



**CONNECTING TZEIREI HASHLUCHIM AROUND THE WORLD!**

**Parshas Pinchas, Tes Yav Tammuz 5765  
Volume 1, Issue 42**

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## PARSHAS PINCHAS



"Shirah is so lucky!" Rochel Leah said to her mother as she walked into the house. She had just returned from a good-bye party her friends had made for Shirah, who was going to spend the summer in Eretz Yisrael with her grandparents. "I wish I could go to Eretz Yisrael, too."

"Well, you visited Uncle Mendel and Aunt Chaya in California last summer," said her sister Bassie.

"Yes, but going to Eretz Yisrael is much more special," sighed Rochel Leah.

"Eretz Yisrael is very special," agreed the girls' mother. "In this week's parshah, Pinchas, we read some stories that took place as the Jewish people were getting ready to enter the Holy Land."

"I know one of them," declared Rochel Leah. "I even wrote an essay on it for our Chumash teacher at the end of last year. We were supposed to pick a character in the Chumash whom we really looked up to and liked. I chose the daughters of Tzelofchod who loved Eretz Yisrael so much that they insisted that they also deserved a portion in the Land. And they got it, too!"

"Another episode is the goral - the lottery," added Bassie. "Moshe prepared twelve pieces of parchment which had different territories of Eretz Yisrael inscribed on them. Each nassi - head of the tribe - picked out one piece of parchment, and that was the territory that was given to that tribe."

"Girls," said their mother, "did you know that a spectacular miracle happened as the lottery was drawn?"

"I remember learning that the piece of parch-

ment called out its boundary and its tribe as it was chosen," said Bassie.

"Yes. Are you wondering why Hashem made such a miracle? Doesn't it seem as if there was no need for this miracle? After all, all the information was written on the parchment. Why did the parchment have to speak as well? The reason is that this miracle teaches us how special Eretz Yisrael is and how much Hashem cares about our Holy Land. It was an extra miracle for a land which is extra special."

"You know, girls, Eretz Yisrael is not just a land with boundaries we can see on the map. It is a place where Hashem's holiness is seen more openly than anywhere else. Do you know what that means? It means that Shirah isn't the only one who can be in Eretz Yisrael this summer."

"You mean, you're going to send us, Mommy?"

"Probably not this summer. But listen to this story. A chossid once asked the Tzemach Tzedek if he should move to Eretz Yisrael, where he would devote his life to learning Torah and serving Hashem. The Tzemach Tzedek replied, "Make this place Eretz Yisrael!"

"What the Tzemach Tzedek was saying was that when our lives are filled with Torah and mitzvos wherever we go is like Eretz Yisrael: wherever we go, we are drawing down Hashem's holiness into our world. Living our lives this way will make Moshiach come ever so much faster, and then we will all be in the actual land of Eretz Yisrael."

*'Please Tell Me What The Rebbe Said'  
(Adapted from Sichos Shabbos  
Parshas Pinchas, 5751)*

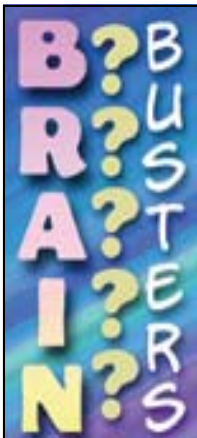
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**FIVE IN ALL BUT MISSING ONE.  
WHO ARE WE?**

Please send your answers to [connections@shluchim.org](mailto:connections@shluchim.org)

Last weeks' brain buster: My father didn't have wings, but I am the son of a bird. Who am I?

Answer: בלק

**Congratulations to Menachem Uminer, age 8; from Palm City, Florida  
for solving the brain buster.**



# FROM THE DESK OF DR. GETZEL...

Hello Young Shluchim!

I love daydreaming. Here I am, sitting snugly in my little office in Iowa between the cows and cornfields, in my hometown, sitting and daydreaming. Of-course I should be sitting and working. I need to work on the important international work that Seeing Professors tend to do. You know, of-course that I am a world famous unannounced genius who spends his time thinking and tinkering and making lenses that help people see the world in new and fabulous ways. You've seen my Chossid's lens, my 70/80-vision lens, my lo-lo lens, and many others that clutter my office from ceiling to floor and from door to door. But today, on this foggy fast day in Iowa, I'm twiddling my thumbs instead of working. I mean, Mrs. Getzel calls it twiddling thumbs; I call it daydreaming.

In my daydream I'm in Eretz Yisroel, and all the Arabs are politely saying, "Excuse me," and "Can I help you with anything?" in Hebrew. Yerushalayim is teeming with people, and some of them are my good friends who used to live in America, and who must have come here the same way I did.

