



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

June 28-29, 2019 ▪ 26 Sivan, 5779 ▪ Shabbos Shelach  
Mincha: 7:00P / Candlelighting: 8:21P ▪ Shabbos Ends 9:29P

**KIDDUSH** this Shabbos is sponsored by “Yitzchok & Tami Ellis, in honor of Rosh Chodesh. Also, to show our gratitude to Hakodosh Baruch Hu, the Riches and our friends at CTC that have helped us along our journey. Thank you.” **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 28<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Shabbos Candle Lighting-8:21P

### Shabbos Day, June 29<sup>th</sup>

- » Mishnayos shiur with Rabbi Reuven Wortrich-8:00A
- » Shacharis-8:30A
- » Chumash Shiur for Men & Women-6:40P
- » Beis Medrash Learning for Men-7:40P
- » Mincha/Shalosh Seudos for men-8:10P
- » Maariv/Shabbos Ends-9:29P

## ■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8:00A
- » Weekday Mincha/Maariv-8:25P
- » Weekday Shacharis-6:40A

## ■ REFUAH SHELAIMA

### Men

- » Yitzchok ben Sorah (Yitzchok Ellis)
- » Yisrael Ezra ben Rachel (Father of Lisa Rothstein)
- » Daniel ben Chaya Bluma (Father of Tami Ellis)
- » Refalal Tevya ben Sara (Uncle of Rebekkah Bodoff)
- » Yechezkel Yehuda ben Asnah Shaynah (Howard Denmark)
- » Matan Rafael Nasanel ben Esther (Matan Elfenbein)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

### Women

- » Rivka Rochel bas Bluma Hinda (Tami Ellis)
- » Sorah bas Chana Rivkah (Step mother of Suzanne Luftig)
- » Raizel Bina bas Sorah (Raizel Palmer)
- » Tikva bas Salima (Tikva Zbolon)
- » Necha bas Leah (see Irwin Harris)
- » Rivka Basya bas Devorah (Rebekkah Bodoff)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU

- » Stay tuned ...

## ■ A SHATTERING OF THEIR WORLD: RABBI LABEL LAM

HASHEM spoke to Moshe saying, “Send forth men, if you please, 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 men. Moshe sent them forth from the Wilderness of Paran at HASHEM’s command; they were distinguished men; heads of the Children of Israel were they. (Bamidbar 13:1-3)

It was with great reluctance that Moshe sent these spies. Why? What went so terribly wrong? These were great people, leaders of the Children of Israel, chosen by Moshe and later they would return with such a discouraging report that the entire nation would lose heart! How is such a thing possible?!

They saw great things in the land but they interpreted them as bad. Everyone knows that image that the Israeli tourist department has coopted as their logo of two people carrying a giant cluster of grapes on stick on their shoulders. They testified about the rich bounty of the land saying it was indeed a land flowing with milk and honey. But somehow that giant cluster of grapes testified about how huge and formidable the inhabitants of the land were. The sad conclusion was that it is too difficult to defeat them.

How could this generation of all generations be lacking in confidence and trust in HASHEM? The question remains, how

is such a thing possible? It is compounded by the fact that not only were these spies great people in their own right but they lived through and experienced the most miraculous events ever. Not just onetime happenings but daily miracles. This was the generation that witnessed and experienced the ten plagues in Egypt. They saw the splitting of the sea and the drowning of the Egyptian army. They stood by Mount Sinai and heard the voice of The Almighty thundering, “I am HASHEM your G-d...”. They ate heavenly bread in the form of Manna every day and received a double portion on Friday. They saw it all, heard it all, and experienced it all. How is it possible that this group should be lacking in the proper trust required to conquer the Land of Canaan?

It could be that the answer is embedded in the question. The Talmud says, “Ain somchin al ha-nes; We do not rely on miracles!” (Pesachim 64). Of-course the simple meaning is a piece of practical advice. Look both ways before you cross the street and cross when the light is green. We should not make plans on the assumption that a miracle will happen. We have to live with and within natural boundaries. Miracles are expensive and it is foolish and reckless to rely on their timely arrival. This understanding has application to our case also but maybe only after another approach to that statement.

