

PARSHAT
SHELACH

Yachad
Shabbas
Packet



YACHAD

Yachad Shabbos Packet



Parsha Questions:

1. Why is the portion about the spies written immediately after the portion about Miriam's *tzara'at*?
2. To what was Moshe referring when he asked the spies "Are there trees in the land"?
3. Who built Hebron?
4. Which fruits did the *meraglim* bring back?
5. How many people carried the grape cluster?
6. Why did Hashem shorten the *meraglim*'s journey?
7. Why did the *meraglim* begin by saying the land is "flowing with milk and honey"?
8. Why did the *meraglim* list Amalek first among the hostile nations they encountered?
9. How did Calev quiet the people?
10. Why did the Land appear to "eat its inhabitants"?
11. Besides the incident of the *meraglim*, what other sin led to the decree of 40 years in the desert?
12. On what day did *Bnei Yisrael* cry due to the *meraglim*'s report? How did this affect future generations?
13. "Don't fear the people of the land...their defense is departed." (14:9) Who was their chief "defender"?
14. Calev and Yehoshua praised *Eretz Canaan* and tried to assure the people that they could be victorious. How did the people respond?
15. "How long shall I bear this evil congregation?" Hashem is referring to the 10 *meraglim* who slandered the Land. What halacha do we learn from this verse?
16. How is the *mitzvah* of *challah* different from other *mitzvot* associated with *Eretz Yisrael*?
17. What is the minimum amount of *challah* to be given to a *kohen* according to Torah Law? Rabbinic Law?
18. Verse 15:22 refers to what sin? How does the text indicate this?
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?
20. How do the *tzitzit* remind us of the 613 commandments?

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Parsha Answers:



- 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 Hashem shorten the *meraglim's* journey?**
13:25 - Hashem 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?**
13:32 - Hashem caused many deaths among the Canaanites so they would be preoccupied with burying their dead and not notice the *meraglim*.
- 10. Why did the Land appear to "eat its inhabitants"?**
13:32 - Hashem 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?" Hashem 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.

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16. **How is the *mitzvah* of *challah* 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 *challah* was obligatory immediately upon entering the Land.
17. **What is the minimum amount of *challah* 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.

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Dvar Torah:



In Perek Yud Gimmel, Pasuk Tet Zayin, “Moshe called Hoshea, the son of Nun, Yehoshua.” Rashi comments that Moshe prayed that Hashem should protect Yehoshua from the plan of the spies.

Many people question Moshe’s motives here; how come he singled out Yehoshua?

Eldad and Meidad prophesized that Moshe would pass away and Yehoshua would bring Bnei

Yisroel to Eretz Yisroel. Why does this matter? It is known that Yehoshua was extremely devoted to Moshe Rabbenu; he was his friend, Rebbe and over all guiding light. Yehoshua was an extremely humble person similar to Moshe and Moshe feared that because of his qualities, he would join the spies to delay entering Eretz Yisroel to prevent Moshe’s death. Loosing his friend and becoming the leader himself feared Yehoshua so much that Moshe felt the need to ask Hashem to push him to his potential.

We can learn a great deal from both Yehoshua and Moshe in this circumstance. Respecting your elders, and role models is extremely important but always know that the people you look up to are the people that want you to grow the most. Moshe knew that Yehoshua had the ability to lead Bnei Yisroel into the holy land and wanted him to realize that himself; standing up to the spies was his realization.

Wishing everyone a healthy, happy, and relaxing Shabbos!

GOOD SHABBOS!

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Torah Treat:

In this week's parsha we learn about the Mitzvah of Challah. The Mitzvah of Challah is when you take off a portion of your dough and give it to the Kohen. Because we do not have the Beis Hamikdash we do not give the dough to the Kohen, rather we place it aside and burn it. There are countless recipes of challah out there but this happens to be my ultimate favorite. Below you will find the Bracha for Hafrashat Challah (burning of the challah). You can only say the Bracha for 5lbs. of flour and over.

