



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

June 12-13, 2015 ▪ 26 Sivan, 5775 ▪ Shabbos Shelach
Candlelighting: 8:18P (Preferably light by 7:25P) ▪ Shabbos Ends 9:26P

Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Chana Esther Day, David Fisher, Ari & Naomi Goldberg & Eli Goldberg. Shalosh Seudos this Shabbos is sponsored by the shul. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE

Friday Night, June 12th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:18P (Preferably light by 7:25P)

Shabbos Day, June 13th

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-Cancelled
- » Mommy & Me in shul-10:15A
- » Chumash Shiur (for men & women) in shul-7:05P
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- » Shalosh Seudos for women at the Rich home-8:05P
- » Maariv/Shabbos Ends-9:26P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

» **Superior Meat at Bargain Prices: Pastrami & Ribs:** Congregation Toras Chaim is pleased to offer to the Dallas Jewish community the highest quality meats at the lowest prices. We now have two items for sale, which we will be carrying regularly:

1. Navel Pastrami \$9.99/lb (normal retail price \$16.99/lb)
2. Baby Chuck Back Ribs \$5/lb

■ ANYBODY ANBODY: RABBI LABEL LAM

HASHEM said to Moshe, saying, "Send (Shelach) for yourself men who will scout the Land of Canaan, which I am giving to the children of Israel. You shall send one man each for his father's tribe; each one shall be a chieftain in their midst." (Bamidbar 13:1-2)

What happened to the spies? What had they done so wrong? They were sent by Moshe and they returned with, what they assumed, was an honest assessment! Every job has a definition and description. The initial job description was as messengers, "M'shulachim". They were sent! In the end they are known forever as "Meraglim"- spies. What's the difference between the two?

We can begin to analyze the subject according Loshon HaKodesh- the Holy Language-Hebrew. This ancient study is not less than the science of understanding the real purpose for which anybody or anything is created. The assumption is that words in Loshon HaKodesh are not random or arbitrary societal assignments of convenience. The name tells you the essence of or the highest value of that particular object or relationship.

Let us take a simple pedestrian example that relates to our topic. A table is conceptually simple enough. Everyone knows what we are talking about when we say "table". It's probably constructed of four legs and has a flat top so you can eat on it! Here's where the

Holy Language departs dramatically. That may well be a practical description of this "four legged creature we dine on" but what is its real purpose? What is its highest function?

A table is called a "Shulchan". It comes from the word for "Send" "Shelach". What role does a table have in sending? When a Jew sits down to eat he makes a Brocho before and after! That eating is not just for physical nourishment. It is a show case for delicious well prepared food. We are meant to be inspired by its beauty and aroma and all of the culinary qualities. It's a gift to us from HASHEM! What's our response?

At a birthday party there is sometimes the ceremonious moment when the gifts are opened. Everyone sits around with piqued interest. When that magic moment finally arrives, the wrapping paper is swiped off the box, the sweater is violently torn from it and held up to see if it's a near fit before the birthday boy or girl is running hungrily to the next gift. The wise parent overseeing the event will inevitably intervene, understanding that the feelings of the giver of the gift are being trampled in a selfish feeding frenzy. That good parent will then remind the little child that there is something he forgot to do handing them the envelope that flew off when the gift was being ravaged from the box. The pace of the party now slows to a precious and poignant punctuation.

The envelope is opened. The beautiful card is revealed and the words are read slowly and aloud for all to hear. "To our favorite nephew Andrew- Happy Birthday- love, your Uncle Bob and Aunt Helene." A tear wells up in the eye of the recipient. There's a spontaneous hug. The gift is temporarily forgotten. The giver and the receiver are united. The gift then is understood to be a means of connecting the two and if even for a brief moment.

A table is a launching pad. Ruchanios-Spirituality is translated into Gashmios- Physicality in the form of delicious food. It is then returned and converted back from Gashmios- Physicality to Ruchnios! This exchange takes place at a table. It is place where heaven and earth meet and embrace! How had the Meraglim-spies failed? They moved horizontally from the spiritual universe of the Midbar -Desert where the Torah was received and into the dark material land of the Canaanites. They returned with a tainted -physical description, not a translation back into the language of Torah. They departed from their job description as Meshulachim, pure messengers and relapsed into mailmen, bearing clusters of raw data- information, like human reporters, justifying their earthy agenda. So even in an "age of information" it is possible to not know what's really going on.

■ ABARBANEL ON PARSHAS SHELACH

After the narrative of the spies and the subsequent outcry of the people in reaction to their negative report, Gd threatens to exterminate the nation. Moshe pleads with G-d to forgive them and invokes a curious argument. Moshe claims that the Egyptians will hear about this drastic action and they will say that the Canaanites will also hear about it, and rather than seeing this as a manifestation of G-d's judgment they will attribute it to Gd's inability to bring the people into the Land that He had sworn to give them.

Abarbanel finds numerous difficulties with this argument. First of all, why should G-d refrain from carrying out justice because of what the Egyptians would say? Secondly, having experienced G-d's

enormous power already, it is unlikely that they would attribute the punishment to G-d's inability to bring them into the Land. Clearly, a military conquest of the Land would require less miraculous intervention than what the Egyptians had already experienced.