For sure the generation that left Egypt and lived with constant miracles in the desert had a great advantage in terms of Emunah and Bitachon,- belief and trust in G-d! But it also comes with a distinct disadvantage. Living with miracles makes one reliant upon miracles and again the Sages had said, “Ain somchin al ha-nes; We do not rely on miracles!” Transitioning from the miraculous to the natural isn’t easy.

Amongst the many wondrous acts of kindness that HASHEM does the Chovos HaLevavos zeroes in on the blissful unawareness and total lack of knowledge about the world that a child begins his life with. According the Talmud in Tractate Nida, before a child is born, he is living a heavenly existence, and absorbing Torah knowledge beyond any adult comprehension. Suddenly after birthing into this world he is stricken dumb, and says the Chovos HaLevavos, it’s a good thing. If a child would realize how absolutely dependent he is on the good will of his parents and everybody else, he would die immediately from fright and worry. Somehow his parents and everyone around him finds him beyond cute and are prepared to help him in exact proportion to how helpless he is. He doesn’t know that.

Those spies were like that once brilliant child living a miraculous existence in the womb now peering beyond what he should now know. Trying to understand how to adapt to a world of “natural” qualities where the daily miracles are hidden meant a shattering of their world!

## ■ TORAH TOTS: PARSHAS SHELACH

Recognize the name “Hoshea?”

Probably not. That’s because Moshe changes it to “Yehoshua.”

Here’s the story:

This week’s Parsha (and also Devarim 1:23-36) relates how twelve meraglim (spies) were sent to investigate Eretz Yisroel and, with the exception of Yehoshua and Calev, they returned with a disparaging report in an attempt to discourage Klal Yisrael from entering the land.

It was only through prayer and special Divine assistance that Yehoshua and Calev were able to withstand the pressure and influence of their fellow meraglim and resist joining in their sin.

The Talmud Tractate Sotah 34b relates that Moshe Rabbeinu,

sensing the meraglim's potential blunder, added the letter "yud" to the front of Yehoshua's original name, changing it from "Hoshea" to "Yehoshua". Yud represents the name of Hashem. Moshe hopes that Hashem will keep Yehoshua safe from the diabolical plans of the spies. Moshe prayed,

"Hashem Yoshiacha MayAtzat Meraglim -  
May Hashem save you from the scheme of the spies."

Calev, who received no such benediction from Moshe, went to Chevron to the Meorat Hamachpaila - the cave of the Patriarchs - where he prayed for protection from the spies' sinful plans and he beseeched the Avot (Patriarchs) to intercede on his behalf.

The Talmud, Tractate Sanhedrin 107a, explains that the letter "yud" that Moshe added to "Hoshea" to form the name "Yehoshua," was the "yud" that was removed from Sarah's name when her name was changed from - "Sorai" to - "Sarah" (Bereishit 17:15). To mollify the yud, which was opposed to surrendering its position in Sarah's name, it was taken and appended to Yehoshua's name.

The yud that was removed from Sarah's name did not have any nekudot (vowels), thus begging the question - from where did it acquire the vowel "Sh'va" upon being appended to Yehoshua's name. .

The Ari zal explains that it was taken from the word "ben" in Yehoshua ben Nun's name. Interestingly, the Torah vowelizes the word in Yehoshua's name with a chirik (a single dot - Bin), instead of using the standard Segol vowelization (Ben), which has three dots. Thus, the two dots used for the added Yud were taken from the word "ben," which now reads "bin" - .

#### ■ PARSHA Q&A: PARSHAS SHELACH

1. Why is the portion about the meraglim 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 meraglim "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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#### ■ CLASSES

» Gemara Yevamos for men (M-Fr, 6-6:40A)

» Professional's Kollel-9:00A-11:00A

» 30 Mins Makkos Shiur-30 mins before Mincha Sun-Wed

» Gemara Nazir for men (Sunday-Wednesday 8:30P)

» Menuchah Principle for Men: Thursday nights in shul

» Gates of Prayer for Women: Sunday nights at home of Ariella Bush

» Chumash for men & women (Shabbos: Check Schedule)

» Beis Medrash Learning for men including "Shabbos Malkusa" Chaburah-(Shabbos: Check Schedule)