What you will need:

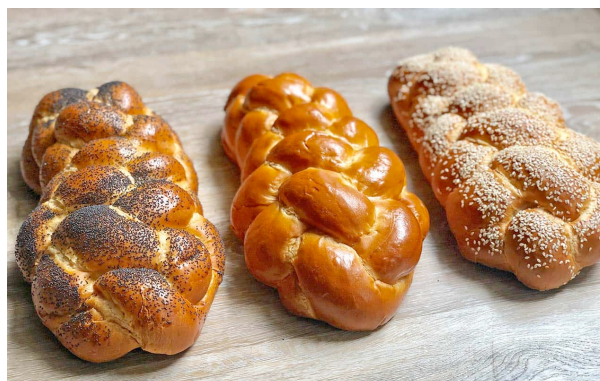
1. 6 lb. bag of flour
2. 6 cups of warm water
3. 4 Tbsp. of Fleischman's Dry Yeast
4. $\frac{1}{4}$ cup of oil
5. $\frac{1}{2}$ - $\frac{3}{4}$ cup of sugar
6. 3 Tbsp. kosher salt
7. 4 eggs

Directions:

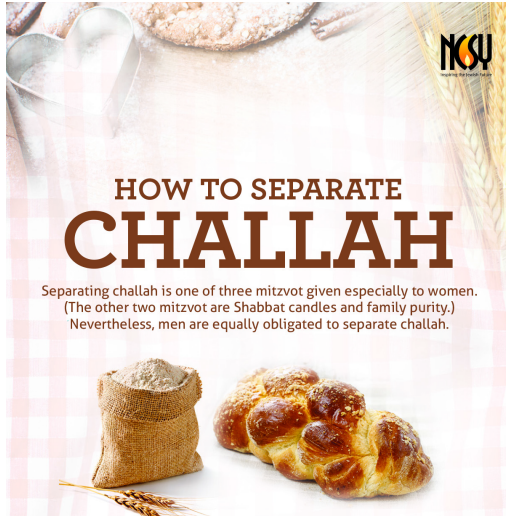
1. In your mixing bowl, place 3 quarters of your bag of flour.
2. Dig two holes and put in the oil and your eggs in one of the holes, and your yeast and sugar in the other
3. Pour in the 6 cups of water and either stir or turn on the mixer on a low speed to incorporate all ingredients
4. Once it all looks mixed, add the rest of the flour slowly and the salt
5. Knead, or machine mix for about 10 minutes till dough has a soft, non sticky look and texture
6. Cover the bowl with a towel and let rise for about 2 hours, till the dough has reached the top of the bowl
7. Press the dough down and mix one more time
8. Transfer dough to another big bowl and sprinkle some flour on top and let it rise again till for another hour
9. Take off a grip full of dough and double wrap in foil. Recite the bracha and set aside for burning
10. Divide the dough into sections for braiding and shaping
11. Create any time of shape, braid, bread form you would like
12. Cover in egg yolk and place toppings
13. Bake at 350 degrees Fahrenheit till golden brown for about 30-35 minutes. If you like your challahs more doughy, take out closer to 30 minutes, if you like them more cooked take out at 35.

Below you will find a link to different challah braids:

https://www.youtube.com/watch?v=QesK_XwDdxU



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NCJW
National Council
on Jewish Women

HOW TO SEPARATE CHALLAH

Separating challah is one of three mitzvot given especially to women. (The other two mitzvot are Shabbat candles and family purity.) Nevertheless, men are equally obligated to separate challah.



REQUIREMENTS

The requirement to separate challah applies any time you make a large dough from any one (or combination) of **five flours**: wheat, spelt, rye, barley, or oats.

Challah must be separated from **any large dough** (ex. for bread, cookies, cake, etc.), whether you are baking it for Shabbos or for the week.

