

Connections



A Project of the Shluchim Office

PARSHAS BEHAR
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Connecting Tzeirei Hashluchim around the World!

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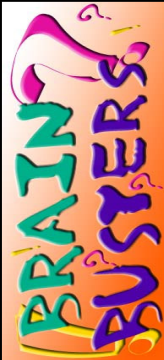


PARSHAS BEHAR

"You know, Hindy," Bracha said to her friend as they were walking home from school. "Now that we are getting closer to Lag B'Omer, I've been thinking about something."
 "What?" asked Hindy curiously.
 "Well, you know the story about Rabbi Shimon Bar Yochai, how he and his son Eliezer hid in a cave and studied Torah?"
 "What about it?"
 "I was thinking that it wouldn't be such a bad idea to live far away from everything and just study Torah. Everything would be much easier if we lived like they did. We wouldn't be involved with any *gashmius*, physical things, and we would be so holy and spiritual."
 "But Bracha, you've got it all wrong!" exclaimed Hindy. "HaShem put us in this world and gave us the Torah so that we can obey it right here, living among people and worldly things. This way we bring the holiness of Torah into this world, and make all physical things holy."
 "The Torah keeps reminding us about this. For example, this week's *parshah* begins with the words 'And HaShem spoke to Moshe at Mount Sinai.' The words 'Mount Sinai' remind us what Torah is all about. Mountains are tall, higher than their surroundings. But Sinai was the lowest and smallest of the mountains. So there you have it - combining the high with the low, bringing the holiness of Torah down into this world."
 "But that seems hard to do," insisted Bracha.
 "Bracha," asked Hindy. "Do you study *Pirkei Avos* every Shabbos?"
 "Sure," replied Bracha. "We read it together at *Mesibas Shabbos* on Shabbos afternoon."
 "Well, we have a ladies' class in our house and I have to take care of the baby. That's why I don't go to *Mesibas Shabbos*. I'm busy, but I still get to hear some really interesting ideas. You know *Pirkei Avos* begins with the words, 'Moshe received the Torah from Sinai.' The woman leading the class asked: why does it say 'from Sinai'? It should have said *at* Sinai - Moshe received the Torah *at* Sinai." And this isn't the only place where it says this. Often we find the word *miSinai* - 'from Sinai.'
 "So why does it say *from* Sinai?" Bracha wanted to know.
 "To encourage people like you," laughed Hindy. "People think it's so hard to combine that which is holy and spiritual with the physical and worldly. But we get the ability and power to do just that *from Sinai* - from the special events that took place when the holy Torah was brought down into our everyday world."
 'Please Tell Me What the Rebbe Said' (Adapted from **Likkutei Sichos**, Vol. I, p. 246-247)

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1-6: YES,
7: No

Please send your answers to connections@shluchim.org
 Last weeks' brain buster: 15th of the 1st. What am I?
Answer: חטף
 Congratulations to Yisrolik Kievman from Liverpool, England
 for solving the brain buster.

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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 mustache 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 the 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, my yearning to receive the Torah becomes greater and greater. 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 324,557,000 minutes and 345,234,988,000 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 mustache 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



**Levi Greenberg, age 9
Anchorage, Alaska**

Hello, my name is Levi Greenberg. I am 9 years old and I am a shliach in Anchorage, Alaska. Don't think it's freezing out here always! In the winter it's cold but in the summer it's warmer! Just guess who our "special" guests are in the winter?! No one other than BIG, BROWN Moose!! They come up to our door and eat the leaves and branches from the trees in our front yard! Our neighbor had to build fences around his trees so that the Moose wouldn't eat them all up!!!

