

# HALHELV 2000



FRIDAY, JULY 14, 2000

י"א תמוז תש"ס

ערב שבת קדש

פרשת חקת-בלק







# SHALHEVET



## GIRLS WIN SHIRIAH:

Wednesday night, Girls defeated the Boys in song. A great night was had by all and the Ruach in the room was electrifying. The Boys, eager to hold on to the their title from last year fought the good fight and delivered rousing renditions, of "Mi Ha-Ish" and "V'yivtichu". "Esah Einai", another hit off of the Shalsholet album, won song of the night. The Girls, rocked the house with "Yodu", moved us with "Ani M'amin" and totally amazed us with "Ekrah". Many, Many thanks to the music staff, counselors and everyone else who helped put together another one of the best events of the summer-Shiriah 2000!

## SIMON SEZ:

By, Ally Simon, Arielle Gindea & Michal Wagner

Last Thursday night; July 6<sup>th</sup> we had a great night activity - Simon Sez. The host of the show was Steve Max. Everyone went up to the Mercazia for this special event. Steve was very funny and everyone couldn't stop laughing. We were not allowed to do anything unless he said "Simon Sez". Mr. Max did a lot of tricks. He was able to juggle a bowling ball, balance a ladder, and a kid on a chair - all on his face! It was a really fun night. We hope he comes next year, it was the best!

## EYES WIDE OPEN:

By, Jennifer Schachar & Julie Lowe  
Last Thursday Machon participated in an annual event with BBYO. The purpose for this event is to open our eyes to the diversity that surrounds us. To

achieve this goal, BBYO and Machon interacted in various activities.

The first activity in which we participated was a question and answer session given by different leaders from Morasha. In these sessions questions were posed which opened up dialogues between the members of both groups. The topics that we discussed were current issues such as assimilation, dating and the belief in G-d. After these sessions were completed, the members of each group got a chance to spend some free time together to learn more about each other. This informal time together, gave us a chance to clarify common misconceptions about orthodoxy. By discussing similar interests such as T.V,



sports and music, we both discovered that normalcy is a trait shared by all. Once the free time ended, each program performed dances and songs for each other. As the evening came to a close, anticipation grew for the upcoming Melavah Malka, which was to be held at BBYO on Saturday night. At the Melavah Malka, both groups danced together to many different kinds of Jewish music. Each group taught the other their respective dances. At the end of this eventful evening, many people could be found with tears in their eyes at the realization that they would have to say good-bye to their new friends. These two meetings were such successes that a discussion of another meeting between the two groups is now on the table. We are all guilty of having preconceived notions, however, when we step back and look at the broad spectrum of life, we find that

such lines of distinction, both social and spiritual, are non-existent.



#### ILANOT UP THE CREEK WITHOUT A PADDLE :

This past Tuesday, 7/11/00 both Older & Younger Ilanot boys boarded the buses for a day of action, sunshine and most of all - Achdut. The Ilanot joined an estimated crowd of 7,000 Jews from as far away as Lakewood N.J, Brooklyn, and Binghamton N.Y. In addition to enjoying the Mountain Creek Water Park that was operated on that special day in full accordance with Halachah, there was a special feeling of comradery that filled the air. Whether you were waiting on line for H2O or Dougies Buffalo wings, you felt that this was a unique event.

Our Ilanot braved the most challenging rides

that the park offered. The campers and staff took total advantage and when the Morasha delegation joined up at 6:00 P.M for Mincha & dinner, the air was filled with adventurous stories and an unofficial "who-had-the-most-wings" contest. Yoni Gross, of Sports Staff was glad he switched his O.D for that night because he knew his job would be a cinch! After a day like that the Ilanot boys were ready for a good nights sleep. One thing is for certain - younger Ilanot are already looking forward to next year!



Jack Levin	B-12
Perry Zahner	B-3
Motti Hoffnung	Kollel
Daniel Adler	B-17
Cobi Friedman	B-16
David Salomon	B-10
Ariel Fishman	B-7
Gavi Simon	NWS

Older Shtili girls used their poetic talents to review some events in שמואל ב:

It was all just supposed to be a game,  
But a war it turned into-men killed just the same.  
As both sides attacked, others watched in pain,  
As many strong, good men passed away in vain.

