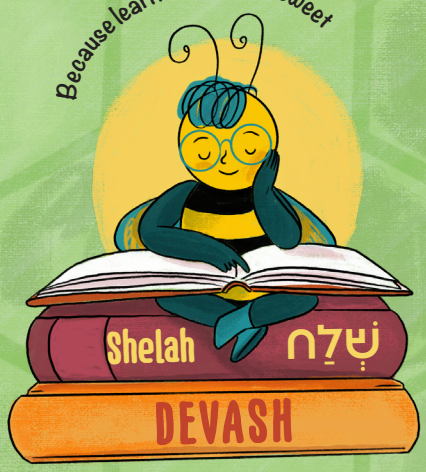
HADAR Children & Families
VOLUME 3 ISSUE 40

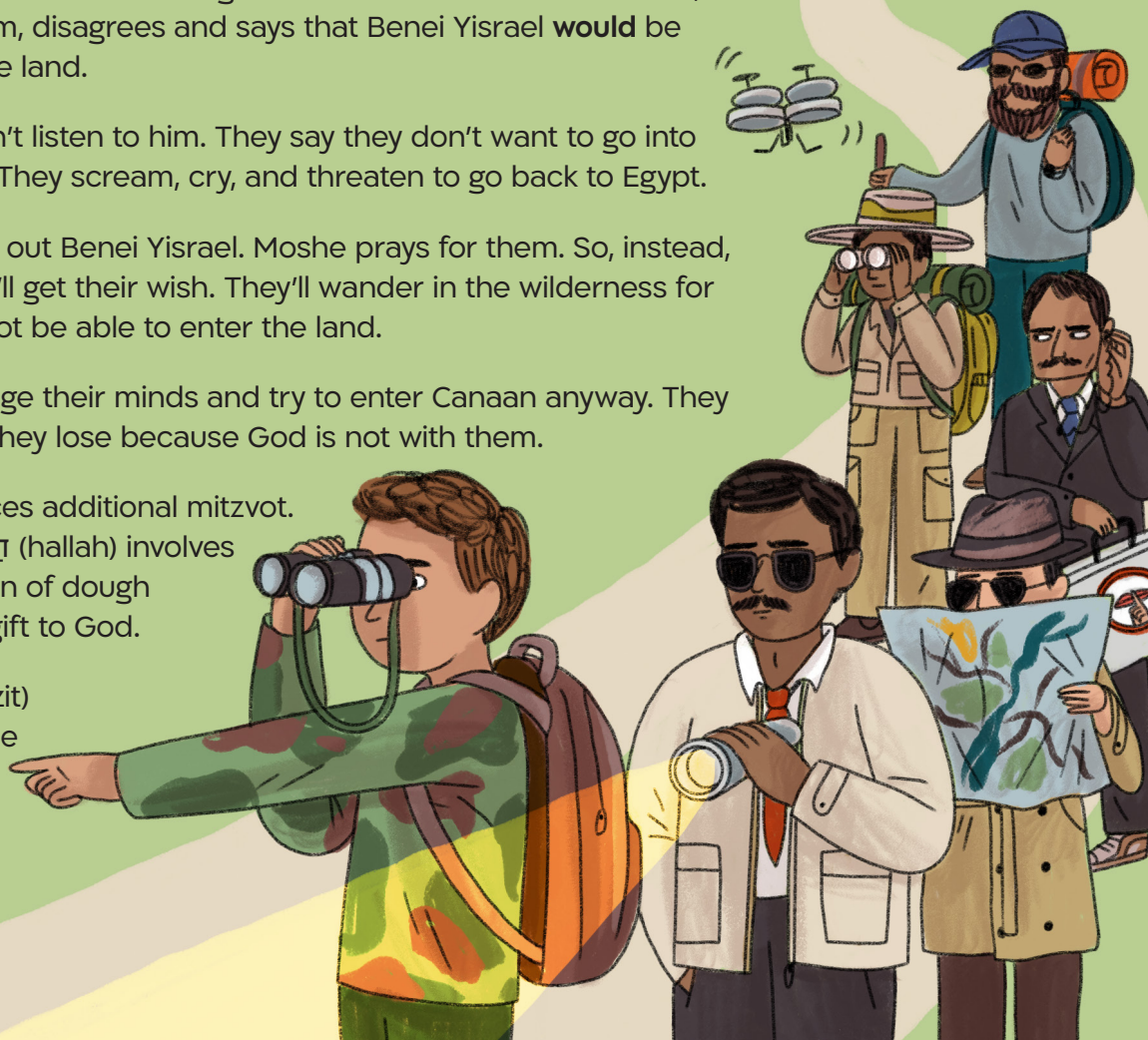
Because learning Torah is sweet



י"ז - ב"ג סִיוָן תשפ"ד June 23 - 29, 2024

מָה בַּפָּרָשָׁה • In This Week's Parashah

- Moshe sends 12 leaders to check out the Land of Canaan. We call them the מְרַגְּלִים (meraglim, spies).
- After 40 days, the meraglim return from their mission. Their report makes the land sound scary. They say there are giants there, and that Benei Yisrael would not be able to go into the land or live there. Calev, one of the meraglim, disagrees and says that Benei Yisrael **would** be able to conquer the land.
- But the people don't listen to him. They say they don't want to go into the land anymore. They scream, cry, and threaten to go back to Egypt.
- God wants to wipe out Benei Yisrael. Moshe prays for them. So, instead, God says that they'll get their wish. They'll wander in the wilderness for 40 years and will not be able to enter the land.
- Some people change their minds and try to enter Canaan anyway. They are attacked, and they lose because God is not with them.
- The Torah introduces additional mitzvot. The mitzvah of חַלָּה (hallah) involves separating a portion of dough when baking as a gift to God.
- Wearing צִיצִת (tzitzit) reminds us of all the other mitzvot.



מִדְרָשׁ • Midrash

Bzzzz
A lot of midrashim are **bugged** by something unusual in the Torah text

The מְרַגְּלִים (meraglim, spies) describe Eretz Canaan as a land that eats up those who live in it: אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ (Bemidbar 13:32).

What does this mean?



Rashi (France, 1,000 years ago)