In the forest there are bears, so this is a famous joke about Jewish bears:

One day there was a Jewish tourist who came up to Alaska. He wasn't afraid of the bears so he went camping in the forest and went to sleep. All of a sudden, a Big Bear came and started to eat his foot!!! He ran and ran but the bear kept on chasing him! Finally, he found a cave but he was trapped by the bear! He knew this was his last minute . . and so he closed his eyes and said Shema Yisroel. When he opened his eyes he saw the bear had his eyes closed and was also saying something in Hebrew. He thought, "Oh great! Its mish-pacha, he's also Jewish - he will not hurt me!" But when he listened closely the bear was saying, "hamotze lechem min haaretz!"

In the summer many people go fishing! The famous Alaskan fish is kosher! Salmon!

Nowadays we have shul on Shabbos and Yom Tov in our house. Davening on Rosh Hashanah and Yom Kippur and our Chanukah & Purim parties take place in a big hotel! Yep, we are warming up Alaska bruchniyus, but from last year I saw that Alaska is warming up also b'gashmiyus! Yes! Last winter was long but the summer was hot!! This Yom Kippur we had a lot of snow which was not normal, but then it melted and snow did not come back until around the 15th of Cheshvan!!!

HEY KIDS!

SEND US A REPORT ABOUT YOUR SHLICHUS AND WE WILL IY"H PUBLISH IT IN OUR FUTURE CONNECTIONS!

E-MAIL US AT CONNECTIONS@SHLUCHIM.ORG

PLEASE INCLUDE YOUR NAME, AGE, LOCATION OF SHLICHUS AND A PHOTO IF POSSIBLE.

Are you a Parsha expert?



DID YOU KNOW?

“יוכי תאמרו מה נאכל בשנה השביעית” (כ”ה:ב)

According to the laws of nature, the sixth year should not be a very plentiful year. Land which is farmed year after year loses the richness of its soil. Indeed, one of the explanations which is given for the מצוה of שמיטה is that it gives the land time to rest and rebuild itself. But yet, the תורה promises us that the harvest of the sixth year will be enough for three years: the sixth, seventh–שמיטה and the eighth, till new produce grows.

Does that mean that ה' will perform נסים for those that keep שמיטה?

The תורה answers: Yes. It promises that if we have שמיטה and נפש and keep the laws of שמיטה, ignoring the laws of nature, ה' too, will provide for us in a way that is above the laws of nature. The sixth year, when the soil is at its weakest, will be a most plentiful one.

(Adapted from Likkutei Sichos, Vol. XXVII)

“ד אייר – פסח שני

“ד אייר is פסח שני, the "Second Pesach." In the times of בית המקדש, those אידן who were unable to bring the פסח on the "first" פסח were given a "second chance" on פסח שני. This would happen if they were טמא or too far from בית המקדש to be there in time for the first קרבן פסח.

The Rebbe writes in היום יום:

The theme of פסח שני is that “עס איז ניטא קיין פארפאלאן” – it is never too late. It is always possible to put things right. Even if you were טמא, or you were far away, and even if you became טמא on purpose – nevertheless you always have the chance to fix things up.

On פסח שני we:

- ◆ Don't say תחנון.
- ◆ Do eat some מצה.



POCKET CALENDAR

“ג אייר

יארצייט של ר' ישראל ארי' לייב

ר' ישראל ארי' לייב was the Rebbe's youngest brother. He was born in the month of Sivan in the year תרס"ט (1909) in the city of Nikolayev, Russia. His parents, ר' לוי יצחק and רביעין חנה Schneerson, had two children at the time – the Rebbe who was then seven and דובער.

Already as a child it was seen that he was a very talented boy. A חסיד by the name of R' Simchah Gorodetsky once visited the Schneerson home in Yakatrinoslav and רביעין חנה invited him to come watch her son ר' ישראל ארי' לייב learning in his room. They both entered the room and רביעין חנה called out to her son, "Leible!" – but he did not react, he was deeply involved in his learning.

In the year תרפ"ד (1924) at the age of 14-15, he came to the פריערדיקער רבי, who lived at that time in the city of Leningrad, to join his brother, the Rebbe, who was already there from before. The פריערדיקער רבי was very friendly with him, and the חסידים used to discuss points in Torah with him. ר' ישראל's explanations were clear and to the point.