The Beis Hamikdash 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 a feeling that it is the same length as the Beis Hamikdash). The Beis Hamikdash 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 all gone.

*Aha! This is a very good daydream.*

Reb Yid is writing notes as usual on his super high-tech laptop that he got from NASA after he lost his teeth in a crash with a shooting star, even though he's gotten all his teeth right back into place. In fact, everyone has become 100% healthy. I'm not sure how. All wheelchairs and casts and canes and eyeglasses are actually heaped in a pile on the side of the road waiting for the Israeli garbage. It seems like no one needs them anymore.

*Ouch. It's hard to daydream when your last cavity fell out and your tooth is really hurting.*

My old Chumash teacher Rabbi Know-all is deep in conversation, with guess who? Rashi himself! He's actually learning Chumash with Rashi. Imagine that! The Rambam is also very busy; doctors from all over the world want an appointment with him. They heard that he is a little bit like me -- a world famous professor.

*Grumble, grumble. I'm really hungry, come to think of it.*

In my daydream I see the Rebbe. The Rebbe is smiling and giving coins to all the kids who are hanging around and trying to get the gold coins that are swirling off the top of the Beis Hamikdash. 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. In fact, everywhere I look, people are smiling. I remembered the old Galus days, when people sometimes, for some strange reason, would forget to smile. But in my dream, everywhere I look, people are smiling.

*I'm really hungry! I don't want to smile!*

In my dream I get the best part. I'm a Levi and I get to stand on the steps and play a shiny violin. Did you know that I was a talented musician? You didn't? Well, don't feel bad. I didn't either. But as soon as I became an official Levi choir member, I started to play like a pro!

*Rinnnnnn! Beep Beep Beep! Ding dong ding dong!* Oh no. My beeper is beeping and my cell phone is ringing (to the tune of, "Am Yisroel, have no fear . . ."), and my fax machine is doing its little ditty.

It looks like the fast is over. Too bad. My daydream is so good, why would I want to break my fast? I always dream extra good when I'm fasting. Especially when it's a fast about the Beis Hamikdash, I dream real good stuff . . .

I'll tell you what's happening now in my dream. Everyone is running to the grand new-and-improved 770 building of the Beis Hamikdash plaza and trying to get a front seat to hear a

Sicha from the Rebbe. I'd love to talk to you more, but I must run and catch a front seat too. After all, it's been *years* since I last heard a Sichra.

Who says this is a dream anyway? I think it's real. . . Of-course it's real. What do you think? Was I dreaming a dream or was it real?

Of-course it's real . . .

Have fun daydreaming with me!

*Dr. Getzel*

## KIDS SPEAK

Where Young Shluchim talk about their Shlichus



Shlomie Cohen, 11  
Leeds, England

In honor of Gimmel Tammuz there was a Farbrengen in our Chabad house, the Bal Habatim spoke, the Rabbi spoke and I also really wanted to say something, but I was shy, so I thought to myself: "if a year ago I could speak in front of 2,500 Rabbi's at the Kinnus, then I can definitely speak in front of 30 - 40 people." This is what I said:

"This Gimmel Tammuz was very special to me, because I had a conference call, with many other Tzirei Hashluchim, how I got to know about this was through the Connections Newsletter which is sent to me weekly - on the Parsha. This time it was about Gimmel Tammuz. I saw it said that there would be a rally, so I called the number and I heard different children from around the world all saying Divrei Torah connected to Gimmel Tammuz. I thought to myself, here I am in Leeds, with a few different events going on for Gimmel Tammuz, and here I am taking part in a worldwide rally, even though one might think that I am not together with these other children we are all connected through doing the Shlichus of the Rebbe. May we all really be united together with the coming of Moshiach now!"

Hey kids!

Send us a report about your shlichus and we will *1Y"Y* 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

## שבעה עשר בתמוז

שבעה עשר בתמוז is a fast day, when we remember the sad things that happened on this day. We don't eat from "daybreak" (about an hour before sunrise) until nightfall. We add special prayers during davening and lein a special part of the תורה.

שבעה עשר בתמוז is also the beginning of **The Three Weeks** which ends on תשעה באב. We don't have haircuts or do other happy things.

We fast on שבעה עשר בתמוז, to remember five sad things in Jewish history:

1. לוחות משה רבינו broke the
2. An idol was put in the בית המקדש
3. The קרבן תמיד was stopped in the בית המקדש Second
4. The Romans broke the walls of ירושלים leading to the destruction of the Second בית המקדש
5. Apostomus, captain of Roman army, publicly burned a ספר תורה

# PIRKEI AVOS POINTERS

## פרק שישי

"ומכשרתו להיות צדיק" (ו':א')

"It makes him fit to be a tzaddik."