You should only separate challah if your dough is **large enough** according to halachic standards:

- ↪ More than 5 lb. of flour: Separate challah and recite the blessing.
- ↪ Between 2 lb. and 5 lb. of flour: Ask a Rabbi whether or not to separate challah and whether or not to say the brachah.
- ↪ Less than 2 lb. of flour: Do not separate challah at all.

PROCEDURE

After you have mixed all ingredients into a dough, prepare to separate challah. (If you are separating challah from a liquidy batter, separate challah only after it has been baked).

Hold the dough in your right hand (preferably while standing) and recite the following blessing:

ברוך אתה ה' אלקינו מלך העולם
אשר קדשנו במצותיו וצונו
להפריש חלה.

*Baruch atta Ado-noy Elo-hai-nu Melech ha'olam
asher keed-sha-nu b'mitz-vo-tav v'tzi-vanu
l'haf-reesh challah.*

Blessed are You, Lord our God, King of the universe, Who has sanctified us with His commandments, and commanded us to separate challah.



Now pull off a handful of dough with your right hand, and declare:

הרי זו חלה.

Harei zu Challah

This [piece of dough] is challah.*



(*Note: Although we typically refer to our Shabbos bread as "challah," the word "challah" actually refers to the small piece of dough that you pulled off; it does not refer to the dough as a whole.)

The moment after separating challah is a special time for spiritual closeness with God; it is a time to pray for anything your heart desires. Take advantage of this special moment!

After you have finished praying, set aside the piece of dough to be burned. It should be burned as soon as possible, but you can bake the rest of the dough first if you prefer.

The challah piece must be burned until it is completely charred.

To accomplish this, you can burn it either:

- (a) in the flame on a gas stove top, or
 - (b) uncovered in an oven, resting on a piece of foil.
- Nothing else may be baking in the oven at the same time.



Some recite the following prayer after separating challah:

יהי רצון מלפניך ה' אלקינו ואלקינו אבותינו
שהמצוה של הפרשת חלה תחשב כאלו קימתיה
בכל פרטיה ודקדוקיה, ותחשב הרמת החלה שאני
מרימה, כמו הקרבן שהקרב על המזבח, שנתקבל
ברצון. וכמו שלפנים היתה החלה נתונה לכהן
והיתה זו לכפרת עונות, כך תהיה לכפרה לעונותי,
ואז אהיה כאלו נולדתי מחדש, נקיה מחטא ועון.
ואוכל לקיים מצות שבת קדש והימים הטובים
עם בעלי (ויולדנו, להיות נזונים מקדשת הימים
האלה. ומהשפעתה של מצות חלה, יהיו ילדינו
נזונים תמיד מידי של הקדוש ברוך הוא, ברב
רחמי וחסדיו, וברב אהבה, ושתתקבל מצות חלה
כאלו נתתי מעשה וכשם שהנני מקימת מצות
חלה בכל לב, כך יתעוררו רחמי של הקדוש ברוך
הוא לשמרני מצער וממכאובים כל הימים, אמן:

May it be Your Will, Eternal, our God, that the commandment of separating challah be considered as if I had performed it with all its details and ramifications. May my elevation of the challah be comparable to the sacrifice that was offered on the altar, which was acceptable and pleasing. Just as giving the challah to the Kohein in former times served to atone for sins, so may it atone for mine, and make me like a person reborn without sins, so may it atone for mine, and make me like a person reborn without sins. May it enable me to observe the holy Sabbath (or Festival of...) with my husband (and our children) and to become imbued with its holiness. May the spiritual influence of the mitzvah of challah enable our children to be constantly sustained by the hands of the Holy One, blessed is He, with His abundant mercy, loving-kindness, and love. Consider the mitzvah of challah as if I have given the tithe. And just as I am fulfilling this mitzvah with all my heart, so may Your compassion be aroused to keep me from sorrow and pain, always. Amen.