- Shani Hochbaum, Aliza Avrech, Dina Rudolph

David & Shaul are at war,  
Each side is fighting more and more.  
Asael chases after Avner,  
Avner kills him fair and square.  
Avner feels bad for what he's done,  
Now it's very hard for him to have fun.

- Sasha Berk, Rebecca Arbisfeld, Miriam Herskovits

From איש בשת's side,  
360 people died.  
From דוד's army, 19 people fell,  
Plus the Tzadik, עסאל.

- Devorah Mansdorf, Mindy Koren

Avner felt that איש בשת's accusations were too tough.  
He was accused of something he didn't do,  
So, he said to איש בשת: "Tootle-Loo!"

- Tara Eisen, Ayala Falk

Shaul took מיכל away,  
And gave her to פלתי one sunny day.  
אבנר asked דוד if they could make a treaty,  
דוד said: "only if you give back מיכל, my sweetie."  
דוד got מיכל back safe and sound,  
and then found out that אבנר was laying on the ground.

-Tzivyah Bloch, Shira Srago, Shoshi Wruble

"Rip your clothes and mourn", דוד told the nation,  
"For we have just lost one of G-d's great creations".  
So they went to bury אבנר in חברון,  
And then everybody headed for home.  
Everyone cried because it was so sad,  
Though they knew it was not at David that they should be mad.

- Deena Peyser, Alex Kestenbaum, Nina Anziska

יואב came back from a victorious war,  
the people told him of the treaty and he said "No more!"  
he walked אבנר to a gated place,  
pushed him to the floor and put him to waste.

- Danielle Barta, Amanda Alexander, Sara Alt

דוד told יואב that he did a bad deed,  
and that bread for his family, he would need.  
אשראלי knew that דוד didn't take part,  
and this whole thing, דוד didn't start.

-Sarah Schwarzman, Tamar Kram



This year will be very exciting for an old Morasha family. The children of Rabbi Morrie (food service supervisor) and Anna (nurse) Wruble are to become Bnei Mitzvot. Zevi Wruble from Younger Ilanot (B-8) will be celebrating his Bar Mitzvah this Shabbat, Chukat-Balak. Shoshie Wruble, an older Shtili (G-5), will be celebrating her Bat Mitzvah on Parshat Bersehit. We wish them much mazal, health and hatzlacha in their years to come, filled with Torah, Mitzvot, and Maasim Tovim. Below are excerpts from the Divrei Torah, they have prepared for this week's Parsha:

### **Chukat – Balak**

By, Shoshie Wruble, G-5

In one of this week's Parshiot, Chukat, Hashem tells Moshe and Aharon to talk to the rock so that water will come out of it. Moshe hits the rock, and though water does come out of the rock, both Moshe and Aharon are told that they will not enter the land of Israel with the people. Hashem is angry. Rashi asks: "Why is Hashem angry?" Rashi answers that Hashem is angry because Moshe did not talk to the rock...he hit it.

What about Aharon? he doesn't seem to have done anything wrong. Now this is typical; a sibling is in the wrong place, at the wrong time, and Wham!...somehow, he is to blame too. But it isn't that simple. The Rambam (Maimonides) says that Hashem was angry with Moshe for losing his temper, but once again, there was no discussion about Aharon.

Even the Ramban (Nachmanides) asks what Aharon did wrong. He answers by saying that when Moshe answered Bnei Yisrael's complaints about water, Moshe said, "Shall we bring out the water?" as if to say that they are the one's doing the work and not Hashem. But only Moshe said that. What did Aharon do wrong?

I would like to suggest that all the other "Mepharshim" assume that Aharon was punished because he did nothing. When Moshe hit the rock instead of speaking to it, Aharon just stood there and did nothing, allowing Moshe's anger to get the best of him and even hit the rock a second time. Aharon should have known better as a leader than to sit back and do nothing. Doing nothing can sometimes be just as bad as doing something wrong.

I learned a couple of things from this Parsha. First, think before you react. Before you get angry, or hurt or upset, think... and work out the best possible reaction. Second, I learned that when you see someone doing something wrong, you can't just stand on the side and do nothing. You have to get involved in the best way that you can to "right" a "wrong" situation.

I hope that I will take these lessons and make them a part of my everyday life. I wish a Mazal Tov to Zevi on his Bar Mitzvah and to all the campers who are becoming or became Bnei Mitzvot this year.

