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כ' מנחם אב תשנ"ז

פרשת עקב

Volume XXII Issue 8

With Heartfelt Thanks

As you prepare for the coming year, let's look back for a moment upon this past summer. We are grateful for so many small and big things that happened to each and everyone of us. So many people worked hard to make sure we had a great summer. Thanx to our counselors who were always there for us from morn till night. Thanx to the sports staff for our new learned skills, their patience and intercamp. The kitchen fed us better than ever with all kinds of new menus. The waiters were fast and tried to get us all the food we liked. Our music staff lifted our spirits with wonderful songs and beautiful tunes. Keep an eye out for those shiria tapes which should arrive soon. We were transfered to another time and place by our drama department. The productions were enhanced by lovely sets, beautiful costumes, extraordinary sound, and glowing lighting. We learned basic and advanced water skills on the water front as we swam laps to stay fit in our new lap lanes on both waterfronts. Some of us took LGT and CPR as we learned the responsibility of helping save others. Thanx to the Doctors, Nurses and Infirmary staff for taking care of us when we were sick. Our overnights proved to be a major natural experience thanx to our Israeli Chevra. We thank the housekeeping and maintenance staff for maintaining our campuses so well. Our canteen orders were taken care of in a timely and caring manner. Day Camp for taking care of our most

precious children in Day Camp. The mothers helpers for taking such wonderful care of our staff children. Thanx to the office staff for our messages, mail, and news from around the world always with a cheery smile. Thanx to Camp America in their help in maintaining the camp in the dining room, kitchen, bakery, sports, canoeing and helping to set up for every major or minor event that took place this summer. Many thanx to the bakery for helping us put on some weight, those desserts were outrageous. We look up to our division heads for their guidance, wisdom and care. Thanx to the camp moms for that touch of TLC not to mention the interest they showed us.

Thanx to the drivers for getting us where we had to go; hospitals, D.J.'s (really J.D.) rollerskating, bowling etc. Thanx to A&C, & woodshop staff for all those beautiful projects we worked on. Thanx to the dancing staff for make our feet jump for joy. The essence of Morasha is limud Torah and we thank the entire educational staff for teaching us Torah and Midot. To our Library staff for enabling us to read and learn in an intelligent environment. Thanx to Machon 97 for helping in every area in camp. We enjoyed learning about all these events and more in our back issues of the Shalhevet our weekly camp news forum. Best wishes for a healthy and wonderful coming year.

With much appreciation,

Abie, Aviva, Michele, Ruchie & Mattie,
Jeff, Shmuel & Sheri, Barbara, Louis,
Rabbi Allen

Closing Message From Our Rabbi

There is a work in Chazal known as the *Midot De' Rabbi Natan*. Some in the scholarly world of *Midot* considered that this work was directed towards human behavior and thus equated *Avot De' Rabbi Natan* with the *Midot De' Rabbi Natan*. *Avot De' Rabbi Natan* is a larger version of *Pirkei Avot* and both are indeed dedicated in large part to the perfection of our behavior. Another school of thought, however, considered the *Midot De' Rabbi Natan* to be one and the same as *Masechet Midot*, which outlines the measurements of the *Beit HaMikdash*.

The confusion between *midot* as measurements and as behavioral guidelines helps to explain why our behavioral norms are called *midot* in the first place. The way we act is a measure of what we are, of what we believe in, and of what our priorities are.

This past summer's theme has been *Midot K'neged Midot*, and Camp Morasha has attempted to suffuse everything we did with this theme. Whether on the courts, at the waterfront, in the classroom, in the *Beis HaMidrash*, or in the framework of *Tefilla*, we always want to know: How are we enhancing our *midot* in this activity? Having fun along the way often helps this endeavor and we hope that we made these learning experiences fun.

Every group in camp raised money for *tzedaka* in the most imaginative of ways. The *Ilanot*, *Alufim/Alufot* and *Machon* took part in wonderful *Learnathons*, as the voice of Torah rang out late at night in the Bondi area. Over 250 *Siddurim* were repaired on *Tisha B'Av*. The camp completed all of *Tanach* and *Mishnayot* and we joined with 10 other camps in solidarity with Israel in a daily completion of *Sefer Tehillim*. These are but a few of the activities that drew us together and hopefully are significant measurements for a wonderful year, and if we don't all spend next summer in Yerushalayim, I hope to see you at Morasha next summer in good health.

כתיבה וחתימה טובה

Rabbi Allen Schwartz

TORAH THOUGHTS

פרשת עקב or Multiple Choice Mitzvot
“והיה עקב תשמעון את המשפטים האלה...”