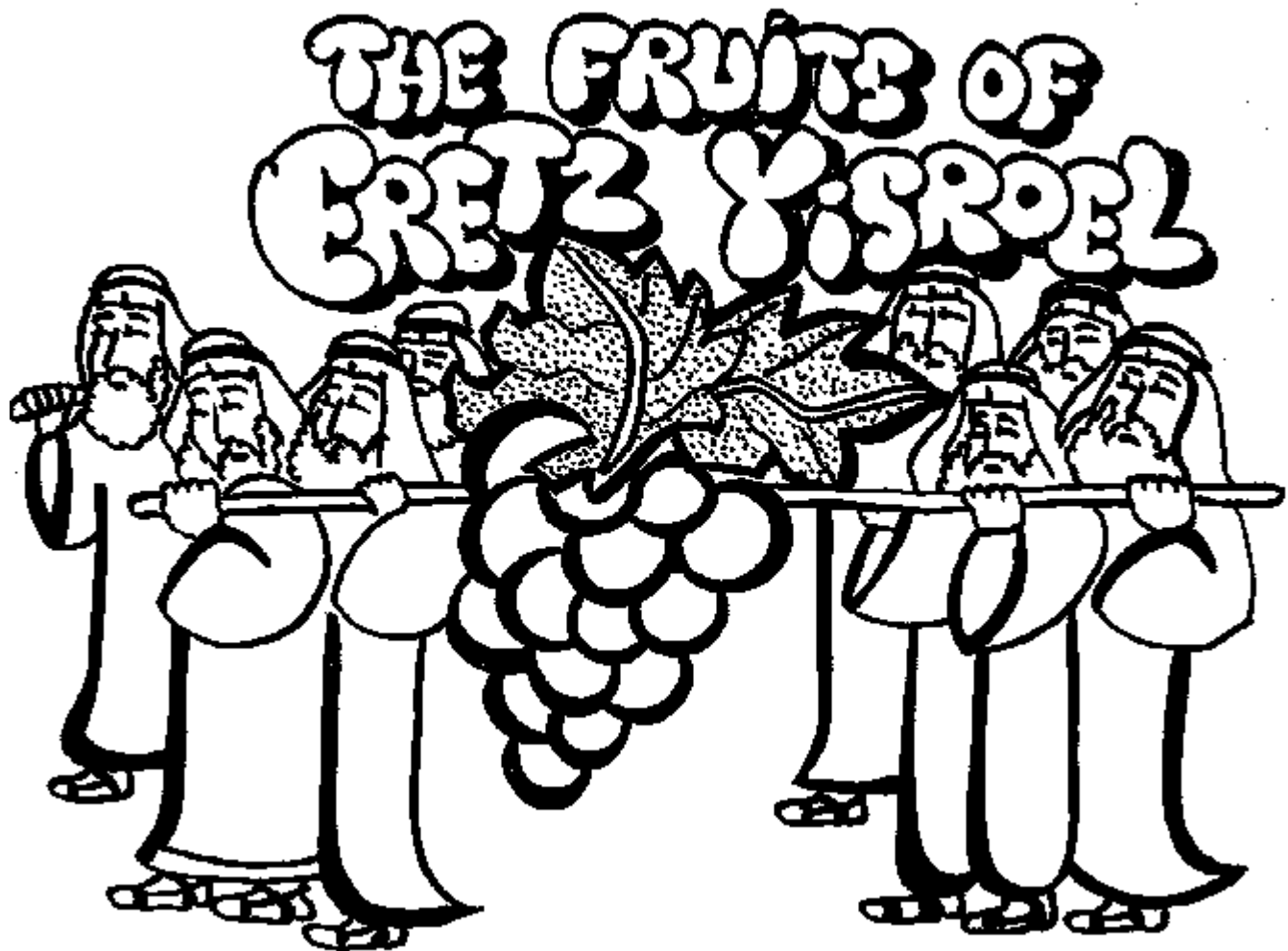


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Coloring:



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PARSHAT SHELACH

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SPIES
LAND
AMALEK
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CHALLAH
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GRAPES
TZIZIT
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MITZVAH

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