### **Chukat – Balak**

By, Zevi Wruble B-8

In this week's Parsha, we read about the case of Bilaam and the talking donkey. There are three questions surrounding this event whose answers have an important



message to me personally and to all those who take on the responsibilities of Torah and Mitzvot:

Question number one: Why does the donkey see the angel before Bilaam? The message was to Bilaam, why not just give it straight up to him? Number two: Why was there a need for Hashem to create a special miracle that the donkey should speak? Number three: At two different times, Balak asked Bilaam to curse the Jews. After the first time, Hashem had Bilaam respond with a definite NO! While after the second time, Hashem let Bilaam go. This is a mixed message, Why would Hashem let Bilaam go, and then send an angel to stop him?

In answer to question one, concerning the donkey seeing the angel before Bilaam, first we have to realize that the idea of the donkey is an important one. There are two other important personalities that also ride on donkeys to complete their missions: Moshe, on his way to Egypt and Avraham, on his way to the Akaida. It is interesting to note that the terms for donkey by Moshe and Avraham is "Chamore" whereas the term used in the story of Bilaam is "Atone". Chazal suggest that the word "Chamore" does not only mean "a donkey" it also implies the word, "Chomare" or material. In other words, anxieties, and their personal feelings to do Hashem's will. Bilaam was not able to conquer his personal materialism. He was only concerned about his own good and wasn't focusing on anything else. Therefore, while he was riding, he would never have noticed the angel, because he was so self obsessed. So it was up to the donkey, the "atone" to see the angel before him.

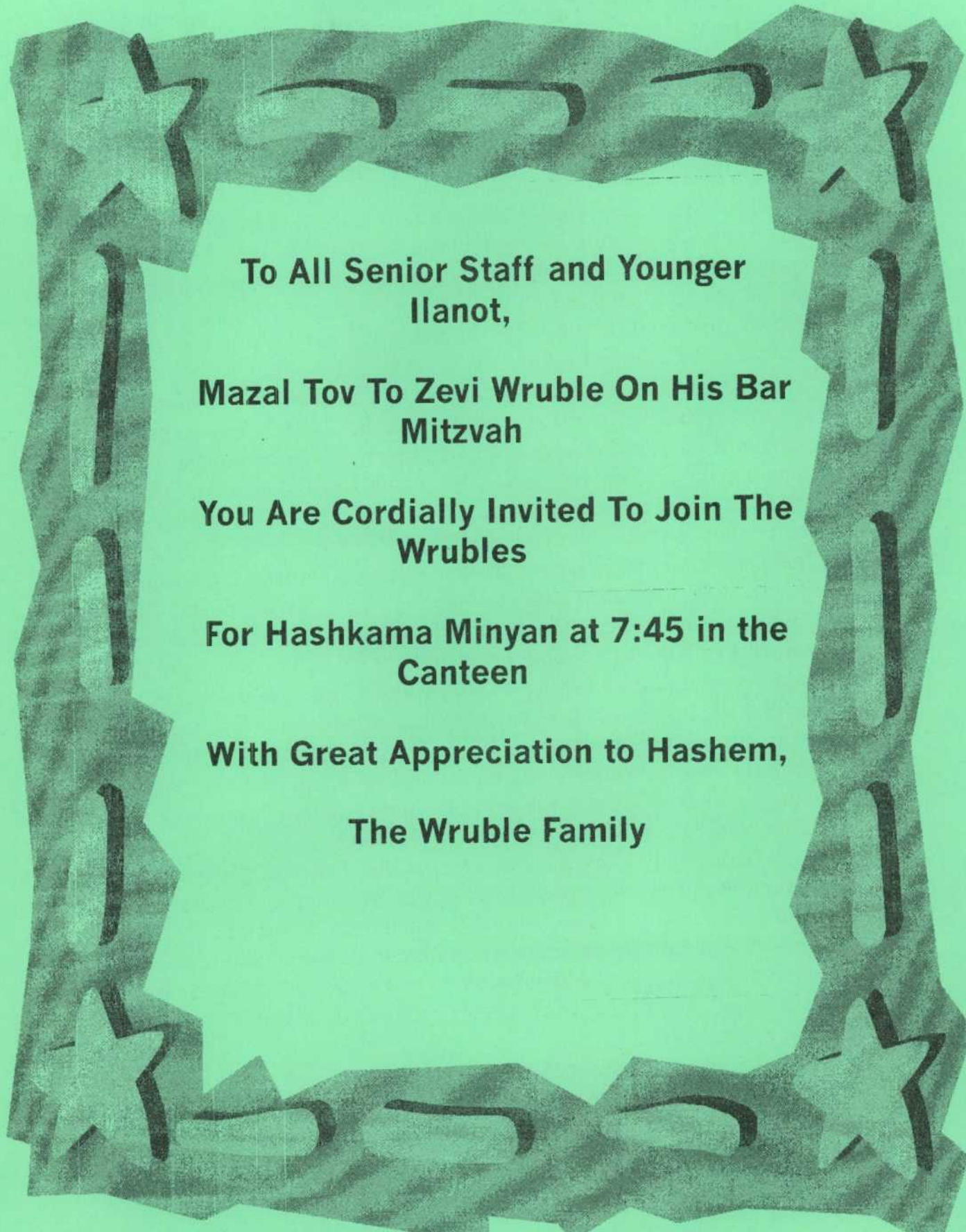
And what about the second question? Why the special talking donkey? Firstly, Bilaam is heading towards Moav, totally full of himself, ready to curse the Jews, thinking that he is the greatest sorcerer of all time. He thinks that he has the ultimate verbal power to curse or bless whomever he wants. Hashem brings in the talking donkey to show Bilaam that he is the one who ultimately gives the power of speech, even to the most simplest of animals like the donkey.

