



Parshas Matos, Chof Beis Tammuz 5765  
Volume 1, Issue 43

A project of CHINUCH YALDEI HASHLUCHIM a division of The Shluchim Office  
816 Eastern Parkway, Brooklyn, NY 11213 ~ (718) 221-0500 x317 ~ cyh@shluchim.org

## PARSHAS MATOS



"Hello, Shaindy. How was your first day at camp?"

"It was great, Mommy," burred Shaindy excitedly. "We had such a good time that I don't feel sorry anymore about not going to overnight camp."

"Who is your counselor? Is she nice?"

"Oh Mommy! She's the best! At first, we were really disappointed. She seemed so strict. She kept talking about all the camp rules. She wouldn't let us play on the roof, and she said shiur time was going to be just like class."

"But then we saw that she wasn't just being firm because she was a not nice person. We asked to have extra swim time and the swimming counselor said 'No' at first. Then Leah, our counselor, became very insistent, just as firm as she was when she spoke about the rules. She convinced the swimming counselor and we had a ball."

"And you know, Mommy, it really wasn't so bad to have shiur like class. Everybody was quiet and listened. Leah is really as good as Morah Chani."

Shaindy's counselor seems like the type of person who has learned a lesson from the name of Parshas Matos.

In this parshah, the Torah lists the numbers of Bnei Yisroel, counting them by tribe. The tribes are called matos, which means "staffs," because the head of each tribe carried a staff of leadership. The tribes are also called shevatim, which means "rods."

What is the difference between a rod and a staff? Both are sticks, but a rod can be bent, while a staff is firm and hard.

A rod is a stick which has been freshly cut or is still connected to the tree from which it grew. But a staff is a stick which has been cut from its tree a long time ago. Over time, it has become dry, hard and firm.

Before our neshamos come to this world they are like rods - connected to Hashem and easily bending in the direction of His holiness. But here, our neshamos are enclosed in bodies and are like staffs - Hashem's holiness is not easily felt.

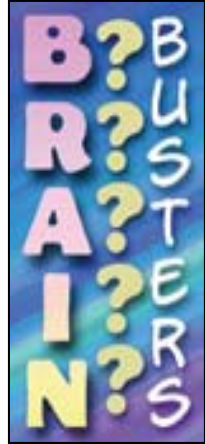
But that doesn't mean that being hard and firm is bad. Just like Shaindy's counselor, Leah, who showed the girls that firmness can be good, our neshamos need to be strong in this world so that we can fulfill Hashem's will.

'Please Tell Me What The Rebbe Said'  
(Adapted from Lekutei Sichos, Vol XVIII)

**WITH MANY THANKS TO OUR GENEROUS SPONSORS:**

Chinuch Yaldei Hashluchim:  
Rabbi Mendel and Mrs. Sara Shemtov  
Rabbi Kasriel and Mrs. Chana E. Shemtov

Connections:  
Mr. Yochanan and Mrs. Peri Brook  
Mr. Zalman and Mrs. Raizy Cousin



**THE FIRST, HALF OF ANOTHER, WHICH OTHER?**

\_\_\_\_\_

Please send your answers to [connections@shluchim.org](mailto:connections@shluchim.org)  
last weeks' brain buster: Five in all but missing one. Who are we?  
Answer: בנות צלפחד

**Congratulations to Mendel Chein, age 8; from Chesire, England for solving the brain buster.**



# FROM THE DESK OF DR. GETZEL...

Hello there little and big Shluchim,

Guess what? Big things are happening this week. I just feel it. Something wonderful and earth-shattering is about to happen. It's in the air. You know I am a great scientist and I specialize in seeing all sorts of things. And as of last week, I also became professional at daydreaming -- instead of doing my very important international work.

But today I can't daydream. There is too much work to do. I have a plan. I am building a giant telescope. It's going to be absolutely huge. I have my hammer, my nails, my silly putty (which I use as glue), my trusty can of peanut butter (which I'll use for glue when the silly putty runs out), three massive round mirrors, and three massive sheets of glass that I'll use as lenses. I'm going to put on Chabad Classics as I work, and here goes . . .

**Bang, bang. Crash, crash. Ouch, ouch. Bash, bash.**

Hey this is looking good . . . I just need to finish installing the lenses and mirrors and I'll be all done. My telescope is so large; you'll need a ladder to look inside the window. Now, where did I put my ladder?