"Everywhere we went we found people burying their dead."

But the Holy Blessed One had done this to help the meraglim, so the people in the land would be busy with their mourning and wouldn't pay attention to the meraglim!

רש"י

בְּכָל מָקוֹם שֶׁעָבַרְנוּ
מְצָאנוּם קוֹבְרֵי מֵתִים,
וְהַקָּדוֹשׁ בָּרוּךְ הוּא עָשָׂה
לְטוֹבָה, כְּדֵי לְטָרְדָם
בְּאֵבְלָם וְלֹא יִתְּנוּ לֵב לָאֵלּוּ.

According to the midrash that Rashi is quoting (from Bavli Sotah 35a), the meraglim saw many funerals while they were in Eretz Canaan. They thought this meant that the land caused many people to die.

But their interpretation of what they saw was wrong! In fact, all those funerals were a kindness from God. God had set it up this way so the people in Canaan would be distracted, and the meraglim would be able to pass through the land unnoticed.



- Why did the meraglim choose a negative interpretation of what they saw? Why is it sometimes hard to interpret what we see in a positive way?
- If things aren't always what they seem to be, how much control do we have over whether we choose to see our life events in a good way or in a bad way?
- According to Rashi, the meraglim thought things were going really badly, but God was actually doing them a favor, and they didn't even notice it. Are there favors God might be doing for you that you could notice a little more? Like what?

חֲסִידוּת • Hasidut

Hasidut is spiritual Torah from the students of the Baal Shem Tov.

Why did the מְרַגְּלִים (meraglim, spies) try to stop Benei Yisrael from entering the Land? When you read the story, it seems they might have believed they weren't strong enough to defeat the people who were there (Bemidbar 13:31).