And finally, why does G-d seem to give in the second time and let Bilaam go to supposedly curse the Jews?

Hakadosh Baruch can tell you what is right and wrong but it is up to you to make the decision in the end what you are going to do. Bilaam was being allowed to make his own decision though Hashem, in his merciful way, sent the angel to save Bilaam from himself. Ultimately you have free choice in your decisions and the consequences of your decisions as well.

From this story, there is a number of interesting life lessons to be learned. It is our obligation to rise above our own personal self-centeredness, which is human nature, and do the will of Hashem. This is a difficult task. It may mean that after a night of studying...in the morning, if the last minyan is at 7:00 A.M, we have to push ourselves to get out of bed and go to daven with a Minyan. There may be moments of humanness, but we must realize that this rising above our human nature and aspiring to do G-d's will is our obligation as shomrei halacha. Another lesson is that by becoming a Bar Mitzvah, though you are still under the jurisdiction of your parents, the responsibility for your actions is your own. As a goal in becoming Bar Mitzvah, I would like to be able to rise above my personal concerns as a child, and strive to recognize the importance of being the best person I can be - a fine individual, good Jew, and as someone always involved in Torah and Mitzvot and giving to my community.





**To All Senior Staff and Younger  
Ilanot,**

**Mazal Tov To Zevi Wruble On His Bar  
Mitzvah**

**You Are Cordially Invited To Join The  
Wrubles**

**For Hashkama Minyan at 7:45 in the  
Canteen**

**With Great Appreciation to Hashem,**

**The Wruble Family**



In this week's *parashiot* of *Chukat - Balak* we are presented with a most enthusiastic and persistent character that of *Bilaam*. He forcefully argues with *Hashem* to be allowed to accompany the messengers of the king *Balak*. With great skill and persuasiveness he is able to fulfill his wish, and arises early, saddles his own donkey and joins the officers of *Moav*. *Rashi* comments on his intense desire to be a part of the delegation and teaches us that strong hatred can affect a persons behavior; "*sinah mekalkalet et hashura*". *Rashi* continues and explains to us that actually *Avraham Avinu* preceeded *Bilam* with this particular behavior as he was the original to arise early, saddle his own donkey and proceed with great speed to perform *Hashems* commandment. The difference is of course the motivating factor, that of great love. While *Bilam* acted out of incredible hatred *Avraham* was motivated by tremendous love.

The *Mishna* in *Avot* picks up on this and in *Perk 5 Mishna 22* instructs people to emulate the behavior of the students of *Avraham* rather than the ways of the students of *Bilam* and enumerates the major differences between the behavior of the two groups. My teacher Rav Cooperman Dean of *Michlala* posed the following question: Why is the *Mishna* comparing two such opposite groups who have nothing in common? To proceed with fine line distinction you first need to have some points in common and then find the fine differences. He answered the following: *Avraham* and *Bilam* actually were similar in that both were obligated to serve *Hashem*. They part company in how they choose to fulfill their roles. *Bilam* seeks to obey the exact word of *Hashem* while *Avraham* looks further and seeks not only to perform the task but to find the intent as well. *Bilam* is focused on the *dibur* as the *Tora* states "*Kaasher yedaber Hashem eylay*" while *Avraham* is driven to find the *Ratzon Hashem*, the real wish and desire of *Hashem*. The entire persona of *Avraham* is to totally and completely serve *Hashem* while *Bilam* is merely looking for the letter of the law.