**Search, search. Heave, heave. Dust, dust. Sneeze, sneeze.**

Now I have to climb up the ladder to look into the window and see . . . something spectacular. It's a magic telescope. You're going to see the future. Just like that. Oh, this is so exciting! Hmm . . . I need to give my super giant telescope a super good name. I usually make very small lenses that can change how people see things. But I've never made such a massive lens—a lens as big as an underground swimming pool!

Look inside. Do you see what I see?

Oh no. I don't see anything. Don't you see anything? Oh no, I worked so hard and now my nameless-swimming-pool-size-massive-telescope made with silly putty and peanut butter doesn't show me anything. This is very serious. Very serious indeed.

I'm going to daydream some more and then maybe I'll be able to see an image in my massive window lens. Do you remember my daydream from last week? Oh, it was so good.

*. . . The Beis Hamikdosh is standing like a magic castle and it sprung up in under 30 seconds although it's as long as the Mediterranean Sea! (Of course, I have no idea how long the Mediterranean Sea really is, but I have an idea that it is the same length as the Beis Hamikdosh). The Beis Hamikdosh is overflowing with gold and silver and there are extra bits and pieces rolling around that seem to be free. I better run and get some fast before they're all gone . . .*

My lens is started to get clearer. I need to daydream more. If I want Moshiach to come so much, my wanting will make me see great things inside the lens.

*. . . It my daydream I see the Rebbe. The Rebbe is smiling and giving coins to all the kids who are running around and trying to get the gold coins that are swirling off the top of the Beis Hamikdosh. I'm not getting a coin because I am not a child, but I'm so excited to see the Rebbe, that I'm smiling too . . .*

Oh I want Moshiach to come so much! I'm going to do a little dance and sing "We want Moshiach now," and spray chocolate syrup on my lens and then maybe I'll see an image.

**Dance, dance. Smear, smear. Lick, lick. It's here!**

Yes, the image is here! Just look at it. It's exactly as I imagined. It matches my daydream perfectly. I'm so glad my telescope works.

Come one! Come all! Come to my green office in Iowa -- between the cornfields and

cows -- and look into the window of my massive-nameless-swimming-pool-size-chocolate-covered-telescope, and see something that's going to be happening any minute now.

Come one! Come all!

But, there's a condition: You have to come with a daydream, with a picture in your mind of how things will be when Moshiach comes. Only then will the nameless magic telescope work.

Can't wait to see you all,

*Dr. Getzel*



Mendel backman, 9  
College park, maryland

Hi, my name is Mendel Backman, and I am on Shlichus on campus in College Park Maryland . I have three siblings. Their names are Yossel, Chaiky and Beryl. On Shabbos night we have about 120 students for the meal, and about 25 people on Shabbos day. In the summer we have minyanim almost every Shabbos. On Yomtov we have minyanim and meals. We have activities such as making your own Shofar, lunch and learn with faculty, Bagels, Lox and Teffilin (BLT) which is where my Tatty puts on Teffilin with students while the students eat a lunch of bagels and lox, Succah Mobile on campus, and lots of other things. I love going with my siblings and Tatty to help students do lots of Mitzvos. My parents have been on Shluchos on campus for 10 years. I have been in the newspaper helping students do Mitzvos. I love being on Shlichus, and giving the Rebbe Nachas, and bringing Moshiach closer. AMEN.

Hey kids!

Send us a report about your shlichus and we will IY"YH publish it in our future connections!  
E-mail us at [connections@shluchim.org](mailto:connections@shluchim.org)  
Please include your name, age and location of shlichus.

# POCKET CALENDAR

# PIRKEI AVOS POINTERS



## The Three Weeks

The twenty-one days between שבעה עשר בתמוז and תשעה באב are called בין המצרים. The חכמים explained that בין המצרים refers to the days of suffering which happened in the time between שבעה עשר בתמוז and תשעה באב. In this time, many bad things happened to בנינו throughout the generations. It was during this time of בין המצרים that both the first and second מקדש were destroyed. This time was therefore established as a time of mourning for the destruction of the המקדש בית.

### During The Three Weeks:

- We don't have any חתונות.
- We don't listen to music or dance.
- We don't take any haircuts.
- We don't say שהחינו on new fruit or clothing.
- We learn הלכות about the המקדש and the הלכות בית הבחירה. These הלכות are called עבודה.