### QUESTION:

Instead of ומכשרתו - it makes him fit - it should have said, ועשיתו - it makes him - a צדיק?

### ANSWER:

The word "ומכשרתו" could be interpreted "it kashers him," similar to the process of kashering a non-kosher כלי with fire.

To be a צדיק one must get rid of his יצר הרע. The Torah, which is compared to fire, can "burn out" the יצר הרע in the person. So, through learning ומכשרתו - a person accomplishes that תורה לשמה - the Torah kashers him - i.e. it burns out the יצר הרע, and the person becomes a צדיק.

*(Adapted from 'Vedibarta Bam')*

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

# DID YOU KNOW?



When Camp Gan Yisroel for boys was started, the Rebbe travelled to Ellenville, New York to visit the soon-to-begin summer camp, followed by a visit to Camp Emunah for girls on תמוז תשט"ז (1956). After thoroughly inspecting the Gan Yisroel campgrounds, including the lake, bunkhouses and so on, the Rebbe returned to the dining hall where he washed his hands and farbrenge with those present. The Rebbe delivered the maamer 'בנאות דשא.... מזמור לדוד'. After benching the Rebbe gave out ברכה של כוס. From Gan Yisroel the Rebbe rode to Camp Emunah. At Camp Emunah, which had already started, the Rebbe toured the grounds, and then spoke to the staff and campers.

With the purchase of new campgrounds in Swan Lake, New York, the Rebbe visited the camp which was already in session on תמוז תשי"ז (1957). After touring the entire ground, including the ball fields, lake, infirmary and bunkhouses etc the Rebbe davened Mincha in the shul, and then washed his hands for a Farbrenge. The Rebbe distributed the recently published מנחה-מעריב booklet to each member of staff and to all the campers. The Rebbe delivered the maamer "ברוך הגומל". After benching the Rebbe gave out כוס של ברכה. The Rebbe then went to his car with all the campers singing "כי בשמחה" and went on to visit Camp Emunah. At Camp Emunah, the Rebbe was welcomed by the campers and the staff and he addressed them. He later addressed the staff.

In celebration of 200 years since the passing of the בעל שם טוב, (whom the Gan Yisroel camps are named after) the Rebbe visited the summer camps for his third time on תמוז תש"כ (1960). The Rebbe was greeted by the entire camp and by hundreds of people who came from the city for the special occasion. The Rebbe thoroughly inspected the entire camp, and then washed his hands for a Farbrenge in the shul. The Rebbe delivered the maamer "ברוך שעשה ניסים". After benching the Rebbe gave out ברכה של כוס, followed by a distribution of a מנחה-מעריב (second edition). The Rebbe then went for a short visit to Camp Emunah in Ellenville, New York where he addressed the staff and campers.



# Stories of Olde

Our חכמים tell us that the בית המקדש was destroyed because of שנאת חנם amongst Jews. How can we do תשובה for this? We must have אהבת חנם - love of one Jew for another without any particular reason.

Here are two stories illustrating the important mitzva of אהבת ישראל.

Once the two great רבי אבהו and רבי שמעון בן לקיש, חכמים, were travelling from Tiveria, where the תלמידים of רבי יוחנן were located, to the city of Caesarea.

Many students from all over ארץ ישראל and even from other lands flocked to the great Torah centre of Tiveria, to study at the feet of the greatest Torah giants of the time.

Caesarea was an international centre populated not only by Jews, but also by the important people of Roman society as well -- aristocracy and wealthy merchants.

These Romans built beautiful palaces and lived a fancy and wild lifestyle. They enjoyed theatres, sports, and cruel shows of wild animal fights.

Sadly, there were Jews who fell under the influence of the Romans, attending their theatres and joining in their vulgar entertainments, until some of them even deserted the path of Torah.

רבי אבהו had once lived in Caesarea, and the closer he came to the city, the more he longed to be back in the Academy together with the חכמים. He remembered the unholy atmosphere of Caesarea with disgust, and suddenly he wanted to turn back to Tiveria.

"Perhaps we shouldn't continue on our trip," he said to רבי שמעון. "The city of Caesarea is not the kind of place where we should spend our time. There are so many Jews who have strayed from Torah, it hurts me to see them."

Suddenly, רבי שמעון got off from his donkey, and without a word of explanation, he scooped up a handful of sand and placed it in רבי אבהו's mouth!

