



פרשת במדבר, כ"ח אייר תשס"ו
Volume 2, Issue 32

A project of CHINUCH YALDEI HASHLUCHIM a division of The Shluchim Office
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PARSHAS BAMIDBAR



"Count me in," called Ephraim to his classmates as they raced towards the school yard to continue the morning game. "I just have to bring a form to the office. I'll be out in a minute."

Ephraim wanted to be counted in for the game. That same morning, his sister Shiffi asked her friends to count her in on the Bikkur Cholim Club trip to the Old Age Home. Everyone likes to be "counted in" for good things.

And what could be better than each and every one of B'nei Yisrael being counted by Hashem? This week we begin reading Bamidbar. It is also called the Book of Pikudim - census or numbers - because it begins and ends with the counting of the Jewish people.

Are you wondering why Hashem counts the Jews? Doesn't He know how many there are without counting? Of course! But there's more to counting than adding up numbers. We'll understand this better by first explaining a rule stated in the Gemara and the Shulchan Aruch.

Have you heard of the phrase botel beshishim? This means that something can be considered as if it doesn't really exist, because it was mixed in with a lot of something else. To give an example: If a bit of milk splattered into some chicken soup, but there was at least 60 times more chicken soup than there was milk, the soup is still kosher. The amount of milk is

so small that it is botel beshishim. It is as if it doesn't exist.

But not everything can become botel beshishim. For example, a piece of non-kosher meat which gets mixed in with kosher meat does not always become botel beshishim, even if it's only a tiny piece. When the non-kosher meat is considered a dovor chashuv - something separate and significant - it can never become botel, it cannot be ignored and considered as if it does not exist.

Another example of something which cannot become botel beshishim is dovor shebiminyan - anything sold by number and not by weight. Because it is sold by number, every piece counts, and is considered a dovor chashuv. For example, each of the potatoes sold by the sack is not a dovor shebiminyan, but when grapefruit are sold three for a dollar, each grapefruit is.

Now we can see how Hashem showed His care for the Jewish people by counting them. They became a dovor shebiminyan, a dovor chashuv. After the census was taken, we can never become botel - insignificant and ignored. No matter how many hardships Am Yisrael may experience, we will never be wiped out. Our people's importance will continue forever.

*'Please Tell Me What the Rebbe Said'
 (Adapted from Likkutei Sichos, Vol. II)*

WITH MANY THANKS TO OUR GENEROUS SPONSORS:

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**MY OUTSIDE MAKES 65,
 MY INSIDE IS A YIDDISH NUMBER**

Please send your answers to connections@shluchim.org

Last weeks' brain buster: אברהם, יצחק, יעקב, רחל

Answer: אייר

**Congratulations to Mushky Kesselman from London, England
 for solving the brain buster.**



FROM THE DESK OF DR. GETZEL...

Dear Junior Shluchim,

Oy vey! You wouldn't believe what happened to me the other day. It happened because I was very engrossed in something and Mrs. Getzel didn't notice and sent me to buy peanut butter. Being so engrossed, I bumped into a pole, tripped on a banana peel, toppled onto an abandoned skating board, and skid so fast that I flipped into the air and fell with a thud on the roof of a speeding police car.

The policeman stopped his speeding car instantly and looked at me with the reddest face I've ever seen. (And I'm a seeing professor, I've seen lots of things.) It was redder than the flashing red light on top of the car. And his hair was even redder than his face. His hands were shaking. His red moustache was curling up at the edges. His mouth was open wide and smoke was coming out of his ears. I didn't even notice that he was yelling at me because I was so engrossed. While he was looking for his handcuffs, I continued where I left off: "Twenty-three days (three weeks and two days). Twenty-four days (three weeks and three days)..."

The policeman was so confused that he dropped his handcuffs on the sidewalk. "What are you counting?" He asked. I explained that I've been busy counting for the last three weeks and six days. I'm counting down to the day we receive the Torah. "Twenty-five days (three weeks and four days), Twenty-six days (three weeks and five days)..."

It's getting very difficult, I told him. Every day that I count, I want to receive the Torah more and more. It gets harder each day. That's why I include the number of days when I count. First one day, then two days, by now it's almost unbearable. I have yearned for three weeks and six days for the Torah. That's about 38,880 minutes and 2,332,800 seconds. I'm just about ready to "plotz". I want the Torah so badly; I can't stop thinking about it. And I can't stop counting either. "Twenty-seven days, which is three weeks and six days...(!!)"