## פרק ראשון

”אוהב את המלאכה ושנא את הרבנות” (א:י:)

Being a Rabbi has two parts. The first part is what a Rabbi can accomplish: Teaching תורה, guiding the community to live according to הלכה, helping learn how to keep מצוות properly. The second part is that often a Rabbi has a lot of power and importance. Unfortunately some rabbis enjoy this and demand honor from their community.

Here the משנה is not telling people that they shouldn't become Rabbanim but it is teaching us that what a person should love and want to do when he is a Rabbi is the 'מלאכה' - the work to help his community become better in תורה and מצוות and he should hate the 'רבנות' part - the honor and power.

A good Rabbi (שלוחה/שליח or Junior שליח/שליח) is not one who looks for honor and respect, but one who thinks about and works on ways they can help the people of their community ברוחניות, by teaching them about תורה and מצוות and helping them in any way he or she can.

(Adapted from 'Vedibarta Bam')

Remember to say פרקי אבות of פרק ראשון after מנחה on שבת

## Are you a Parsha Expert?

## Shabbos Mevorchim Checklist

" Should your brothers go out to battle while you settle here?" (32:6)

**QUESTION:** If they were settling in a different land, what was the problem with not taking part in the war for ארץ ישראל?

**ANSWER:** Though the אידן are spread out in many parts of the world, they are strongly united and care for one another. So, when something not good happens to אידן in any part of the world, other אידן throughout the world worry about them too.

משה was not questioning if what they wanted to do was right, but rather saying to them, "Considering how אידן feel for each other, it would be impossible for you to sit calmly and enjoy your land on the other side of the ירדן when at the same time your brothers are at war."

The same is now, when our fellow אידן in ישראל are going through a hard time, we feel concern for them, even though we live in many different parts of the world.

## This Shabbos is

### שבת מברכים חודש אב

- morning I made sure to say תהילים. (Remember to keep up your quota even though there's no World-Wide Tehillim club this week)
- I went to shul and made the special ברכה for the new month of אב. (The ברכה can be found in the שחרית after סידור for שבת)



# Stories of Olde

רבי משה בן נחמן (known as the רמב"ן), was a great favorite of the King of Spain, and was often invited to the palace to have discussions with him. One day, as they were speaking, the Cardinal (a very important person in the goyishe religion) entered the room. He stood watching for some time, and although he was careful not to show it, the Cardinal was very, very angry. How could the king be close to a Jew? At that very moment, the Cardinal promised to himself to destroy the Rabbi.

Several days later, when the king was alone, the Cardinal dropped in. He began to speak about how the Jewish people used to be very great. "In days gone by they had great men of wisdom and prophecy. Where are they now?" "Quite so," agreed the king. "There are no great Jews today."

The Cardinal, happy that the King was listening to him, began to talk bad about the גמרא. "You see, Your Majesty, ever since the Jews have been studying that גמרא, which is filled with all kinds of foolishness, they have become fools themselves! These books prevent them from accepting the true faith."

The king listened closely and then asked, "How could they be convinced to give up this study?" "They will never do it! The Jews are a stubborn people. The only chance is to forbid the study of גמרא and punish those who do by killing them!"

The king began to believe the Cardinal. He agreed to ban the גמרא, never suspected that this was a clever plot to destroy the רמב"ן.

When the king's new law became known, the Jews were very scared. Immediately, רמב"ן sent messengers to all the Jewish communities, telling his fellow Jews that his ישיבה would remain open for anyone who wished to come. Hundreds of young men came to the ישיבה ש'רמב"ן.

The Cardinal now set his plan in action. Calling two of the king's closest ministers, he asked, "How long has it been since the king has asked your advice on any subject?"

"Since the king became friends with the רמב"ן, he never calls for us," they replied. "And why is this?" asked the Cardinal innocently. "The rabbi is the wisest man in the kingdom," the two answered. "I'm going to tell you a great secret - the secret of his wisdom," the Cardinal whispered. "Every night angels come to him and reveal heavenly and earthly wisdom. I am going to give you special powers. Then you will also see and hear the angels speaking to the rabbi and you, too, will possess this wisdom."

That night, the ministers quietly made their way to the רמב"ן's house. They stood for hours, but they saw no angels, only the many young students who went in and out of the rabbi's home.

The next day the Cardinal called the two men and asked what they had seen. "We didn't see any angels, only a lot of young men going in and out. They spoke, but we couldn't understand one word they said."

