdoor Minyan
9:00am Shacharit - Outdoor Minyan
9:01am Sof Zman Kriyat Shema
6:30pm Mincha - Outdoor Minyan
8:47pm Shkiah
9:35pm Maariv - Outdoor Minyan
9:45pm Havdala - Outdoor Minyan
10:30pm Daf Yomi on Zoom

Our Zoom Daf Yomi Room features daily Daf Yomi Shiurim and a twice-weekly Gemarah B'iyun shiur

The Zoom link is shared via email

Rabbi Rothschild's shiur:
Sunday-Thursday at 6:00pm,

Friday at 5:00pm, Motzei Shabbat at 10:15pm

Rabbi Buchinger's Shiur:
Sunday - Friday 9:00am

Gemara B'iyun with Rabbi Dovid Elias:
Monday and Thursday at 3:00pm

COMMUNITY NEWS

Mazal Tov to **Carolyn & Arnold Steinman** on the engagement of their granddaughter Adina Charlotte Steinman to Aharon Shevach. Proud parents are Golda & Ned Steinman of Jerusalem and Shandie & Boaz Shevach of Cleveland, Ohio. Sharing in their simcha are grandparents Lily Feig of Jerusalem, Levana Shevach of Jerusalem, Susan & Leonard Fuchs of Cleveland, Ohio and many delighted siblings, aunts, uncles and cousins in both families. Lovingly remembered at this time are grandfathers Moshe Feig z"l and Rami Shevach z"l.

Condolences to **Mercedes Anidjar Bendayan** and her family on the loss of her beloved husband Messod Bendayan z"l who passed away on Tuesday, June 16. Graveside funeral was held on Tuesday, June 16.

Mazal Tov to **Yair Meyers** on his birthday! Our best wishes to him - with our sincerest thanks for his leadership of, and dedication to, our invaluable Chesed Committee.

SPONSORSHIPS AND THANK YOUS

This Shabbat Bulletin is sponsored by **Gina Rubinsky** in memory of her beloved mother Hélène Deutschmann Rubinsky z"l (Hinde Yehudite bat Tzvi v'Genendl - Sivan 14) who was a child survivor of Auschwitz and Birkenau.

TBDJ'S NEW OUTDOOR MINYANIM



פרשת שלח THE SPIRITUAL MISSION OF THE SPIES

RABBI YEchezkel FREUNDLICH,
BASED ON THE COMMENTARY OF RAV SHIMSHON RAFAEL HIRSCH

וַיִּדְבֹּר ה' אֶל מֹשֶׁה לֵאמֹר: שְׁלַח לְךָ אֲנָשִׁים וִיטְרוּ אֶת אֶרֶץ כְּנָעַן, אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלָחוּ כָל נָשִׂיא בְהֵם.

Hashem spoke to Moshe saying, "Send forth men for you and let them spy out the Land of Canaan that I give to the Children of Israel, one man each from his father's tribe shall you send, every one a leader among them."

Questions: (1) It is explicit from Moshe's description in Sefer Devarim that it was the people who initiated the request to send spies, and Moshe was, indeed, in favor of it. What then is added by the command from Hashem in our Parsha to send them – שלח לך – אנשים? (2) When the people make their request to spy the land in Devarim, they use the language ויחפרו את הארץ, but when Hashem commands them He shifts the language to ויטרו את הארץ. What is the difference? (3) Yehoshua's name change does not merely alter its meaning from present to future, it actually changes the very essence of his name. What is the significance of that? (4) Moshe directs the spies to discover if the people living in the Land are strong or weak, few or many. What difference would that make? Obviously Bnei Yisrael will proceed regardless of their findings, so what is the value in obtaining this information?

Moshe sets the scene for the request to send spies in Sefer Devarim. The Jews had journeyed from חרב, traversed the "great and awesome wilderness" and now arrived in Kadesh Barnea, overlooking the border of Eretz Yisrael. "See, Hashem your G-d has placed the Land before you; go up and possess it, as Hashem G-d of your Fathers has spoken to you. Do not fear and do not lose resolve (Devarim 1:21)."