In the year תר"צ (1930), he left Russia to the city of Berlin, Germany. At that time the Rebbe and רביעין חנה מושקא also lived there.

In the winter of the year תרצ"ג (1933), ר' ישראל ארי' לייב needed to leave Berlin and he wanted to move to ארץ ישראל. Even though it was very dangerous, רביעין חנה מושקא traveled from Paris to the government offices in Berlin and with much מסירת נפש managed to get the papers that he needed. In the year תרצ"ד (1934), after he received all the papers he needed, he moved to ארץ ישראל and settled in Tel-Aviv.

In Tel-Aviv ר' ישראל ארי' לייב lived near the Chassidish neighborhood and often participated in the חסידים's simchas and farbrengens. He loved to learn חסידישע מאמרים. Often he would spend entire nights learning with his friends, helping them understand deep ideas in חסידות.

In the year תש"א (1941), when the Rebbe came to New York, the Rebbe and his brother continued their relationship through sending letters to each other. Many times ר' ישראל was the first person in ארץ ישראל to receive the ספרים published by the Rebbe and he would show them to the חסידים there.

In the year תש"ח (1948), due to business and study, ר' ישראל moved to Liverpool, England.

Four years later, י"ג אייר תשי"ב (1952) he passed away at the young age of 42. The Rebbe requested that he should be brought from England to ארץ ישראל where he was accompanied by many חסידים and buried in צפת.

Stories Of The Rabbim

The Court Case that Didn't Happen

ארי' was the "burgomaster" of his town. He was the official record keeper for the government. ר' ארי' was responsible for keeping track of all marriages, births and deaths in the Jewish community, writing them in a special book.

It happened once that a local goy converted to אידישקייט. This was against the law in those times and in that place. Anyone who might have helped at all was punished severely. Because of this, ר' ארי' was asked to conveniently "forget" to record the name of a certain איד who had just died. The גר, who was about the same age as the person who had passed away, would be given the dead man's papers and assume his identity.

It was a clever plan, and it might have worked if not for someone who informed on them to the government. The burgomaster was caught and a date was set for the court case. ר' ארי' was in grave danger. Being a true חסיד, he went to the אלטער רבי and explained his situation. The Rebbe advised him to push off the court case, and it was rescheduled for a later date.

When the second trial date was coming nearer ר' ארי' returned to the אלטער רבי. Again, the Rebbe advised him to push it off. This happened several times, until finally ר' ארי' was unable to push it off any longer. The חסיד begged the אלטער רבי to save him.

Oddly enough, the אלטער רבי responded by inviting ר' ארי' to his grandchild's wedding, which was about to take place in the town of Zlobin. The אלטער רבי's grandchild was marrying the grandchild of ר' לוי יצחק of Berditchev. "Why don't you come and present your problem to ר' לוי יצחק?" the אלטער רבי suggested. "I'm sure that he can help you."

ר' ארי' traveled to Zlobin, but getting in to see ר' לוי יצחק was very difficult, as thousands of other people had arrived with the same idea. Unwilling to give up, ר' ארי' decided to come back in the middle of the night and stand outside ר' לוי יצחק's door. The following morning he would be first in line.

That night, ר' ארי' positioned himself outside ר' לוי יצחק's room and peeked inside. What a strange sight met his eyes! On one side of the צדיק's bed stood a gabbai with a ספר of משניות; on the other side stood a second gabbai with a ספר of the זוהר. Both men were reading aloud - at the same time - while ר' לוי יצחק appeared to be sleeping. Yet when one gabbai mispronounced a word, the צדיק turned and protested, "Nu! Nu!" This continued for some two hours, after which ר' לוי יצחק arose from his "nap" and ר' ארי' was allowed to enter.

The first thing ר' לוי יצחק asked ר' ארי' was who had sent him. "My Rebbe," the חסיד replied.