"It seems you didn't merit to see the angels. But you did see the rabbi's students coming to study with him. That is against the law of the king. It is your duty to report this to the king at once," the Cardinal said sternly. "When the king hears how his so called 'friend' disobeyed him, he will be very angry, and you will get back your position in the court."

The two rushed to tell the king what they had seen. "What! My trusted advisor disobeyed my order!" the king cried in shock. But he could not bring himself to punish the rabbi without first talking to him.

He called the רמב"ן to the court. "My friend, is it true that you disobeyed my law?" the king asked.

"Yes, your Majesty, I did, but with your permission. I will explain my reason by telling you a story. In a distant kingdom, the king's daughter fell gravely ill. All of the doctors gave up hope. "Only G-d can help," they admitted sadly.

"The king announced a three-day fast for the entire country, during which time everyone would daven for the princess. On the second day of the fast, a Jew was caught eating and immediately arrested. He was brought before the king and questioned: "Why did you eat? Don't you want the princess to get better?"

"Why, Your Majesty, I have not stopped davenning for her, but, in our גמרא we have a rule: Where there is a certainty against a doubt, what you are certain about comes first.

"I had a serious doubt in my mind whether my fasting for three days would save your daughter. I was sure, however that fasting for three days would kill me, because I have a weak heart and my doctor forbade it. Therefore, I decided to follow the rule of the גמרא, and I ate.

"Your Majesty, this is a similar case. I could not believe that the King, my good friend, would issue a law which would hurt me so much. I was certain, however, that if I stopped studying the גמרא, which is the very source of my life, my life would no longer be worth living. So, I followed the path of certainty. I hope that Your Majesty will understand my actions and forgive me. I am sure that Your Majesty would never have issued so cruel an order, unless you were told things that aren't true."

"My friend, you are correct. I am sorry that I listened to what the Cardinal told me. The law is now taken away." When the ban was cancelled, the Jews were very happy. The רמב"ן remained a favourite of the king, who now not only appreciated his great wisdom, but his great courage as well."

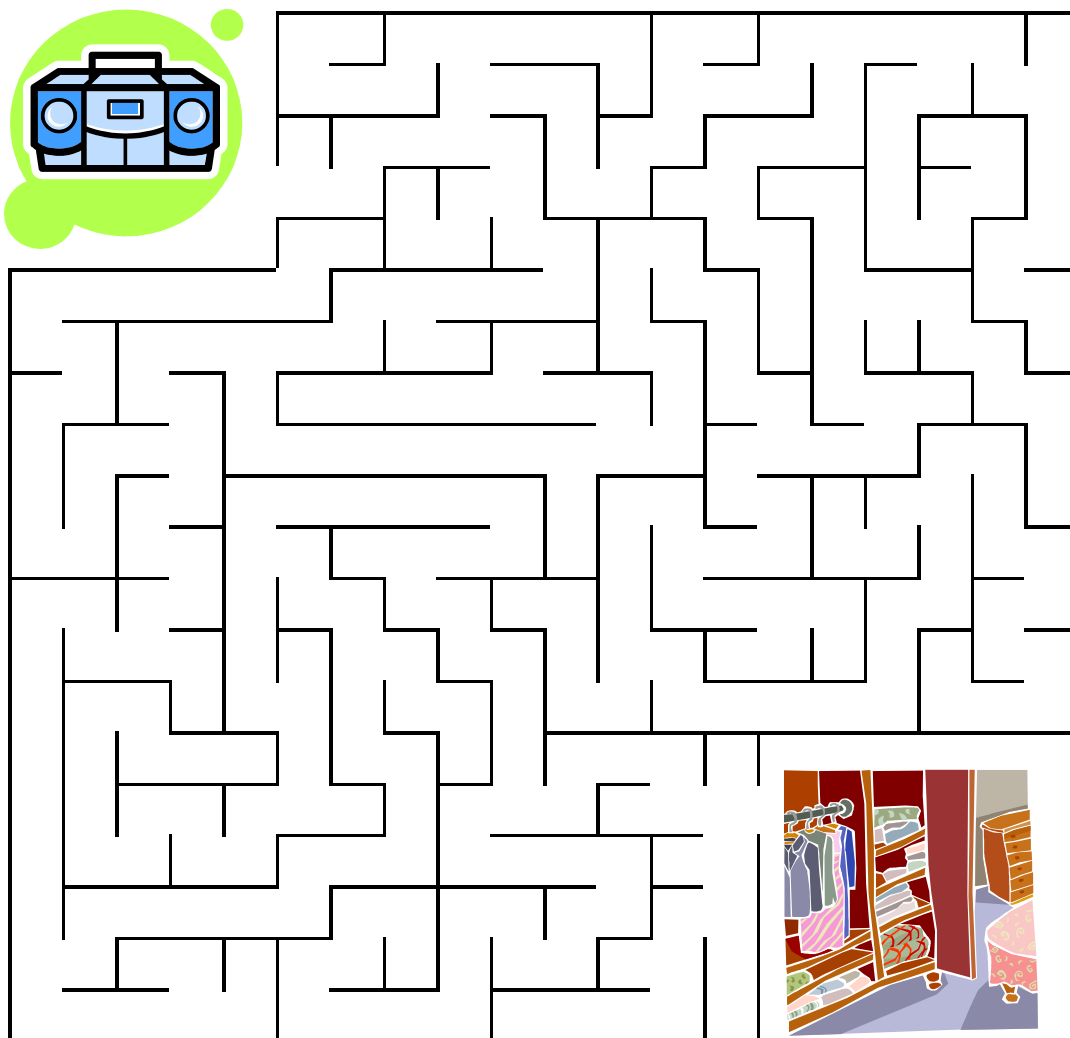
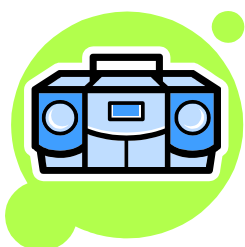
# TEST YOUR KNOWLEDGE