When the policeman saw how eager I was to receive the Torah, he started getting interested. Getting the Torah is a really big deal. After all, it's Hashem's most precious treasure. And Hashem is hiding inside each word of the Torah. No wonder it's so exciting! The policeman (who turned off the flashing lights of his car and turned his red moustache down) told me he wouldn't arrest me; in fact, he's also going to start counting, ("Today is twenty-seven days...") until we receive the Torah.

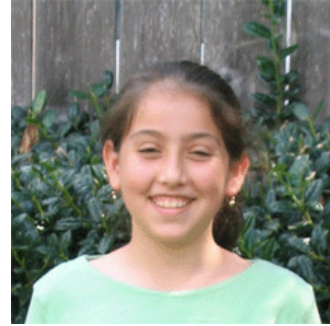
The policeman scratched his red hair for a while then offered me a ride home because he said that it was illegal for me to walk while I was counting Sefiras Haomer, because I might bump into a pole, slide on a banana peel, topple onto a skating board, and not land on his speeding police car. (He refused to let me sit on the roof again, but he said I could sit in the front).

On the way home, I suddenly realized that I didn't buy the peanut butter. Now what?

Talk to you later,
Dr. Getzel

KIDS SPEAK

Where Young Shluchim talk about their Shlichus



**NECHAMA LAZAROFF, AGE 10
HOUSTON, TEXAS**

My name is Nechama Lazaroff. I am 10 years old. There are eight children in my family, bli ayin hara. I am a proud Shlucha in Houston, Texas. My Chabad House is next door to my house, it is not too big. We live across the street from a big campus called Rice University. We also live around the corner from the Texas Medical Center, which is like a small city of hospitals. We do Chabad on campus and we help Jewish patients in the hospital, who do not have kosher food or a place to stay. As Chabad of the Texas Medical Center we also have a property behind us with 18 apartments, 8 of them for patients, so when they come for treatment they have a place to stay. In the future we are planning to build a big, nice building with 20 apartments with a kitchen, bedroom, living room etc. in each apartment. In addition, a bigger Shul, of course! Sometimes on Yomim Tovim and Shabbosim it gets hard and lonely because there is no one my age where I live. Well, about 25 minutes away there is a small Lubavitch community, which is where I go to school, but it is on the other side of town. However, it makes me feel proud and lucky to do the Rebbe's work, knowing that we will bring Moshiach NOW!

Hey kids!
Send us a report about your shlichus and we will 1Y"H
publish it in our future connections!
E-mail us at connections@shluchim.org
Please include your name, age and location of shlichus.

Are you a Parsha Expert?

ג' סיון

נשיאות צמח צדק Accepts the



After the מייטעלער רבי passed away, a group of the עלטערע חסידים gathered together and decided that the צמח צדק should become the next Rebbe. Their decision was publicised throughout all the towns and villages where חסידים חבי"ד lived.

A delegation of 18 חסידים went to the צמח צדק and told him of their decision. To their surprise, the צמח צדק refused to accept the נשיאות and suggested that perhaps ר' חיים אברהם, ר' נחום, אלטער רבי, the son of the רבי מייטעלער or even ר' אהרן of Kremenchug, the grandson of the אלטער רבי, would be better choices. The חסידים were very upset by this.

Just before שבועות, many חסידים came to Lubavitch to spend the יום טוב there and they continued to beg the צמח צדק to accept the נשיאות, but he continued to refuse.

Finally on ג' סיון, three פרץ חסידים: ר' שלום of Partich and ר' יצחק אייזיק of Vitebsk went to beg the צמח צדק again. They brought proof that they found that proved that the צמח צדק should be the next Rebbe. Finally the צמח צדק agreed.

The חסידים were overjoyed. They all ran into the שול so they could hear the words of חסידות that the צמח צדק would say. Soon the צמח צדק came out wearing the same white clothes his grandfather the אלטער רבי had worn and said a מאמר starting with the words "על שלשה דברים העולם עומד".

