

Connections

A Project of the Shluchim Office

PARSHAS CHAYEI SARAH
CHAF ALEF CHESHVAN 5765

Connecting Tzeirei Hashluchim around the World!

VOLUME 1
ISSUE 5



PARSHAS CHAYEI SARAH

In this week's parshah, Chayei Sarah, we read that Yitzchak Avinu married Rivkah. Sarah Imeinu had passed away, and Yitzchak Avinu was still mourning the death of his mother. But soon after he married Rivkah, he was comforted, because he saw how special she was. How did Yitzchak know? There were three signs.

When Rivkah entered Yitzchak's tent, a cloud of glory hovered above. Yitzchak Avinu said, "While my mother was alive, a cloud of glory always rested upon her tent. But it disappeared when she died." Yitzchak watched for other signs. They came very soon. As Rivkah baked the challah for Shabbos, she modestly told Yitzchak: "There seems to have been a special blessing in the dough, it rose so well. Yitzchak Avinu was overjoyed. He recalled that his mother's dough had the same blessing. By the end of the week the third sign was clear. Rivkah's Shabbos candles burned all week long, just as Sarah's had. During the entire week, Yitzchak and Rivkah felt the holiness which came from the light of the Shabbos candles.

Every mitzvah which we perform brings light into the world, as it says: Ner mitzvah veTorah Or: "Mitzvos are like candles and Torah is light." But we don't always see or feel this light. The Shabbos candles are special, because we can actually see their light, the light of the mitzvah, shining in our homes. When we watch the peaceful flickering of the Shabbos candles, we understand and feel the special holiness that comes with this mitzvah.

Can you imagine how wonderful it would be if this holiness could last the whole week? Well, that's what Sarah and Rivkah felt. This happens in our homes too. The Shabbos candles bring us feelings of joy and peace. Although we may be very rushed and busy on some Fridays, our homes suddenly become calm as soon as we light the Shabbos candles. And this light remains even after the Shabbos ends. Even though we can't actually see their light throughout the following week, as Sarah and Rivkah did, it's still there, making our homes peaceful and happy.

Rivkah Imeinu's Shabbos candles brought this holiness when she was only three years old! This set an example for all Jewish girls. As soon as a little girl reaches the age of three - or as soon as she understands the meaning of lighting candles - she should light her own Shabbos candle. This will bring light and holiness into her home and into the entire world.

Please Tell Me What the Rebbe Says, (Adapted from Likkutei Sichos, Vol. XV, pgs. 163-173)



"Connections" Newsletter
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I'm mentioned in this week's parsha, my head and tail are "what", my middle is the name of a parsha, What am I?

(Hint: we say this every day)

Please send your answers to CYH@shluchim.org

The answer will be published in next week's "Connection."

The answer to last week's brain buster was *Avimelech* (in Hebrew letters).

Congratulations to *Avrohom Yeshaya Raskin* (12) from Melbourne, Victoria, for figuring out last week's Brain Buster.



FROM THE DESK OF... DR. GETZEL

Hi, Boys and Girls!

It's me Dr. Getzel reporting live from OSKA airlines! If you are wondering what OSKA stands for... I'll tell you... Only Shluchim's Kids Airlines. You see, it's not just a regular airline. All the food is Kosher - yes! They serve *bissli* and *pretzels* all with a reliable *hechsher*. They also serve milk that is *Chalav Yisroel*! I don't have to worry about waking up for *Shacharis* because at 8 am the pilot announces a *minyana*! How cool is that?

And now, the biggest question of the day... Where are we going? Only grown-ups ask silly questions like that! I never know where I'm going until I get there. Now, where did I put those directions, my *tefilas haderech* card, my lunch, toothbrush, *chitas* and *pushka*? Oh, here they are; in my shirt pocket, right where I left them. I'm always losing things. My mother says that I take after *Elter Zaide Zelig*. One time he misplaced his mustache. He sat on his rocking chair, scratching his head trying to remember where he put it until *Alte Bubbe Baila* reminded him that it was right under his nose. OK, are you ready? Close your eyes, open your ears, pinch your nose and bite your tongue. OUCH! I mean roll your tongue like a hotdog. Here we go. Hold on tight! The plane is about to take off!