In this week's parsha, Moshe continues to encourage B'nei Yisrael to trust and believe in Hashem. If we only perform the mitzvot, says Moshe, we will be prosperous. Yet the language of the first pasuk presents some difficulty. Why is the word “עקב”, which actually means “heel”, mentioned at all? And how may we translate the pasuk so that it makes sense?

Rashi answers the question midrashically, saying that the word עקב refers to mitzvot which people believe to be minor. These seemingly less important mitzvot get “stepped on” with people's heels. Thus Rashi explains that if we are careful to follow even the smaller mitzvot, Hashem will reward us.

Yet which mitzvot are less important? This is a question which each person may answer differently. Imagine presenting each Jew with a question listing multiple choice mitzvot, with instructions to choose the ones that are most important. How different the answers would be! Some would choose keeping Shabbat and kashrut over not speaking Lashon Hara. Others would pick kindness to others over everything else. We all have our own ideas about how mitzvot rank, and we prioritize them in our lives accordingly.

It is significant to note that the gematria equivalent of “עקב” is 172, the exact number of words in the עשרת הדברות. Perhaps this is meant to teach us that even what we might consider to be minor mitzvot are just as vital as the most basic ones. The word עקב teaches us an important lesson: The only correct answer for multiple choice mitzvot is “all of the above”.

Yaffa Klugerman

MORASHIA '97

This past week Morasha witnessed one of the most successful Morashia's ever! As part of the requirements, each team submitted ten Shalhevet articles. What follows is a small sample of those creative literary works.

דבור - Red Team's Article

by: David Hellman - Alufim

Tehillim Chapter 34, verses 13-14 state "Which man desires life, who loves days of seeing good? Guard your tongue from evil, and your lips from speaking deceitfully." Rav Yisrael Meir Kagan exemplified this pasuk, and was therefore known as the Chofetz Chaim. Many times he explained that even though a person's mouth can be used for such great things as Torah, it unfortunately, can also be used for such lowly things as *lashon hara*. The following story of רבי שמעון בן גמליאל and his servant, טבי, illustrates this point. One day רבי שמעון sent his servant to the market, and told him to bring back only good food. The servant returned with a cow's tongue, only to be sent to the market again. This time he was asked to bring back some bad food. Walking to the market, the servant tried to understand why רבי שמעון asked for bad food. When he reached the market he realized the lesson his rebbe was trying to teach him. Once again the servant brought his rebbe a piece of tongue. רבי שמעון asked him, "Can a piece of tongue be both good and bad?" The servant answered, "Yes, if one speaks *divrei torah* and *tefillot*, he has a good tongue; but if one speaks slander and lies then his tongue is bad." רבי שמעון rejoiced at his servant's understanding. The Chafetz Chaim spent much of his life dealing with the plague of *lashon hara*.

The Chafetz Chaim was born in 1838, and until he was 10 he was taught by his parents. Then he moved to Vilna to continue his education. Soon he began towering over his peers and making giant steps in Torah. Even when his greatness was recognized, he refused to take a position as a rabbi. Instead he opened a grocery store that his wife managed. He never intended to open a Yeshiva but by 1869, so many students had flocked to him that his home began to be called *The Vilna Yeshiva*. In 1873, at the age of 35, he published his first work, *The Chofetz Chaim*, a book on the laws of slander. In 1879 and 1929 he published two more books on the same topic. In all he published 21 books on many different topics. His most widely studied work is the *Mishna Brura*.

Throughout his life, the Chofetz Chaim also travelled extensively trying to gain support for Jewish causes. Many European yeshivot survived the financial troubles of the war period, solely because of the Chofetz Chaim's efforts. Throughout his life, the Chofetz Chaim taught his generation immense amounts of Torah, and led them with great piety. We feel his influence even today, and if there is one thing we can learn from him, it is that it is better to be silent than to misuse Hashem's gift of speech.

Red Team's Article

ירושלים של זהב ושל נחשת ושל אור

by Machon Girls

Throughout the ages, melodies and songs have been used by the Jewish people as an integral means of expression. We express our thoughts, hopes and dreams through music which is one facet of speech - דבור. The words of Naomi Shemer's song celebrate modern day religious zionism and will always remain an inspiration to Am Yisrael.

Not only is song a facet of speech, but a facilitator of speech. An individual who ordinarily stutters is able to sing clearly without difficulty.

Universally, Jews feel a strong connection toward Eretz Yisrael, the Jewish State and homeland. We are presently struggling to keep Israel in our hands through peacetalks. Once again, we use דבור in order to attempt to escalate and maintain peace in the Middle East.