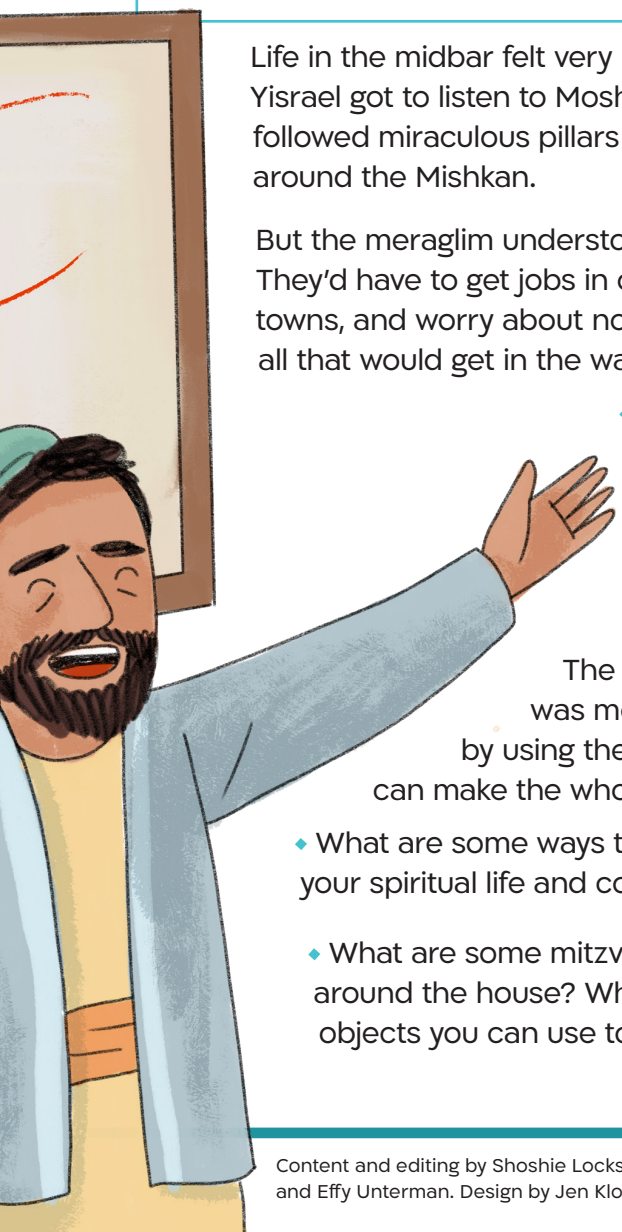
The Sefat Emet has a different explanation. He suggests that the meraglim liked their life in the מִדְבָּר (midbar, wilderness) and didn't want it to end:

R. Yehudah Aryeh Leib Alter (Poland, 150 years ago)

It was hard for the meraglim to go to a level of having a normal life in the Land, because in the midbar it was all Torah.

שפת אמת, פרשת שלח תרמ"ט

הָיָה קָשֶׁה לַמְּרַגְּלִים לִכָּנֵס בְּמַדְרֵגָה זוֹ. שֶׁבַּמִּדְבָּר הָיָה כֻּלּוֹ תּוֹרָה.



Life in the midbar felt very holy! Food came directly from heaven, Benei Yisrael got to listen to Moshe teaching them God's mitzvot all the time, they followed miraculous pillars of cloud and fire around, and they camped around the Mishkan.