"Ha! Ha! Giggle, laugh. He he he!" I can't wait to go on another plane trip. I almost forgot to pack my special *chassidish* vision glasses. That would be really bad since seeing things is my profession. I'm Dr. Getzel, official seeing expert and inventor. The take off went by smoothly, but as the plane was in position.. all off a sudden there was a loud noise! The electricity blew out! Oy vey! Oh no! "I won't be able to read the *tefilas haderech*" was the first thought that came to my head! But then, a magical thing happened. A volt of electricity went on! No, it wasn't that the light bulbs on the plane that went on. It was some sort of light that was glowing. It was shining and radiating to the entire plane. *Yankele*, *Mirel* and I all of a sudden became light bulbs! We lit up the entire plane without having to turn

on any electricity. It was the most awesome sight you ever saw!

Boys and girls, the *Rebbe Rashab* taught us that a *Chossid* is a lamplighter. Each one of us can light up the world. Our job as lamplighters is to spread the light of *Yiddishkeit* to the entire world and bring *Moshiach* Now!

Dr. Getzel

P.S. Make sure my desk doesn't get too neat. I love when it's piled high with mail. Send me your stories, reports, pictures or just about ANYTHING! Can't wait to hear from you!



THE FIRST SHLICHUS

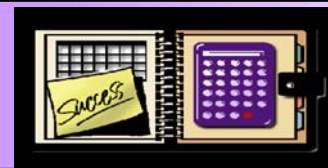
The concept of *shlichus* is learned from this week's *parsha*, when *Avrohom* sent *Eliezer* as a *shliach* to arrange the marriage between *Yitzchak* and *Rivkah*.

The Torah describes *Eliezer* as "The elder of (*Avraham's*) house, who controls everything he owns." Our *chachomim* explain that this refers to *Avraham's* *ruchniyus* possessions— his Torah, and also to his *gashmiyus* possessions.

Eliezer served as *Avraham's* *shliach*, he was dedicated to *Avraham* entirely and did not have a separate identity from *Avraham*. Accordingly, *Avraham* was able to entrust him with everything that he owned.

Even though *Avrohom* did not actually go to *Charan*, he made *Eliezer* his *shliach*, and thus, it was considered as if he had actually carried out the activity himself. From here we learn "*Shlucho Shel Adam Kemoso*"— A messenger of a person is like him (the sender).

When the *Rebbe* sent out *shluchim*, he entrusted them with the mission of spreading Torah around the globe. A *shliach* a great *z'chus* and responsibility, since he is one with his sender, the *Rebbe*. Every action that he does represents the *Rebbe*.



POCKET CALENDAR

CHOF CHESHVAN

Chof Cheshvan is the birthday the Rebbe Rashab, son of the Rebbe Maharash and Rebbetzin Rivkah. He was born at nine o'clock in the morning in the town of Lubavitch. Rebbetzin Rivkah had two dream during the previous year, in which her mother, grandfather, the Miteler Rebbe, and the Alter Rebbe visited her. She was instructed to write a Sefer Torah and that she would have a fine son. On Yud Gimmel Cheshvan, the Sefer Torah was completed in secret. When the Rashab was three years old, he had his upshernish and the Tzemach Tzedek "anointed" him to be a leader of the Chasidic movement. The Tzemach Tzedek explained that a jug of spiritual oil was handed down from the Baal Shem Tov to the Maggid of Mezritch to anoint the Alter Rebbe and his descendants. The Rashab was then taken to cheder for the first time and the Tzemach Tzedek threw candies at him.

(Days in Chabad)



KIDS SPEAK

WHERE YOUNG SHLUCHIM TALK ABOUT THEIR SHLICHUS

*Chayala and Miriam Wilhelm, ages 9 and 11
Portland, Oregon*

With the elections just around the corner, we have been getting many phone calls and door to door reminders to vote. This past Shabbos as we were lighting candles, there was a knock at the door. A man had come to ask our father to give in his vote (Oregon has mail in voting only and Friday was the last day to give it in). We said, "sorry, he can't because it is our Shabbos." He replied, "thanks anyways and shabbat shalom." We then found out he was Jewish and invited him to join our Shabbos meal. It was his first time going to shul and having a Shabbat dinner!

HEY KIDS!

SEND US A SHORT PARAGRAPH ABOUT YOUR SHLICHUS AND WE WILL PUBLISH IT IN OUR FUTURE "CONNECTIONS"!

PLEASE INCLUDE YOUR NAME, AGE, AND LOCATION.

E-MAIL US AT: CYH@SHLUCHIM.ORG

CAN'T WAIT TO HEAR FROM YOU!

ARE YOU A PARSHA EXPERT?

QUESTION:

Why is the name of this week's Parsha called "Chayei Sara" - "the life of Sarah" if the beginning of the Parsha talks about her passing away? Why should the parsha's name be associated with "her life"?

ANSWER:

With this name, the Torah is teaching us that even after a person passes away, he still has an affect in Olam Hazeh, in this physical world.