In our daily lives at camp we have the chance to perform good deeds on a regular basis. We can do exactly what is demanded of us, or like *Avraham Avinu* look to go beyond that and actively seek out the "spirit of the law" and enhance each action. We could be satisfied with the very basic action or look for very way possible to make each act of kindness a superior and spirited one. In the words of an Olympic contestant it is always best to "Go for the Gold".

May you have a *Shababt Shalom* filled with "golden " opportunities to find the "*Ratzon Hashem*" in all that comes your way!

Shulamith Cohn



✎ Name and bunk number \_\_\_\_\_

**Harry Potter Quiz (Muggles only)**

By Moshe Kamioner

So, you think you're a Harry Potter genius? Then try your smarts on this quiz. A winner will be chosen to receive a prize (hand your answers in at the Library By 7/19/00). Good Luck!!☺

1. Which of Harry's parents died first? \_\_\_\_\_
2. Who sent Harry his firebolt? \_\_\_\_\_
3. Who works in the hospital wing? \_\_\_\_\_
4. Name three out of the four houses? \_\_\_\_\_
5. \_\_\_\_\_ was Harry's worst enemy (besides you-know-who).
7. If you do not have any magic in your blood you are considered a \_\_\_\_\_.
8. Harry's two best friends are Ron and \_\_\_\_\_.
9. How many Balls Are needed to play Quidditch? \_\_\_\_\_
10. How Many players are needed for Quidditch?
  - A. 6
  - B. 7
  - C.  $9\frac{3}{4}$
  - D. 1,000,000
11. Which of the following is a wizard currency:
  - A. Golden dollar
  - B. Shekel
  - C. Doob
  - D. Knut
12. What did Snape teach? \_\_\_\_\_
13. Which platform does the train to hog warts leave from? \_\_\_\_\_
14. What is the name of the 3 headed dog? \_\_\_\_\_
15. Where do the dursleys live (road) ? \_\_\_\_\_



## **ROVING REPORTER:**

By, Harold Rosengarten – Machon

**Q: If you could change one thing about camp, what would it be?**

Joseph Grun, B-19 – That you could spend as much money in the canteen as you want.

Baruch Abitan, B-5- More time for P'gisha on Shabbat.

Paige Sussman, G-11 – My waiter.

Yoni Pelman, Yachad – To let the kids have canteen at night.

Noam Osband, Counselor B-14 – That more girls would be willing to date me.

Ezra Flug, "Canteen Boy" – Get rid of the campers

Jonah Lesnick, Day Camp- The lake into a pool

Esti Ottensosser, G-19 – To see Harold Rosengarten more.

Nili Epstein, Counselor G-19- To see Harold Rosengarten less.

Eytan Fox, Machon – Noam Osband's hair

Ariel Grun, G-13 – make swim optional

Rafi Offenbacher, B-5- To have Co-ed bunks

Ayelet Antman, Rachel Deutsch, Bella Schenker, Girls Machon Counselors – To be able to drive Rabbi Wahrhaftig's brand new golf cart.

Dvora Weiner, Alufot Division Head – The Head Counselors should make the night activities.

Michael Slomnicki, Sports Staff – To knock down Bondi's 3&4 and build a shrine to Harry Potter.

Ruby Yarmush, Waiter – To paint all the bunks pink.

Abi Minsky, Counselor G-17 – To have more "lifts" around camp.

Josh Gruenbaum, B-15 – Nothing! I love camp just the way it is.

Andrew Cohn, B-5- To have Rabbi Cohn announce the White Sox scores and not just the Yankees and Mets scores.

Benny Lesnick, Day Camp – Serve chocolate milk at dinner.

Anonymous- My underwear

Ilanot Boys – MORE Shiriah practice, Please!

Isaac Winkler, Counselor B-14 – Less Kinot on Tisha B'Av