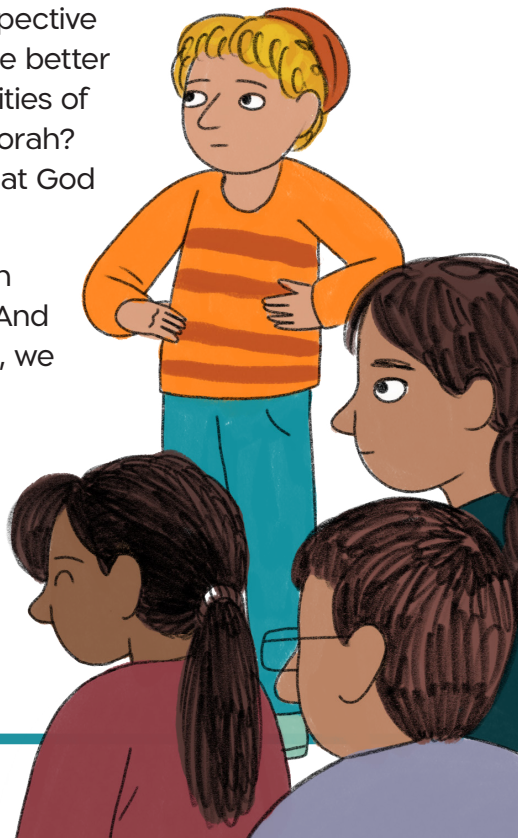
But the meraglim understood that life in Eretz Yisrael would be different. They'd have to get jobs in order to grow or buy their food, build homes and towns, and worry about normal life kinds of things. The meraglim feared that all that would get in the way of their relationship with God and Torah!

- What about the meraglim's perspective makes sense to you? Would it be better to forget about the responsibilities of normal life and just focus on Torah? Why do you think that's not what God wanted for Benei Yisrael?

The Sefat Emet explains that the Torah was meant to be lived in the real world. And by using the normal parts of life to do mitzvot, we can make the whole world more holy.

- What are some ways that your work contributes to your spiritual life and connection to God?

- What are some mitzvot you can do on a regular day around the house? What are some of the everyday objects you can use to do mitzvot?



Content and editing by Shoshie Lockshin, Jason Rogoff, Jeremy Tabick, Ethan Tucker, and Effy Unterman. Design by Jen Klor. Illustration by Noa Kelner.

שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

aliyot:
1) Bemidbar 13:1 to 13:20
2) 13:21 to 14:7
3) 14:8 to 14:25
4) 14:26 to 15:7
5) 15:8 to 15:16
6) 15:17 to 15:26
7) 15:27 to 15:41

haftarah: Yehoshua 2:1-24

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.

Good luck!



1. Who changes whose name?
2. What were the names of the three famous giants?
3. Which of the Ten Plagues from מִצְרַיִם (Mitzrayim, Egypt) does God threaten to send against Benei Yisrael?
4. Why do Benei Yisrael have to wander specifically for 40 years?
5. If a גֵּר (ger, stranger) lives among Benei Yisrael, what rules should they follow when bringing a קָרְבָּן (korban, sacrifice)?
6. What root appears in three words in a row?



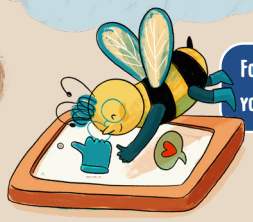
7. What does a person do in violation of Shabbat?
8. Who is described as being like grasshoppers?
9. What two similar words appear at the very beginning and the very end of our parashah, tying it all together?
10. **From the haftarah:** Where did Rahav keep her flax?

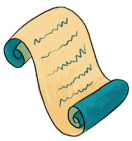
Look for the answers on page 8!

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מִדְרָשׁ • Midrash



Here's Benei Yisrael's reaction to the report from the מְרַגְּלִים (meraglim, spies):

Bemidbar 14:1

The whole community broke into loud cries, and the people wept that night.

במדבר יד:א

וַתִּשָּׂא כָּל הָעֵדָה וַיִּתְּנוּ אֶת קוֹלָם וַיִּבְכּוּ הָעָם בַּלַּיְלָה הַהוּא:

According to a midrash, Benei Yisrael's reaction at this moment will remain a part of Jewish history forever.

Talmud Bavli Taanit 29a

Rabbah said that Rabbi Yohanan said: That night was the night of Tisha B'Av (when the Beit HaMikdash would one day be destroyed).

The Holy Blessed One said to them: You wept needlessly that night, and I will make it so that you weep on that day for generations.