## פרשת פנחם

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](mailto:connections@shluchim.org) by Wednesday

### Level 1:

Help Chanie put her tape recorder away in her closet for The Three Weeks.



# הצלחה רבה

Name: \_\_\_\_\_ Age: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_

Country: \_\_\_\_\_ E-mail: \_\_\_\_\_

# TEST YOUR KNOWLEDGE

## פרשת פנחם

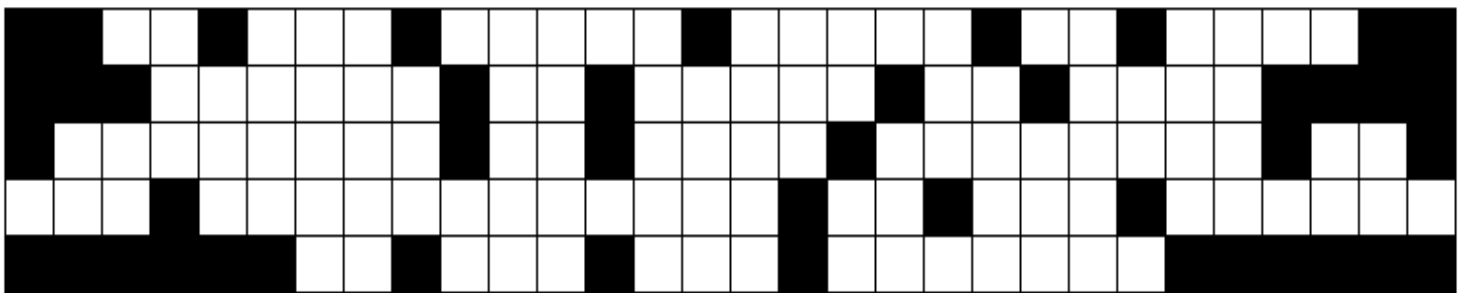
Kids! Fill out the answers to the puzzle below, and fax it to the Shluchim Office at (718) 221- 0985 or e-mail it to [connections@shluchim.org](mailto:connections@shluchim.org) by Wednesday

### Level 2:

Below the puzzle are letters that go into the empty boxes. Each column's letters are directly underneath the column where they belong, but are scrambled.

Unscramble the letters to find the hidden message.

Hint: the phrase has something to do with the time we are in now.



O E T O A W H  
 T H R O R M U U C C H T S U D S  
 I I I H U T N T H R N A S E E K S R E E S V O T  
 H A N R S E E E B U E Y E E K I O N O A H E A F R N O R  
 S A Y L S C T H S C H Y E M N W E C L O N W W N A E U I T S

# הצלחה רבה

Name: \_\_\_\_\_ Age: \_\_\_\_\_  
 City: \_\_\_\_\_ State: \_\_\_\_\_  
 Country: \_\_\_\_\_ E-mail: \_\_\_\_\_