To explain: Parshas Chayei Sarah focuses on three events:

1. Avraham buys Meoras Hamachpela in Chevron to bury his wife Sarah, he acquires a portion of Eretz Yisroel for the first time.
2. Avraham sending Eliezer to find a wife for his son Yitzchok.
3. Avraham's granting his son Yitzchok his inheritance.

All of these events reflect Sarah's lifework. Hashem promised Avraham that Eretz Yisroel belongs to the Jewish people. When Avraham bought Meoras Hamachpela to bury Sarah, it was the first time that the Jewish nation owned a part of Eretz Yisroel and from that point on, the ownership was recognized by all the nations of the world.

Sarah wanted that her son Yitzchok should get married and perpetuate her family. This is reflected in the choice of Rivka as a wife for Yitzchok. The Chachomim explains that it was when Yitzchok saw that Rivka possessed the spiritual qualities of his mother Sarah, that he decided that she was indeed for him.

And when Avraham distributed his inheritance, his yerusha, he gave "everything he had to Yitzchok," giving his other children mere "presents." This reflects the influence of Sarah who told Avraham that "the son of the Hagar will not inherit with my son, with Yitzchok."

This is the reason why the Parsha is called "Chayei Sarah" - "the life of Sarah". The events that it describes in the Parsha is a reflection of her ongoing influence, how the manner in which she affected her family and her friends was spread even after she passed away.

B”H

Stories of our Rabbeim

(Editor's note: Due to popular demand, we will be going in order of chassidishe yomim tovim.)

R' Shalom DovBer, the Rebbe Rashab (5th Lubavitcher Rebbe)



Playing At "Rebbe-Chassid"

Once, when Rabbi Shalom DovBer Schneerson and his brother, Rabbi Zalman Aharon, were children, they played at "Rebbe and Chassid." The young Shalom DovBer was close to five years of age at the time, and his brother a year and four months older. Little Shalom DovBer refused to play the "rebbe," asserting that, "There is only one rebbe" (i.e. the real rebbe, the children's grandfather, the Tzemach Tzedek). So Zalman Aharon acted the role of rebbe and Shalom DovBer played the chassid. A chassid's consultation with his rebbe in yechidut (private audience) usually concerns one of two things: a query of *haskalah*--an intellectual question or problem--or a request for guidance in *avodah*, the chassid's personal service of G-d. In the children's game, the "chassid" entered into yechidut with a query in each of these areas. In the *haskalah* portion of the audience, the exchange went as follows: "Rebbe, what is a Jew?" "A Jew is fire." "So why am I not burned when I touch you?" "Fire does not burn fire." The "chassid" then complained of a deficiency in his personal *avodah* and the "rebbe" advised him on how to correct it. To this the young Shalom DovBer said: "You're not a rebbe." "Why not?" asked Zalman Aharon. "A rebbe," said the child, "would emit a sigh before replying."

(Once Upon a Chassid)

Every Jew is Something Beautiful

One of the Rebbe Rashab's followers, Reb Monye Monissohn, was a wealthy gem dealer. Once, when they were sitting together, the Rebbe spoke very highly about some simple, unlearned Jews. "Why do you make such a fuss about them?" Reb Monye asked the Rebbe. "Each one of them has many special and noble qualities," explained the Rebbe. "I can't see any of these qualities," said Reb Monye. The Rebbe remained silent. A while later, he asked Reb Monye if he had brought his package of diamonds with him. Indeed, Reb Monye had brought the diamonds, but asked the Rebbe if he could display them later, when they could be seen to their best advantage. Later, Reb Monye took the Rebbe into a different room and arranged the diamonds for him to see. Reb Monye pointed to one gem in particular, extolling its beautiful color and quality. "I can't see anything special in it," the Rebbe said. "That is because you have to be a "maven" to know how to look at diamonds!" explained Reb Monye. "Every Jew, too, is something beautiful and extra-ordinary," the Rebbe said. "But you have to be a "maven" to know how to look at him."

(Living with Moshiach, www.moshiach.net)



BEFORE THE REBBE RASHAB PASSED AWAY ON BAIS NISSAN, HE SAID THESE WORDS: 'ICH GEI IN HIMMEL UN DI KESAVIM LOZ ICH EICH', 'I AM GOING TO SHAMAYIM, BUT MY WRITINGS I AM LEAVING HERE'

LET US ALL UTILIZE THE SEFORIM THAT WE HAVE ON OUR SHELVES AND INTERNALIZE THE WORK THAT OUR RABBEIM LEFT FOR US!