However, before ascending to possess the Land, the people presented a request. Moshe records:

וַתִּקְרְבוּנִי אֵלַי כָּלְכֶם, וַתֹּאמְרוּ נִשְׁלָחָה אֲנָשִׁים לְפָנֵינוּ, וַיִּחְפְּרוּ לָנוּ אֶת-הָאָרֶץ וַיָּשֻׁבוּ אֵתֵנוּ דִבָּר אֶת-הַדֶּרֶךְ אֲשֶׁר נָעַלְתָּ בָּהּ וְאֵת הָעָרִים אֲשֶׁר נָבְאָהָ אֱלֹהֶיךָ (דברים א: כב)

All of you approached me and said, "Let us send men ahead of us and let them spy out the Land, and bring back word to us: the road on which we should ascend and the cities to which we should come."

They used the language of ויחפרו, to spy out the land. חופר means to dig, or uncover something; to take that which is concealed and bring it into the light of day. The people's request was logical, proper, and most importantly, practical. We are about to conquer a Land, they argued, and to do so we must discover its weak spots for the purpose of a successful military campaign. The knowledge of the Land needs to be

¹ Rashi's well known comment on the word לך is an answer to this question. "שלח לך לדעתך, אני איני מצווה לך, אם תרצה שלח." Send for yourself, if you please, but I am not commanding you." According to Rashi, the people (as recorded in Sefer Devarim) requested spies. Hashem in Parshas Shelch is simply giving His permission to Moshe to send them, even though the entire mission is unnecessary, and as Rashi further explains, not recommended. Our passuk is therefore not to be read as a command at all.

Rav Hirsch, however, addresses the simple reading of the passuk. שלח לך אנשים sounds like a command, and indeed we find in several other places that the addition of the word לך does not diminish from the force or requirement of the directive. For example, neither קח לך (במדבר י: ב) in which Hashem commands Moshe to make silver trumpets, or שמוט לך (שמות י: כג) where Moshe is instructed to take spices for anointing the Mishkan, are optional. Similarly, the phrase וישלח אותם משה על פי ה' implies that Moshe simply followed his commanded instructions in sending the spies.

revealed, “dug up,” so we can adequately prepare. Thus, they concluded, “let the spies bring back word as to which road we should ascend and to which cities we should come” (Devarim 1:22).

Moshe himself was pleased with their request. After all, they were about to enter the Promised Land. With this historical step, the special, direct and extraordinary guidance of Hashem that had accompanied them through the desert was to shift into the background, replaced with the everyday tasks and activities that the nation would be responsible for themselves in their new homeland. They would now need to plow, sow and reap, pave roads, set up a government and establish an army. This mission made sense.

But Hashem was not satisfied with such a mission. It’s pragmatic goals, while appropriate, missed the greater point. Hashem’s command to Moshe to send spies modified the people’s prior request and elevated the mission. Firstly, as Sforno has already noted², the people were content to send anyone of their choosing. The moral character of the spies they would choose did not matter much, and the people made no distinctions regarding who, or even how many, would go. The mission was simple: “Let us send men ahead of us who will bring word back to us” (Devarim 1:22).

Hashem’s command notably veers from this. Not just anyone qualified, but every *shevet* needed to send a representative who would be **כל נשיא בהם**, distinguished amongst his people. Literally they needed to be “princes among men,” people who in their character and abilities ranged above the masses, leaders who were of influence.

Beyond that, the very nature of their mission was to be modified and exalted. It was no longer **לחפור**, but the spies were tasked with **ויתורו את ארץ כנען**. The word **תור** designates more than just a reconnaissance mission to gather information. It includes joining together all the knowable details to discover and understand what the “spied” object truly is about³. Whereas spying in the form of **לחפור** is to reveal secrets, spying in the form of **לתור** is to deliberately search out its qualities to understand how it is suitable for its intended purpose. As an illustration, if a nation desired to spy on an enemy army, **לחפור** would be to simply discover their adversary’s size and strength, military positions, technological capabilities, and range of weapons. However, **לתור** would be to integrate all of that information to understand who the enemy is, what strategies they would likely employ, and what their overall goals and objectives are. It results in truly understanding the essence of the enemy through an integrated understanding of all of its components.