"And who might that be?"

"The אלטער רבי," ר' ארי' answered.

"Ah, him!" ר' לוי יצחק exclaimed. "My mechutan is your Rebbe? Such a צדיק and חכם, such a holy man of ה'!" He continued talking like this for some time, praising the אלטער רבי to the skies. "So tell me," he said fondly, "what can I do for you?"

ר' ארי' explained that he was the burgomaster of his hometown. "A burgomaster?" the צדיק repeated after him. "What does that mean?"

The חסיד described his various duties and responsibilities.

"You mean to say that a איד is in charge of the whole town?" ר' לוי יצחק asked, duly impressed. "How can that be?"

"To tell you the truth," ר' ארי' replied, "the only reason I took the job was that the אלטער רבי urged me to do so."

"Ho!" the tzadik declared emphatically. "My mechutan - the רב, the תלמיד חכם, the צדיק - guided you to take this job. In that case you have nothing to worry about. ה' will surely help and guard you from all harm."

ר' ארי' went back to the אלטער רבי and told over his conversation with ר' לוי יצחק. "So what do you think?" the אלטער רבי asked. "Did I give you good advice?" He then repeated the question. "I gave you good advice, didn't I?"

On the day before the court case was supposed to begin, a fire broke out in the courthouse. All the important documents in the building were completely burned - including the official documents in the case against ר' ארי'. With no other records the case was dropped, and that was the end of the accusation.

(Adapted from the L'chaim Weekly)



פרשת בהר



ב"ה

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 ט"ו אייר.

Level 1: Ages 5-8

WORDSEARCH

ק	ו	ט	א	ר	ה	צ	מ	י	ק
ר	י	נ	ג	ד	ש	פ	ס	ש	ז
ב	ו	ח	ב	י	ל	ע	י	ר	א
ז	ב	ך	ה	ט	י	מ	ש	א	ל
פ	ל	ף	ר	ז	י	ס	ד	ל	נ
ס	ת	צ	מ	נ	ב	ה	ה	ס	ב
ח	צ	מ	נ	ה	ב	ס	ז	ש	ד
ר	מ	ו	ע	ה	ת	ר	י	פ	ס
ג	נ	ע	י	ח	ל	ך	ף	פ	ס
ז	ו	י	נ	ש	ח	ס	פ	ו	ז

ישראל

בהר

פסח שני

ארי

שמיטה

קרבת פסח

לייב

שדה

ספירת העומר

יובל

Name: _____ Age: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ e-mail: _____

Good Luck!

Last Week's Winners:

Avremel Vorst, 8; Rotterdam, Holland & Chanie Baron, 6; Sunny Isles Beach, FL



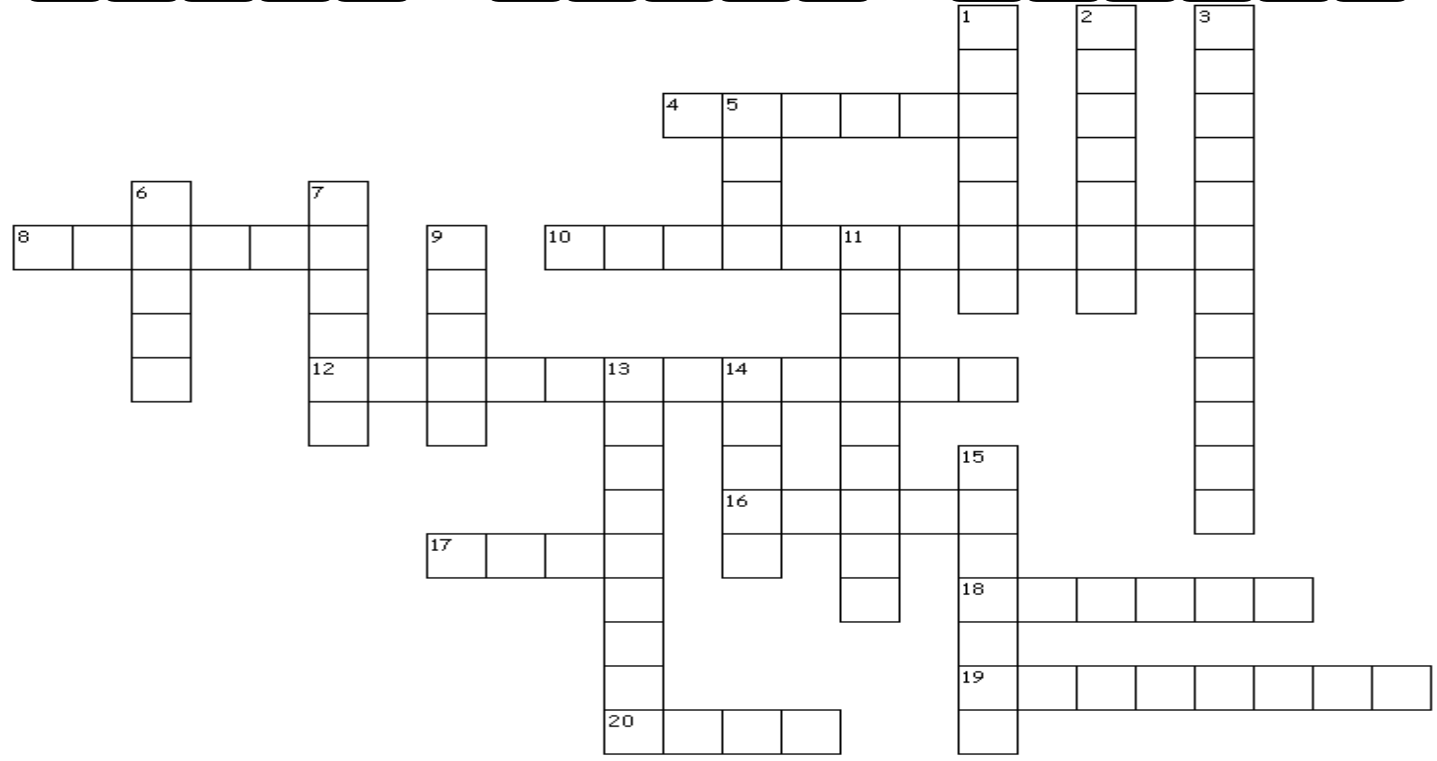
פאזל בידר



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 ט"ו אייר.

Level 2: Ages 9-12

CRISS CROSS PUZZLE



- | | |
|--|---|
| <p>Across</p> <ul style="list-style-type: none"> 4. They also got a rest from work in Yovel - they went free! 8. We blow this to signal the start of Yovel, and on Rosh Hashanah too 10. In the time of the Beis Hamikdash, Pesach Sheini was another chance to bring this 12. Shemita only started when they finished conquering and settling 16. A lion in Hebrew 17. This shevet didn't get their own part of the land but their houses always came back to them in Yovel 18. Don't forget to wash and eat some of this again this week 19. The date of a yartzeit in Iyar 20. After six years of work the land needs a ----- | <p>Down</p> <ul style="list-style-type: none"> 1. Another name for Yaakov Avinu 2. We count it and it means it too 3. A second chance 5. Yiddish for lion 6. Every fifty years 7. Wheat is to a field as these are to a vineyard 9. 'Keep Shemita and your food will last for ----- years' 11. Passed away in Liverpool but born in? 13. In the Seventh Month on the Tenth Day 14. Mountain and Desert 15. Seven of these makes one Yovel |
|--|---|

Name: _____ Age: _____
 Address: _____
 City: _____ State: _____ Zip: _____
 Phone: _____ e-mail: _____

Good Luck!

Last Week's Winners:
Levi Keselman, 12; London, England & Mendel Chein, 8; Cheadle, England