(Adapted from 'Days in Chabad')

Shabbos Mevorchim Checklist

- This Shabbos is שבת מברכים חודש סיון
- morning I made sure to say תהילים. (Remember to say your quota for the World-Wide Tehillim club)
 - I went to Shul and made the special ברכה for the new month of סיון. (The ברכה can be found in the סידור after שחרית for שבת)

Rosh Chodesh Checklist

- ראש חודש סיון
Sunday – א' סיון
- I remembered to say שמונה עשרה in יעלה ויבא and in bentching.
 - I remembered to say הלל after שמונה עשרה.
 - I remembered to daven מוסף.
 - I remembered to say ברכי נפשי after the שיר של יום.
 - (For Girls) I didn't sew or do any laundry.

PIRKEI AVOS POINTERS

This week, we say "פרקו".

DID YOU KNOW?



When ה' took the אידן out of מצרים, they began to travel towards הר סיני. They arrived at the mountain on מתן תורה and began to prepare themselves for תורה. The תורה tells us, "ויחזן שם ישראל נגד ההר" and the אידן camped there, before the mountain." רש"י comments that even though the פסוק is talking about many אידן, it used the word "ויחזן" as if it were speaking about one single person. רש"י says this teaches us that at that time the אידן were "כאיש אחד בלב אחד". All אידן were united together as if they were one person with one heart. They fulfilled perfectly the מצוה of כמון לרעך ואהבת לרעך כמוך and literally became like one person.

What caused this אחדות and togetherness of the אידן?
The answer can be found in the words "נגד ההר". The אידן were united as they stood before הר סיני where the תורה was being given. The תורה united them. The אחדות of the אידן comes from learning and doing מצוות. When all the אידן feel the same hope and the same desire "one heart", when they all long to receive the תורה, ה' סיני then they become one.

This is also the right way to prepare for קבלת התורה. A child must not only prepare himself for קבלת התורה, he must inspire other children to resolve to learn תורה and do מצוות as well. When אידן unite "כאיש אחד בלב אחד" to receive the תורה, ה' blesses them with great הצלחה, more than they ever expected. And then they go to קבלת התורה on שבועות with the greatest happiness.

(The Rebbe Speaks to Children)



Stories of Olde

In the winter of the year 1592, the **מהר"ל** of Prague, **ר' יהודה** Lowe, was called to see Emperor Rudolph II. The famous Rabbi spent a long time with the Emperor, but no one knew what it was all about. Many years later, this story was told about the visit and a strange dream that the Emperor had had.

Both Jews and non-Jews knew that the **מהר"ל** was a holy man and they respected him greatly. But at the Emperor's court there were some ministers who were jealous of the great respect and honor that the famous **מהר"ל** got. The courtiers of the Emperor planned to drive the Rabbi out of Prague and send him and all the **אידן** into exile. Knowing that the Emperor would not hear of such a thing, they turned to the Empress, who promised to influence the Emperor to carry out the plan.

In the evening, the Empress handed the papers containing the terrible decree to her husband and asked him to sign them straightaway. At first, the Emperor didn't want to sign the decree, but when his wife persisted in her request, he said that he would "sleep on it," and sign the papers in the morning.

That night, the Emperor had a strange dream...He was fighting a war, but was captured and placed in prison, where he was told he would spend the rest of his life.

For many years the Emperor remained in prison, living on bread and water, with no one taking any interest in him.

One day an old Jew passed the prison. He was an important-looking man, with kind eyes. The Emperor called out to him. The old man stopped and looked at the prisoner behind the bars.

"I am the Emperor," the prisoner exclaimed. "Don't you recognize me?"

"You have changed, Sire," the old man replied.

"I swear to you that I am the Emperor Rudolph. Please get me out of here," the prisoner begged desperately.

The old man knocked at the prison wall with his cane, and immediately there appeared a passage in the wall. The Emperor walked out and went with the

old man to his home.

"You cannot return to the palace looking like this," the old man told him, "no one will recognize you. I will send for a barber to cut your hair and a tailor to prepare royal robes for you. In the meantime, lie down and rest."

Then the old man put two plates near the bed.

"What are these for?" the puzzled Emperor asked.

"One is for your nails and the other for your hair," the old man replied.

"How can I ever thank you?" the Emperor asked, with tears of gratitude rolling down his cheeks.

The Emperor woke up and wiped the tears from his cheeks. He sat up in bed and saw two plates on a little table near his bed. His thoughts turned to his strange dream. "Only the saintly Rabbi, Rabbi Lowe, could explain to me the meaning of the dream," the Emperor thought. At that moment there was a knock at the door. "You ordered the Royal Barber to come this morning," the Chief Butler said when he came in.