Abarbanel explains that even though the Egyptians experienced the enormity of G-d's power in Egypt, they would say that it was limited to Egypt only, and could not manifest itself in Canaan. Since G-d did not have the ability to bring them into the Land, He had to find a pretext to eliminate them in the wilderness. Exterminating them would not be seen as a sign of Divine justice; rather it would be interpreted as a sign of Divine weakness. No earthly king would ever exterminate his entire people in the name of justice. This explains why Moshe emphasizes that the Egyptians will report to the Canaanites, to inform them that even though the entire region had heard of what happened to the Egyptians, G-d's power was limited to them only.

Moshe was not advising G-d to overlook completely the transgression of the people. Rather, the punishment should be carried out in such a way that the Egyptians would not attribute it to any limitation of G-d's abilities. G-d did not answer Moshe that the Egyptians would not see this as a sign of G-d's weakness, but rather as an example of Divine punishment, because, having experienced first-hand G-d's great love of the Jewish People, they could not imagine that the Israelites could ever transgress so egregiously that He would wipe them out in a moment. How could that happen to a nation for whom He had performed such miracles? The only explanation that would make sense to the Egyptians would be to think that there must be a limitation to G-d's power.

Moshe's plea to G-d, then, was to prevent this desecration of His Holy Name. Having heard what had happened during the Exodus from Egypt, the entire region was trembling before what they had seen as G-d's limitless power. Moshe's plea was an attempt to preserve this belief.

■ PARSHA Q&A: SHELACH

1. Why is the portion about the spies written immediately after the portion about Miriam's tzara'at? 13:2 - To show the evil of the meraglim (spies), that they saw Miriam punished for lashon hara (negative speech) yet failed to take a lesson from it.
2. To what was Moshe referring when he asked the spies "Are there trees in the land"? 13:20 - Were there any righteous people in the land whose merit would "shade" the Canaanites from attack?
3. Who built Hebron? 13:22 - Cham.
4. Which fruits did the meraglim bring back? 13:23 - A cluster of grapes, a pomegranate and a fig.
5. How many people carried the grape cluster? 13:23 - Eight.
6. Why did G-d shorten the meraglim's journey? 13:25 - G-d knew the Jews would sin and be punished with a year's wandering for each day of the spies' mission. So He shortened the journey to soften the decree.
7. Why did the meraglim begin by saying the land is "flowing

with milk and honey"? 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.

8. Why did the meraglim list Amalek first among the hostile nations they encountered? 13:29 - To frighten the Jews. The Jewish People were afraid of Amalek because Amalek had once attacked them.
9. How did Calev quiet the people? 13:30 - He fooled them by shouting, "Is this all that the son of Amram did to us?" The people quieted themselves to hear what disparaging thing Calev wished to say about the "son of Amram" (Moshe).
10. Why did the Land appear to "eat its inhabitants"? 13:32 - G-d caused many deaths among the Canaanites so they would be preoccupied with burying their dead and not notice the meraglim.
11. Besides the incident of the meraglim, what other sin led to the decree of 40 years in the desert? 13:33 - The golden calf.
12. On what day did Bnei Yisrael cry due to the meraglim's report? How did this affect future generations? 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.
13. "Don't fear the people of the Land...their defense is departed." (14:9) Who was their chief "defender"? 14:9 - Iyov.
14. Calev and Yehoshua praised Eretz Canaan and tried to assure the people that they could be victorious. How did the people respond? 14:10 - They wanted to stone them.
15. "How long shall I bear this evil congregation?" G-d is referring to the 10 meraglim who slandered the Land. What halacha do we learn from this verse? 14:27 - That ten men are considered a congregation.
16. How is the mitzvah of challa different from other mitzvot associated with Eretz Yisrael? 15:18 - The obligation to observe other mitzvot associated with Eretz Yisrael began only after the possession and division of the Land. The mitzvah of challa was obligatory immediately upon entering the Land.
17. What is the minimum amount of challa to be given to a kohen according to Torah Law? Rabbinic Law? 15:20 - No fixed amount is stated by the Torah. Rabbinic Law requires a household to give 1/24 and a baker to give 1/48.
18. Verse 15:22 refers to what sin? How does the text indicate this? 15:22 - Idolatry. "All these commandments" means one transgression which is equal to transgressing all the commandments - i.e. idolatry.
19. Moshe's doubt regarding the punishment of the mekoshesh etzim (wood-gatherer) was different than his doubt regarding the punishment of the blasphemer. How did it differ? 15:34 - Moshe knew that the mekoshesh etzim was liable for the death penalty, but not which specific means of death. Regarding the blasphemer, Moshe didn't know if he was liable for the death penalty.
20. How do the tzitzit remind us of the 613 commandments? 15:39 - The numerical value of the word tzitzit is 600. Tzitzit have eight threads and five knots. Add these numbers and you get 613.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Before Shacharis Gemara Rosh Hashana for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Beitzah for men (Sunday-Thursday 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 7:00-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)
- » Marriage Chaburah for men (Monday 7:15-8:00P)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)