

דבר דברי

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פרשת מטות
כ"א תמוז

HALLEL
THE
EVENING



Volume XI, Number 4

NEWS OF THE WEEK

SULAM PROGRAM TO MEET NEXT YEAR IN JERUSALEM

Next year, in an exciting move, the entire Sulam (Mechina) Program, boys and girls) will be transferred to Israel, Zvi Reich, Director of Camp Morasha announced.

A full array of recreational activities plus classes by prominent Israeli educators as well as the Mechina leadership training program, and tours of Israel will be offered. There will not be any Sulam program in Lake Como.

The cost will approximate that of the program here and the staff will hopefully be mostly Americans with Morasha experience who have settled in Israel.

Mr. Reich will meet with parents of Alufim/ot on Sunday when registration for the program will officially begin.

MORASHA OPENS HOUSE TO VISITORS

Sunny skies are wished for and bunks will be set in tip-top shape as Morasha opens house to visitors this Sunday.

The day's program includes visits with teachers in the Strick Library and counselors near the bunks. Sandwiches and drinks will be available in the canteen and near the Par-god.

Highlight of the afternoon will be a video showing of camp highlights from 3-4 PM in Bondi 3,4.

A special meeting of Alufim/ot parents with Mr. Reich will be held at 1:30 in Bondi 3,4 to discuss important plans for next year.

WANTED: MASMIDIM /OT. Add a little more learning to your life. Salary increases with experience: the more learning, the more Mitzvah credit. Great for Three Weeks, Kibbud Av V'Aim...Eternally rewarding side benefits. Apply: Educational Director.

ROSH CHODESH AV BEGINS SUNDAY NIGHT

Rosh Chodesh Av will begin on Sunday night as we, hopefully for the last time, observe the saddest Nine Day period in the Jewish year.

We don't wash clothing or eat nay meat except at a special occasion such as a Si-yum. We mourn the destruction of the Beit Hamikdash and strive to become better Jews.

ILANOT PRESENT SHIELDS AT ANNUAL PROGRAM

By Sheva Berezin, G 7

This past Monday night the Ilanot girls had their annual shield presentation. Bunk 7 through 12 participated. Each bunk presented a shelet which they had painted to illustrate their theme. Then they each wrote and acted out a skit. A few bunks also made up songs.

The winner of the Shelet presentation was Bunk 10. Their theme was Keser Malchut. Some other topics included Kiruv Rechokim, Shmirat Halashon, Rayot (Friendship), Rodphei Sholom, and Kovshei Yitzro.

It was very beautiful to see all of the bunks working together on a Jewish topic- each one equally important and beautiful.

PROMINENT SPEAKER TO ADDRESS STAFF,SDP

Tonight's speaker for the Staff Oneg Shabbat, Rabbi Joseph Grunblatt, is a very well known and respected leader in the American Jewish Community. Spiritual leader of the Queens Jewish Center in Forest Hills, a faculty member at Touro College, and a national policy maker for NCSY, Rabbi Grunblatt will speak about: On the Quest for Taamei Mitzvot.

Tomorrow afternoon he will address SDP on Judaism and American Democracy: Comparisons and Contrasts.

TORAH THOUGHTS

PARSHAT MAASEI

MIDDAH OF THIS WEEK

By Ari Marcus
High School Kollel

LASHON HARAH

By Rabbi Allen Schwartz
Educational Staff

While tracing all the travels of B'nei Yisroel, the Torah tells us of the death of Aharon at Har Hahar. The posuk states:

וַיָּמָת שָׁם בַּשָּׁנָה הָאַרְבָּעִים לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּחֹדֶשׁ הַחֲמִישִׁי בְּאֶחָד לַחֹדֶשׁ.

The Neforshim ask: why does the Torah specify the exact date that Aharon died if it does not specify the exact date of death of any other tzaddik? The Divrei Shaul gives an answer by explaining the posuk

צִדְקָתְךָ כְּהַרְרֵי אֶרֶץ מִשְׁפָּטֶיךָ תְּהוּם רַבָּה according to the Midrash Rabbah. The Midrash explains

צִדְקָתְךָ כְּהַרְרֵי אֶרֶץ מִשְׁפָּטֶיךָ תְּהוּם רַבָּה means that the acts of righteousness of Hashem are as obvious as mountains and that מִשְׁפָּטֶיךָ תְּהוּם רַבָּה means the judgment of Hashem are hidden as the depths.

Just as Hashem concealed the date of Churban Bais Hamikdash from Yechezkel, He also conceals the date of death of Tzaddikim loss of whom are just as painful to Him. because many Tzaddikim concentrate on Mitzvot bain adam l'Mokom and their greatness does not visibly effect many others, Hashem does not mention their Yom Miso. However, the Yom Miso of Aharon could not be concealed from the B'nei Yisroel, for Aharon was an Ohaiv Shalom and therefore left a profound imprint upon B'nei Yisroel. Because of his great impression, his absence was even more pronounced, as the posuk says:

וַיֵּרָא הָעָם כִּי זָרַח אַהֲרֹן
"And the nation saw that Aharon passed away."

We can learn from Aharon that we must not only concentrate on Mitzvot Sh'bain Adom l'Mokom, but also on Mitzvot sh'bain adam l'chavero, for Aharon left his imprint on society by making peace between people.

We should keep this lesson in mind especially now during the Three Weeks for the Gemora in Gittin says the Bais Hamikdash was destroyed because of Sinat Chinom, and as Rabbi Avraham Yitzchak HaCohen Kook often stated the only way to correct Sinat Chinom is Aharav Chinom.

The Midrash often teaches poignant lessons regarding the Avera of Lashon Harah through the use of Tanach characters. Midrash Rabbah, Parshat Shofetim asks why the Beit HaMikdash was not built in the days of Saul, and answers that because Israel was filled with tale-bearers, Hashem would not rest his Schechina on earth.