"Call Chief Rabbi Lowe to come for an audience immediately!" the Emperor called, and the puzzled Butler went out.

As soon as the **מהר"ל** entered, the Emperor, who had never seen the Rabbi before, recognized him as the old Jew he had seen in his dream.

"In my dream last night you did not recognize me," the Emperor said reproachfully.

"You had changed, Sire," the **מהר"ל** answered.

"Tell me more about my dream."

"You went to bed with unkind thoughts last night. What did you have under your pillow?"

The Emperor now remembered that the empress had placed the decree under his pillow, to be ready for his signature first thing in the morning.

"I promise you that no harm will befall the Jews of Prague," Emperor Rudolph said, and immediately tore up the papers containing the cruel decree.

"You spared my people much suffering," the **מהר"ל** said, "but you have spared yourself even greater pain."

(Adapted from the L'chaim Newsletter)



TEST YOUR KNOWLEDGE

פרשת במדבר

Kids! Fill out the answers to the puzzle below, and fax it to the Shluchim Office at (718) 221- 0985 or e-mail it to connections@shluchim.org by Wednesday

Level 1:

In פרשת במדבר the אידן are counted and told how to camp. For both these things, the אידן are divided into their שבטים. Write the name of each שבט next to the clue. (Hint: first do the ones you know, then it will be easier to figure out the rest)

The כהנים come from me	_____
My שבט became 2	_____
I'm the oldest of the שבטים	_____
If you turn me around, I'm a fish in Hebrew	_____
I'm Rochel's youngest son	_____
There are 2 ש's in my name	_____
I have only 2 letters	_____
I start with a ש	_____
My daughter told my father that my brother was still alive	_____
My middle letter is a ת	_____
משיח will come from me	_____
I have five letters and end with a ן	_____

אשר

דן

יהודה

ראובן

יוסף

נפתלי

יששכר

שמעון

בנימן

גד

זבולן

לוי

הצלחה רבה

Name: _____ Age: _____

City: _____ State: _____

Country: _____ E-mail: _____

Last Week's Winners:

Mendel Ciment, age 6 from Little Rock, Arkansas

TEST YOUR KNOWLEDGE

פרשת במדבר

Kids! Fill out the answers to the puzzle below, and fax it to the Shluchim Office at (718) 221- 0985 or e-mail it to connections@shluchim.org by Wednesday

Level 2:

Look in פרשת במדבר and write where each of the שבטים camped in the מדבר.

	מתנה ישראל					
	_____	_____	_____			
_____	מתנה לוי'ה			_____		
_____	<table border="1"> <tr> <td>מתנה</td> </tr> <tr> <td>שכינה</td> </tr> </table>			מתנה	שכינה	_____
מתנה						
שכינה						
_____	_____					
_____	_____			_____		
	_____	_____	_____			

Fill in all these names:

ראובן
שמעון

משה & אהרן

גרשון
קהת
מררי

יהודה
יששכר
זבולן

דן
נפתלי

גד
אשר

מנשה
אפרים
בנימין

הצלחה רבה

Name: _____ Age: _____

City: _____ State: _____

Country: _____ E-mail: _____

Last Week's Winners:

Levi Greenberg, age 10 from Anchorage, Alaska

KIDS CONNECT

SUMMER EDITION

Dear Tzeirei Hashluchim,

Did you know that your fellow Tzeirei Hashluchim like to read articles that you write? Together with your brothers and sisters, you can write an article about your family and your shlichus, or any of the topics below. They will be published in our Summer Edition of Kids Connect.

All children who will send in an entry will receive a special prize.

1 Grand Winner (Featured Chabad House)

5 - 1st place winners

10 - 2nd place winners

e-mail all entries to: connections@shluchim.org

Deadline: Sunday, ט"ז סיון, June 11.

Be sure to include your name, age and location of Shlichus!

Contest Rules:

1. All entries should be typed

2. All entries should be the original work of the Yaldei Hashluchim

2. ג' תמוז

3. י"ב-י"ג תמוז

4. שבועה עשרת
תתמוז

5. The 3 weeks

6. תשעה באב

7. כ' אב

8. פרקי
אבות

1.
FEATURED
CHABAD
HOUSE

9. SUMMER
FUN SHEET

10. SUMMER
RECIPES

11. Gan
Israel Day
Camp
in your City