Tefilla also plays a major role in Judaism. By using speech one can form an irreplaceable bond between an individual and Hashem. Not only can speech bolster relationships between man and God but also between man and his Fellow man.

May we as a people use our ability of דבור in a positive way and continue to pray for the coming of Moshiach speedily in our day.

**מעשה - Green Team's Article
by: Nadine Gardenswartz, Orly
Werblowsky, and Talia Schwed
(Alufot)**

All of the modern personalities of team מעשה played great roles in the worldwide Jewish community. They incorporated science and technology into פסקי הלכה, and combined the modern way of life with the Torah life through their tremendous מעשים and lifetime achievements.

Reb Moshe Feinstein זצ"ל was a great posek. He set many halachot concerning modern issues; mainly science and technology. He was also the chairman and a great supporter of the Agudah Organization, which was מקרב many Jews worldwide.

Menachem Mendel Schneerson, better known as the Lubavitcher Rebbe זצ"ל like Reb Moshe, was also responsible for bringing many Jews closer to Orthodox Jewry. Under his direction, Lubavitch institutions expanded and multiplied bringing Judaism into more people's lives worldwide.

Sorah Schneerer ז"ל founded the Bais Yaakov movement. Her intent was to take the new secular idea of women and girls learning and getting educations and put it into the Torah world. She too modernized Judaism through her מעשים.

Reb Aryeh Levin זצ"ל was one of the great tzadikim of our time. Living in Yerushalayim, he devoted his life to visiting the sick in the hospital and then captured in prison, the poor and persecuted. Reb Aryeh's little מעשים, just a small conversation made great impacts on many individual lives and on Klal Yisrael as a whole. Through his love and devotion for Am Yisrael, he too was a great contributor to the modern Jewish world.

All of these personalities worked their whole lives to incorporate the changing of times

into a Torah way of life. Be it by giving פסק, founding the Bais Yaakov movement, bringing Jews closer, or touching many individual lives, they all worked their whole lives to accomplish great מעשים which make our lives as Jews better and more fulfilled today.

**Green Team's Article
by: Laurie Wasser - Nitzanim
Purim - A Holiday of Action**

One of the holidays assigned to team מעשה was Purim. Purim is a holiday with many active mitzvot that are done throughout the day. The story of Purim also deals with taking action at the appropriate time.

On Purim we can have fun and be happy by dressing up in costumes. But by doing good deeds we can have more fun. Giving Matanot L'Evyonim will leave a person feeling happy, knowing that he/she has helped someone in need. Mishloach Manot helps a person understand that getting gifts is not everything. Rather, it is giving that is important.

The Purim Seudah makes us happy because we have time to rejoice with our families and we are able to open up our homes to guests, including those less fortunate than ourselves. Sharing the simcha of Purim with others adds even more happiness to an already festive day.

Reading the Megillah gives us a sense of the many miracles that Hashem has done for Bnei Yisrael. However, Hashem helps those who help themselves. It was through the actions of Mordechai and Esther that Haman's evil decree was reversed, turning what would be a tragic day into a day of joy. (נפוך הוא)

We should all be inspired to do, not just think or talk about doing the right thing. Without actions, our thoughts and words will not amount to anything. To quote two famous פתגמים:

לא המדרש העיקר, אלא המעשה
אמור מעט ועשה הרבה

מחשבה - White Team's Article
by: Moshe Rosenberg - Ilanot

The meaning of the word מחשבה is thought. Hashem granted us thought and allowed us to use our intellect, unlike animals which don't have this ability. We can use our gift of thought for either good thoughts or bad thoughts. An example of a good thought is the mitzva of *ואהבת לרעך כמוך*. The mitzva of *ואהבת לרעך כמוך* teaches us to control bad thoughts.

The mitzva of *ואהבת לרעך כמוך* teaches that you should love your friend like you love yourself. This applies to all people, even those you might not be so friendly with. We are all created in the image of Hashem. Using מחשבה to understand this, we can see why we should treat everyone like we ourselves want to be treated. We can also see why we should not act with *שנאת חנם*. We are not supposed to disgrace Hashem's image but rather sanctify it by *אהבת חנם*.

שנאת חנם is one of the causes for the destruction of the Beit Hamikdash, which we just mourned on Tisha B'Av.

לא תשנא אחיך בלבבך means you should not hate your fellow Jew in your heart. Even if you feel you have a legitimate reason for hating someone, you should try to work things out with this person instead of keeping it inside of you.

These mitzvot are based on using the מחשבה that Hashem granted us for good and not for evil doing. Many people in history abused this gift that Hashem gave them. Hitler and *בלעם* are examples of people who were punished for this. If we use Hashem's gift of thought for mitzvot we will hopefully be able to bring Moshiach and rebuild the Beit Hamikdash in our time.