רבי אבהו was shocked. What could רבי שמעון be thinking to do something like this to him? He couldn't speak for some time as it was difficult to clean his mouth from the gritty sand. When he finally could speak, he turned to his friend and asked, "Why did you do that to me?"

רבי שמעון replied, "ה' is pained when anyone bad about the Jewish people. The Jews are His beloved children, and just as parents love their children, even when they don't listen to them, ה' also loves His children even when they do עבירות, and he doesn't want to hear bad reports about them. If you see that the Jews are doing עבירות, you should rebuke them and help them return to the proper paths."

רבי אבהו accepted this lesson from רבי שמעון. He became one of the greatest defenders of his people, especially in front of the Roman rulers.

Many times he succeeded in persuading the Roman Emperor to take away evil decrees which were so common during that difficult period. Under his good influence, even Caesarea developed into a city where Torah could blossom again.

The great חכמים of the time of the גמרא worked hard to constantly study more and more תורה but they also worked hard on developing their good מידות such as respect and love for one another.

Once, the senior רבי יהודה הנשיא of תלמידים were gathered around him listening to his lecture with great concentration. רבי יהודה suddenly stopped speaking and gazed around the room, focusing his eyes on each of his תלמידים. No one understood what had happened.

"Whoever has eaten garlic, leave the room at once!" he exclaimed. רבי יהודה had disliked the smell of garlic so much that he couldn't continue teaching.

רבי חייא הגדול, one of the most important of all the great rabbis who were there, rose from his place and left the בית מדרש. The תלמידים looked at one another in wonder, רבי חייא knew that that his teacher disliked the smell of garlic and he would never have shown such disrespect for him.

Fearing that רבי יהודה would suspect his great student, all the other students also got up and left the בית מדרש, except for one.

The one who remained was רבי שמעון's son, רבי יהודה, who saw how very upset the entire incident made his father.

רבי יהודה couldn't bear to think that the learning had stopped for the whole day because of one student.

רבי שמעון decided to speak to רבי חייא the following day. "It was your fault that my father interrupted the lecture and we missed out on a whole day's learning!"

רבי חייא replied to him with this explanation: "You must know that I would never do anything to upset my teacher and master. I certainly would never do something which I know he hates. However, I was concerned how the guilty person would feel. How embarrassed he would be to leave the בית מדרש. I knew that if I were to leave, all the others would do the same, and the guilty person would then be able to leave without anyone realising. Even though precious תורה learning would be lost, that was better than one of my friends being shamed in front of everyone."

That day רבי שמעון learned an important lesson from רבי חייא -- how important the honor of another Jew should be to us.

*(Adapted from the L'chaim weekly)*

# TEST YOUR KNOWLEDGE

## פרשת פנחס

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 & 2

Decide whether the sentence is True or False and circle the correct answer.

תמוז is the 7th till the 10th of שבעה עשר בתמוז.	True	<input checked="" type="radio"/> False
שבעה עשר בתמוז can never fall on a Monday.	True	<input type="radio"/> False
שבעה עשר בתמוז is always 25 hours long.	True	<input type="radio"/> False
שבעה עשר בתמוז is the day the Romans broke through the walls surrounding Yerushalayim.	True	<input type="radio"/> False
א ספר תורה a Roman General burnt שבעה עשר בתמוז.	True	<input type="radio"/> False
ט"ו תמוז was released from prison פריערדיקער רבי.	True	<input type="radio"/> False
ט"ו תמוז returned home פריערדיקער רבי.	True	<input type="radio"/> False
ט"ו תמוז תש"ז the Rebbe visited the boys and girls' camps.	True	<input type="radio"/> False
שבעה עשר בתמוז an idol was put in the בית המקדש.	True	<input type="radio"/> False
השנה הראשונה the Rebbe visited Gan Yisroel in תשט"ו he said the maamer 'ברוך הגומל'.	True	<input type="radio"/> False
שבעה עשר בתמוז on לוחות broke the first set of משה רבינו.	True	<input type="radio"/> False
שבעה עשר בתמוז till תשעה באב is exactly 21 days.	True	<input type="radio"/> False
שבעה עשר בתמוז starts a period called the 4 weeks.	True	<input type="radio"/> False
Every time the Rebbe visited Gan Yisroel he also visited Camp Emunah.	True	<input type="radio"/> False
When Moshiach comes שבעה עשר בתמוז will still be a fast day.	True	<input type="radio"/> False

## הצלתה רבה

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

Last Week's Winner:  
Levi Yitzchok Danow, 7; Gothenburg, Sweden