The Midrash continues to tell us that Ahav's generation was filled with avodah zarah, but there were no talebearers among his people. For that reason, we see as the gemarah in Megillah tells us, the boundaries of Israel were never as great in our history as they were in Ahav's time.

A major difference between Saul's generation and Ahav's can be seen in the following way. When Izevel sought to kill all prophets of Hashem and Ovadiah hid them in caves, Ahav never found out about it, and yet any time David was able to escape from Saul, one way or another, Saul found out where David was hiding.

This Midrash seems to be telling us that Lashon Harah and Richilus is worse than Avodah Zarah. The Gemara in Erchin tells us that they are worse than Avodah Zarah, Gilui Arayos, and Shiichus Domim together! These sources surely mean to tell us that we are to avoid one as we would avoid the other. For just as these averos drive away the Holy presence of Hashem, Lashon Harah does as well. As the Gemora Sotah tells us a group of tale bearers never receive the Divine Presence.

Let us wipe the scourge of Lashon Harah from ourselves and be Zocheh for Binyan Beit Hamikdash, and for the Schechinah to rest on us, Binahayra B'yamenu, Omain.

" שׁוֹמֵר פִּי וּלְשׁוֹנוֹ - שׁוֹמֵר מִצְרֻת בְּפִתּוֹ " (מטלי)

SPECIAL EVENT FEATURES

STAFFER OF THE ISSUE...

INTERBUNK

***** DR. SEYMOUR PERL *****

"I wanted to get my kids into Morasha and found out this was the only way to do it," replied Dr. Seymour Perl when asked what motivated him to come to Camp Morasha.

Warm, smiling, and happy with his decision to come, Dr. Perl will reluctantly leave camp this week to resume his family practice in Los Angeles.

Our camp physician is here with his wife Carol and three children Tzipi, 13, Dassi, 10, and Dovid, 7. "There were not openings for all of the kids so we came and made room. Besides both of us wanted to relive our childhood camp experiences," admitted Dr. Perl.

A graduate of Yeshiva College and Downstate Medical School, our doctor grew up in Brooklyn, but settled in the West. Carol is a Brooklyn College grad and now studies, among other things, Interior Design at UCLA.

Unattentive to medical advice, Dr. Perl spent much of his spare time here on the basketball court in spite of a troublesome leg. "Finally I had to give in. Now it's less basketball, more family."

Another incentive for Carol's coming to Morasha were the lectures of Rabbi Saul Ber- man, a former co-staffer at camp in Los Angeles. Dr. Sam Ritter made the Perl-Mor-asha shidduch.

Dr. Perl had praises for many facets of Morasha: "The infirmary staff is friendly, competent, warm, and a pleasure to work with. The camp is fantastic, well-run, full of ru- ach and wonderful people. I'm glad that my children could experience the religious and social atmosphere of Camp Morasha."

The doctor's advice to our readers: "Stay healthy."

We say L'hitraot to our new doctor and family. May we meet soon again at Simchat.

-----Rita Siff

Thanks to Karen Korn for the cover.

Last week's TAR contest produced only two winners: Girls 19A (Specialty) and Boys' 16 for the third consecutive win. Six entries lost because of the same mistake: a person holding high office is a dignitary not a secretary. Better luck this time... Submit answers by Sunday at 10 A.M.

Long or short, the following words all begin and end with D.

1. D _ _ D Contract of owner-
ship
2. D _ _ _ D Fear
3. D _ _ _ _ D Protect
4. D _ _ _ _ D Strong request
5. D _ _ _ _ _ D Payment to stockholders
6. D _ _ _ _ _ D Pay no attention
7. D _ _ _ _ _ _ D Gone from sight
8. D _ _ _ _ _ _ D Lacking system
9. D _ _ _ _ _ _ D Waned
10. D _ _ _ _ _ _ D Stately in bearing

CANTEEN OFFERS SPECIAL SALE

Joe Berlin, manager of the Camp Morasha Canteen, has announced that there will be a super sale on certain items from July 31-Aug. 4 only. The following goodies will be featured: Winkies, 3 for 25¢, Fizzie Straws, 3 for 25¢, and Jelly Grahams, 35¢. There will be no re- funds or exchanges. The Morasha canteen does not yet accept MasterCard or Visa.

MAZEL TOV TO MORASHA CHEF, ELI BENZAQUEN AND WIFE LEAH ON THE BIRTH OF A GRANDSON (after four granddaughters)
MAZEL TOV also to Rona Zazula, G 5, on her Bat Mitzvah, and to Rebecca and Dovid Boim on the birth of a little sister, and to Michael Bernstein and Leah Katz, Couns., G 7 on their forthcoming marriage.

עמוד עבר

הטוב והרע ביד הלשון

(ספור)

☆☆☆



רפן גמליאל אמר פעם לטבי עבדו,
 "צא השוקה והבא לי מן הטוב
 שבבשר."

הלך העבד והביא לו לשון.

למחר אמר רפן גמליאל שנית
 לעבדו, "היום הבא לי מן הגרוע
 שבבשר."

הלך טבי ושוב הביא לשון.

אמר לו רפן גמליאל, "מה לך טבי?
 קשאמרת לי להקביא את הטוב
 שבבשר, הבאת לי לשון. וכשאמרת לי לה
 להביא את הגרוע שבבשר גם בן הבאת
 לשון."

השיב לו העבד, "רבי, הטוב והרע
 שגיהם מן הלשון. אין טוב מלשון
 טובה, ואין רע מלשון רעה."
 (ויקרא רבה, לג)

נצור לשונך מרע



וינפתיך מדבר מרמה