By using the language of **ויתורו**, Hashem imbued the original mission with a new elevated and sacred task. No longer an assignment merely to “uncover” the most suitable way to conquer the Land, they were now charged to learn about the Land itself as the future home of the Jewish people. Eretz Yisrael was to serve as the foundation of the spiritual development of the Jewish people and the place of connection to Hashem through observance of His Torah; the nation could not be expected to just walk in without having had any preparation or training. They needed to appreciate the gift they were about to receive. They needed to be taught how to mine the spiritual treasures the Land beheld. They needed to learn about how to transform it from what it was at that time - **ארץ כנען**, home of degenerate and immoral

² במדבר יג:א

³ This is why **תור** is phonetically related both to **תפר**, to sew together disparate pieces into one meaningful unit, and to **טור**, a purposefully designed row.

nations - to become ארץ ישראל, the land אשר אני נתן לבני ישראל, the spiritual bedrock of our people⁴. And the Spies were to be their guides⁵.

(יח) וראיתם את-הארץ מה היא ואת העם הישב עליה החזק הוא הרפה, המעט הוא אם רב (יט) ומה הארץ אשר הוא יושב בה הטובה היא אם-רעה, ומה הערים אשר הוא יושב בהן הבמחנים אם במבצרים (כ) ומה הארץ השמנה היא אם רזה, היש בה עץ אם אין.

And see the land what it is like, and the people that dwell therein whether they be strong whether they be weak, whether they be few or many. And what the land is in which they dwell, is it good or bad; and what are the cities in which they dwell, whether open cities or in strongholds. And what the land is, whether fertile or lean, are there trees or not.

A close look at the pesukim reveals that Moshe first instructed the Spies to look in a general sense at both the Land and the people who inhabit the land, followed by a series of six very specific questions: (1) whether the people are strong whether they are weak (2) whether they be few or many (3) whether the land is good or bad (4) whether the cities are open or fortified (5) whether the land is fertile or lean (6) whether there are forests or not.

The very first question draws our attention for two reasons. Firstly, it is the only one that doesn't follow the pattern of a two sided "this *or* that" question. The remaining five questions all contain the word "אם" in between the two options presented. Are they few *or* many? Are there open cities *or* strongholds? Is it fertile *or* lean. But the first question is missing the word אם; there is no "or." It reads: Whether the people are strong, whether they are weak.

Secondly, of all the information Moshe directs them to gather, this would seem to be the most significant if the goal of the mission was a military reconnaissance. If the people are strong, the conquest will be difficult, perhaps even impossible. If the people are weak there is nothing to worry about.

When the people originally requested to send spies, they were only concerned about the practical preparations for war and conquest. As we mentioned, this was appropriate, but spiritually limited. When Hashem commands them instead לתור את הארץ and appointed twelve men of distinction, Moshe specifically wanted to make sure they would avoid the original intention of the people. This was not a mission to determine if they would go to war or not, nor whether they would be successful or not. Both of those were givens. The specific information the Spies were to gather was not for the purpose of the conquest, but instead to serve as the following eternal teaching to the Jewish people:

Note the condition of the people and the land you are about to enter. It is important.

Do the nations appear few in number and unable to sustain growth? Is the land lean? Does it lack forests and resources? Does it breed weak nations and meek people? If so, take heed to transmit this fact from generation to generation. Insist that every future generation contrast the decrepit state of weakness with

⁴ Which is of course why each *shevet* had to send a spiritually qualified representative to understand each individual piece of Land they would eventually inherit; had the mission remained purely military, that would not have been necessary.