White Team's Article
by: Sarit Zauderer Machon

מחשבה

Why is thought, such an integral part of Judaism? Why must we contemplate and deliberate over so many aspects of our religion? Why shouldn't we take a leap of faith, adhering to our Torah and mitzvot without using מחשבה?

Modern personalities such as Rav S.R. Hirsch introduced thought into Judaism by explaining mitzvot such as *חורב*. He also dealt with the ins and outs of the contemporary Jewish existence.

People often question the reasons and logic behind Jewish customs and practices. This is one of many issues that Rav Soleveichik dealt with in his writings and lectures.

Politics and religious motivations involving the state of Israel frequently cause rifts among the Jews. Rav Kook, a renowned philosopher, explained in depth the positive aspects of a Jewish state in Israel. He adopts the view that feels that the state would be only for the betterment of the individual and the עם as a unified entity.

Judaism is a complex religion with many intricate, even puzzling details. If a group of people were to take the mitzvot upon themselves without understanding Jewish history, philosophy and thought, there would be major controversy. מחשבה is necessary in order for Judaism to continue to flourish and grow.

Let us use our minds and hearts in order to serve Hashem, unite our nation, and hopefully with the help of Hashem bring Moshiach speedily in our day.

HAPPY BIRTHDAY

Rena Cohn (Junior Counselor G4)

*Mazel Tov to
Rabbi and Mrs. Mordechai
Willig
and to the entire Willig Family
upon the aufruf of their son and
brother
Moshe Willig
and to the kallah's parents
Rabbi and Mrs. Yitzchak
Adlerstein*

**Shabbat Times:
Latest
Candlelighting:
6:32 P.M.
Kabbalat
Shabbat:
6:45 P.M.**

Dear Readers,

As the camp season comes to a close, I would like to thank the many people who helped make Shalhevet '97 possible. First of all thanks to Aliza, Miriam, and Ronit for all the copies you churned out this summer and all your help collating when necessary. Special thanks to Tova Mansdorf and Noam Osband. Every editor deserves Machoniks as capable as you. To Chavie, thanks for your never ending patience and always being there to help when the computer gave me trouble. To Aviva and Michelle thanks for proofreading. To all collaters thanks for your helping hand. Thanks also to the Ed Staff for your Divrei Torah and to all who took the time to contribute articles. And most of all thanks to my husband, Rabbi Schwartz - I couldn't have done it without you.

כתיבה וחתימה טובה

Alisa Schwartz

**Friday night speaker
Rabbi Elly Rubin
10:30 P.M. at the Pargod
Hope to see you there!**

**Attention All Staff:
Perek Near the Library
Rabbi Pesach Oratz
Shabbos Afternoon 5:30 P.M.**

Fun Page

Tanach Trivia Jewish Baseball Trivia

1. What were the last words Rivka ever spoke to Yaakov in the Torah?

2. Fill in the blanks ותשק _____ לחמותה _____ דבקה בה

3. These are the parting words of two dear friends: "May Hashem be between me and you and between our children forever." Who are the two friends?

4. Whose parting words are these from student to teacher: אבי אבי רכב ישראל ופרשיו?

5. What are the opening words of Moshe's very last statement in the Torah to Klal Yisrael?

1. Which Jewish pitcher holds the record for strikeouts in a World Series Game?

2. The only representative of the 1979 Oakland Athletics in the All Star Game was Jewish. Name him.

3. Which Jewish player twice in his career had more home runs in the post season than in the regular season?

4. Which Jewish pitcher completed 28 of his 29 games started in his rookie season?

5. Which Jewish slugger shares the national league record for grand slams in one season?

Answers to Baseball Trivia:

1. Sandy Koufax - 15 on Oct. 2, 1963
2. Jeff Newman
3. Ken Holzman
4. Ed Ruelbach

Answers to Tanach Trivia:

1. "Flee to Lavan, my brother, in Charan and live with him a few days until your brother's anger subsides. When he forgets what you did I will send and take you from there. Why should I be bereft of both of you on the same day?"

2. רות, ערפה
3. ינתן and דוד
4. Elisha to Eliyahu
5. אשריך ישראל

MATCH EACH WORD WITH THE CORRECT MEANING

- | | |
|----------------|---------------------------------|
| 1. brool | a. to put someone under a spell |
| 2. sheck | b. slightly tipsy |
| 3. ensorcell | c. a low murmuring sound |
| 4. capernoited | d. a janitor |
| 5. claviger | e. to bolt a door |

1.c 2.e 3.a 4.b 5.d