תלמוד בבלי תענית דף כט עמוד א

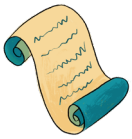
אָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: אוֹתוֹ לַיְלָה לֵיל תִּשְׁעָה בְּאָב הָיָה.

אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא: אַתֶּם בְּכִיתֶם בְּכִיָּה שֶׁל חִנָּם — וַאֲנִי קוֹבֵעַ לָכֶם בְּכִיָּה לְדוֹרוֹת.

Benei Yisrael were about to receive an amazing blessing from God: a wonderful land. But they cried and refused to go in. According to the midrash, this astonishing lack of faith is what makes the Jewish people suffer the destruction of the Beit HaMikdash, eventually giving them a real reason to cry.

- Why was it wrong for Benei Yisrael to cry when God was about to give them the land? What kind of behavior is that? What did that show about them?
- When Benei Yisrael were sent out of אֶרֶץ יִשְׂרָאֵל (Eretz Yisrael, the Land of Israel), it was about 1,000 years after the meraglim and the night Benei Yisrael cried about going into the land. Why would it fit for both things to happen on the same date?
- When might crying be a good thing, and why should we make sure that we cry at the right time and for the right reasons?

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מִדְרָשׁ • Midrash

After the disaster of the מְרַגְּלִים (meraglim, spies), Moshe asks God to forgive the people. Here's how Moshe calls on God:

Bemidbar 14:18

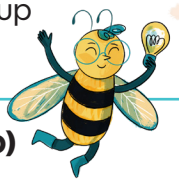
God, slow to anger, full of love,
forgiving sin and mistakes

במדבר יד:יח

ה' אֶרֶךְ אַפַּיִם וְרַב חֶסֶד
נֹשֵׂא עָוֹן וָפָשַׁע

You might remember that Moshe used similar language to ask for God's forgiveness after חֵטְא הָעֵגֶל (heit ha-eigel, the sin of the golden calf). Look it up in Shemot 34:6-7!

In both stories, why does Moshe describe God as אֶרֶךְ אַפַּיִם (erekh apayim, slow to anger)? What can we learn from that?



Rashi (France, 1,000 years ago)

When Moshe went up on Har Sinai, he found God sitting and writing "slow to anger."
Moshe said to God: For righteous people?
God said to Moshe: Even for sinners.
Moshe said to God: "The sinners should be destroyed!" (Tehillim 37:20)
God said to Moshe: Trust Me, you will need this one day.

Then when Benei Yisrael sinned with the eigel and with the meraglim, and Moshe prayed to God with the words "slow to anger," God said to Moshe: Didn't you say this should only apply to righteous people?!

Moshe said: But didn't You say to me, 'Even for sinners'?! 'Let Your strength be great to do what You said' (Bemidbar 14:17).

רש"י

כְּשֶׁעָלָה מֹשֶׁה לַמָּרוֹם, מְצָאוֹ שֶׁיּוֹשֵׁב וְכוֹתֵב "אֶרֶךְ אַפַּיִם."
אָמַר לוֹ: לַצַּדִּיקִים?
אָמַר לוֹ: אַף לָרְשָׁעִים.
אָמַר לוֹ: "רְשָׁעִים יֹאבֵדוּ!"
אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: חַיֶּיךָ שֶׁתִּצְטָרֵךְ בַּדָּבָר.

כְּשֶׁחָטְאוּ בּוֹ בָּעֵגֶל וּבַמְּרַגְּלִים וְנִתְפַּלֵּל לְפָנָיו בְּאֶרֶךְ אַפַּיִם, אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: הֲלֹא אָמַרְתָּ לַצַּדִּיקִים?!

אָמַר: וַהֲלֹא אָמַרְתָּ לִי אַף לָרְשָׁעִים?! יִגְדַּל נָא כֹּחַ לַעֲשׂוֹת דִּבּוּרְךָ.