⁵ It is worth noting that Rav Hirsch uses the exact same understanding of ויתורו to explain the mitzvah of Tzitzis at the end of our Parsha. There we are commanded not to allow our hearts and eyes to be the lens through which we spy the world around us and define the value of what is good or bad; only our moral compass can correctly make those judgements. See there.

which the land was found with the flourishing abundance of natural resources and financial wealth that blossoms for a nation that lives under the protection of Hashem's watchful eye. See how observance of Torah and mitzvos brings the land to life!

Or, perhaps, the people appear strong and numerous? Does the land seem fortified and impregnable? Did its rich resources create confident and powerful nations? If so, then see how there is no might, no greatness, no force that can protect a nation from ruin if it neglects its spiritual and moral responsibility. Record for posterity how you will trample these haughty nations, and take heed that you too will only draw your strength from a commitment to Torah and looking out for the orphan, the stranger and widow. Only that will be your true strength and protection in this unique land.

וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן נֹחַ יְהוֹשֻׁעַ

And Moshe called the name of Hoshea son of Nun, Yehoshua

When Moshe renamed Hoshea, he not only conveyed a message to him personally, but to the Spies as well. For every time they would now address him as Yehoshua, they would all be reminded of the guiding principle of their mission and not lose sight of their goal. The One who had guided and helped them in the past (הוֹשַׁע) would see to their future salvation as well (יְהוֹשֻׁעַ).

Yet the significance of this new name extends well beyond the implication that Hashem will serve as our Protector. הוֹשַׁע defines the very relationship a Jew has with Hashem, specifically as our ancestors entered the Land of Israel for the first time, a land that would bring riches, power and success: Hashem is actually our whole riches, our whole power, all that we strive for, and beside Him everything else loses its meaning and importance.

Yehoshua is much more than a shift in tense, it is a conceptual shift from יִשַׁע (the root of הוֹשַׁע) to שׁוּעַ (the root of יְהוֹשֻׁעַ). The root of his original name, יִשַׁע, means "full measure of existence." It is related to the word יֵשׁ, simply defining something that "is," and to the word תּוֹשִׁיָּה, which means "something of substance, of independent existence." Therefore, when הוֹשַׁע is used in regards to salvation (from the root יִשַׁע), it is a plea for a general sense of existence. "Save me, so that I may live and exist!"

The root of his new name, however, שׁוּעַ, designates a "full measure of possessing." It refers to richness, or opulence. So that when one calls out for תּוֹשֻׁעָה (from the root שׁוּעַ), it is a cry to protect one's possessions from robbery or in defence of a nation from being overtaken by another. "Save me and all of my possessions!"

By prefixing the name of Hashem before the new root of שׁוּעַ, Moshe established the foundation of the mission: Everything we have is really Hashem himself. All of our possessions, all of our salvation is G-d. The mission of the spies is not about ascertaining the certainty of victory, nor is the favourable or unfavourable light in which the land may appear relevant to their ability to conquer it. The mission is יְהוֹשֻׁעַ, recognizing Hashem as both our salvation and our only true wealth. Moshe accompanied his messengers in spirit by providing them a compass through which to measure the value of this Land. That measure is our connectedness to Hashem and the recognition that He is our strength and success. We are His and He will be ours. כִּי אֲנִי עִמָּךְ וְאַתָּה מִלִּכְנֹ

DAILY SCHEDULE: JUNE 21 - 25

SUNDAY		MON-ROSH CHODESH		TUES-ROSH CHODESH	
Shacharit	8 & 9am	Shacharit	6:45 & 8am	Shacharit	6:45 & 8am
Zoom Mincha	8:30pm	Zoom Mincha	8:30pm	Zoom Mincha	8:30pm
Shkiah	8:47pm	Shkiah	8:47pm	Shkiah	8:47pm
WEDNESDAY		THURSDAY		FRIDAY	
Shacharit	7 & 8am	Shacharit	6:50 & 8am	Shacharit	7 & 8am
Parsha Class	12:15pm	Zoom Mincha	8:30pm	Zoom Mincha	7:00pm
Zoom Mincha	8:30pm	Shkiah	8:47pm	Candle Lighting	8:29pm
Shkiah	8:47pm			Shkiah	8:47pm

TORAH PORTAL

All our shiurim and classes are available online!

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[HTTP://TBDJ.ORG/PORTAL](http://TBDJ.ORG/PORTAL)

A THOUGHT FOR SHABBAT FROM REV. AMIEL BENDER: WHAT'S IN A NAME?

In Parashat Shlach we read about the spies that were sent to evaluate Israel and its qualities before Bnei Yisrael were to enter the Holy Land. Each tribal representative is listed along with the name of his father. In the Tanach this is a recurring phenomenon as many of our biblical ancestors are listed in scripture as the sons and daughters of their parents.

We follow this tradition in the synagogue world as well. Upon receiving an aliya to the Torah, the oleh is called up as the "son of his father": "Yaamod! Arise! Amiel David the son of Rabbi Nosson Karpol." This name succession is repeated during the mishebayrach prayer and blessing following the aliya. Interestingly, when we pray for a person's health, we mention their name as the son or daughter of the "mother's name".

The source for mentioning the name of the individual's mother in the mishebayrach prayer for one who is ill is in the book of Psalms 116:16. King David pleads from Hashem: "Please O Hashem, for I am your servant, I am your servant the son of your maidservant..." wherein he specifies his mother. We can always be sure who a person's mother is while the father's identity may sometimes be uncertain. When praying for someone's precious life we do not want to confuse a person's identity through questionable lineage. On a deeper level, a Jew's spiritual essence is inherited from his or her mother as evidenced by the fact that Judaism is passed down through the mother's Jewish identity. When praying for another, we want to emphasize the eternal link to Hashem as derived from the mother.

It seems logical to mention the mother of the person whose good health we are praying for as it is the mother who nurtures the child from conception, through birth, and towards adulthood. A mother has a strong emotional connection to her offspring. Our matriarch Rachel is legendary for her weeping over her beloved children in exile: רחל מבכה על בניה

With regard to the way we are called up for aliyot, there was once an attempt to minimize or do away completely with the practice of using names to call people to the Torah. It was suggested that the custom should be changed and instead, a formula such as the following should be used: "arise the Kohen", "arise the Levi", "arise the one honoured with the fifth aliya" etc. When Rabbi Yehoshua Kutno (19th century Poland) heard about this proposal he said: "...This is a disaster and an embarrassment that the children of Avraham, Yitzchak, and Yaakov are attempting to do away with the use of their holy Hebrew names ... We cannot do away with this ancient and holy custom." He also points out, as do other halachic authorities, that allowing one's Hebrew name to fall into disuse can cause halachic complications regarding family status issues, where knowledge of the accurate Hebrew name is essential. Rabbi Avraham Borenstein (Sochatchover Rebbe 1838-1910) said similarly: "You must know that this custom, along with many other customs, originates from the holiest of sources and contains deep secrets...G-d forbid to change the custom!" It is also just as imperative that the father's name of the one being called to the Torah be used. The Avnei Nezer cautions: "Chalila to change the practice of calling people to the Torah by their designated names, which was the practice established by sages. The customs of Israel were established with reasons that have deep meaning for those who understand."

It is a beautiful and inspiring practice to have our names mentioned with the special mention and connection to our dear parents at these two important ritual intervals in our prayers. Recognizing and acknowledging where we come from and the people who nurtured us from our very arrival into this world is, in my opinion, an ingenious idea of our sages. At the risk of taking a Mishna out of context, in the Ethics of the Fathers we are advised to know from whence we came. Remembering our parents, the previous generation, especially in the presence of our holy Torah, in a very real way guides us through our lives and is instrumental in our passing on the torch of yiddishkeit and essential tools in life to our children and future generations. Actively using the names of our parents in our ongoing prayer and rituals represents our strong link to the past – a link that goes back to our receiving the Torah at Har Sinai.

Shabbat Shalom,

עמיאל דוד בן הרב נתן קרפל ורינה

Amiel