According to this midrash, God teaches Moshe a lesson through the words "erekh apayim." The lesson is that everyone makes mistakes, so everyone could be

Devash is a weekly parashah magazine that makes Torah learning sweet. By engaging directly with texts and taking kids seriously as Jews, Devash helps children (ages 7+) and grown-ups discover the weekly Torah portion. Write to us: devash@hadar.org



דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

Debate: It's a good idea to spend 40 days thinking about decisions before you take action.



How to play:

- Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- For a true one-minute debate, give each side 30 seconds to make its best case.





Agree!

- It's not good to be too hasty.
- Always think first, then act. It's best to consider all your options when making important decisions.

Disagree!

- You don't always have all the time in the world! Sometimes you just have to trust your heart and act!
- It's not good to overthink things. Sometimes, you know what the right thing to do is, and you spend so much time worrying that you can't do it anymore.
- The מְרַגְּלִים (meraglim, spies) shouldn't have had to think through their decision this much. God told them the land was good, and that's all they had to know.

considered a sinner sometimes, but still God offers mercy to everyone. Moshe absorbs this lesson, and, like God predicted, eventually asks God to forgive the people even though they had sinned!

- At first, why might it have been so clear to Moshe that sinful people don't deserve mercy? What changed his mind?
- How does it feel to know that God is ready to show mercy even when people deserve to be punished? How can this impact the way you treat others, especially people who fall short of your expectations?



דִּקְדּוּק • Grammar

Have you ever wanted to steal a vowel? Now is your big chance! This week, we are exploring the פַּתָּח גְּנוּבָה (patah genuvah), or the "stolen" patah. Check out this word in our parashah:

כֹּחַ

If you were just sounding out the letters, you would pronounce it ko-ha, with the patah sound coming **after** the het at the end. But it's actually pronounced ko-ah, with the patah sound coming **before** the het. Or, put another way, the patah is sort of "stolen" or "hidden" away before the letter.



Every time the last letter of a word is a het, ayin, or mapik-hei (a hei with a dot inside) and there is a patah under it, you say the patah before that letter. So in the case of the word above, we say it as if it were written בּוֹאַח. Or the word גָּבֹהַּ is pronounced ga-vo-ah, as if it were written גָּבֹאַהּ. Here's one other great example from Parashat Shelah:

וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בִּן־נוּן יְהוֹשֻׁעַ

Moshe called Hoshea the son of Nun Yehoshua (Bemidbar 13:16)

You may have heard of the person being named in this pasuk. He was Moshe's assistant and eventually took over from him; we usually spell his name Yehoshua in English. His name contains a patah genuvah! That means it should be pronounced as if it is written יְהוֹשֶׁאַע.

Many people don't really pronounce an ayin anymore, so they might not pay attention to this. But now you know!

Patah genuvah comes up a lot during tefillah on Yom Kippur, when we refer to God a bunch of times as אֱ-לוֹהַּ. Can you see why this is pronounced E-lo-ah (and not E-lo-hah)? You wouldn't want to get God's name wrong.

Parashah Scavenger Hunt Answers:

1. Moshe changes the name Hoshea to Yehoshua (13:16)
2. Ahiman, Sheishai, and Talmai (13:21)
3. דֶּבֶר (dever, disease) (14:12)
4. The מְרַגְּלִים (meraglim, spies) spent 40 days in the land, and Benei Yisrael are punished one year for each day (14:34)
5. The exact same rules that Benei Yisrael have to follow (15:15-16)
6. The shoresh ר.ו.ם in תָּרִימוּ תְּרוּמָה כִּתְרוּמַת (tarimu terumah ki-terumat, you shall set aside a gift as a gift like a gift of...) (15:20)
7. Gather wood (15:32)
8. The meraglim, when they imagine how they looked in the eyes of the giants (13:33)
9. וְיָתֻרוּ (ve-yaturu, let them scout; 13:2) and תָּתוּרוּ (taturu, go astray; 15:39)—both words mean to check something out, but the second one suggests that maybe the mission to check out the land was problematic from the beginning
10. On her roof (Yehoshua 2:6)