



INSIDE...

WELCOME VISITORS... ILANOT PLAY...
YERACHMIEL BEGUN... TORAH...
MAGGID... ROVING... DAY CAMP

Volume XIV, number 3
July 17, 1987
פרשת פינחס

News of the Week

WATERFRONT FUN DAY ENJOYED BY NITZIS AND SHITLIS

Yest erday was Waterfront Fun Day at Morasha as the staff extended Color War Water-fun to the beginning of camp.

Under the direction of Deena Zimmerman, Girls' Waterfront Head, the Nitzis and Shtilis enjoyed a Jay of water races. Competitions included a rock find, carrying ping pong balls on spoons, and a kick board relay.

Fun began early as 25 Nitzis and Shtilis and one warmblooded counselor Ellisheva Schoffman conducted a polar bear swim at 6:30 A.M.

Hopefully Ilanot and Alufut will get their turns next. After Moyzel Shabbat's night swim, who knows what is yet to come from the waterfront?

* * * *

MIAMI BOYS' CHOIR DIRECTOR RECRUITS

To an audience charged with anticipation, excitement, and D'seyata D'Shemaya, Yerachmiel Begun, famous composer and Director of the Miami Boys' Choir and two Morasha members of the choir Stule Bienenstock and Yehudah Bloch surprised Machzor Bet with a performance last Sunday in the Mercazl.

Morasha Ruach electrified when Nachum "Stretch" Segal, Boys' Assistant Head Counselor and the MC of the JM in the AM Radio Broadcast, took the mike and turned the tables to lead the entire audience in demonstrated appreciation of Rabbi Begun's compositions a la Morasha.

Rabbi Begun, accompanied by his wife Shoshana came to Morasha to recruit new members for the choir. Seventy boys auditioned in the Poys' Shul on Monday. (See interview on page 6).

* * * *

MAZEL TOV to the Muller Twins Jonathan and Michael, B 9, and Family on their Bar Mitzvah this Shabbat and to Joanna Steinlauf and family of L.A. on her Bat Mitzvah.

ILANOT TO PRESENT ISH CHASID HAYA

Following a delightful presentation of Mary Poppins by the Shtilim, Ilanot, also directed by Ricki Zibitt, capable and talented head of Morasha Drama, will present their division's play this Sunday and Monday in the Mercazia.

Ish Chasid Haya will be an ensemble portrayal of chasidic tales interspersed with song and dance relating to the joys and sorrows of Jewish life.

Participants are Jay Lisker, Motl Novick, David Ruditzky, and Shlomo Weissman. Also Shoshana Dayanim, Aura Lee Rothman, Rivka Carmel, Shana Felner, Zeldie Schlakman, Jordana Stern, Brenda Wurzbarger, Ilana Barber, Meredith Deutsch, Zippora Feuer, Dvora Flamholz, Adena Machnikoff, Carley Nathanson, Sarah Rosenberg, Ayala Shapiro, Rebecca Poupko, Sondra Shoenbach, and Atara Simpson.

* * * *

SDP CONDUCTS ANNUAL B'NAI BRITH DAY

The Machon annual interchange with B'nai Brith Youth was held yesterday at Camp B'nai Brith in Starlight, Pa.

The event has become one of the highlights of Machon's summer schedule. Coordinated by Meredith Finer and Jeff Kupletzky of Machon, under the supervision of Steve Richter, the program included social and cultural interaction and a sharing of ideas. B'nai Brith will reciprocate by participating in Morasha upcoming Shiriah.

* * * *

MORASHA WELCOMES ALL GUESTS TO
THE ANNUAL VISITING DAY RITUAL
ON SUNDAY.

* * * *

UPCOMING EVENTS

ONEG SHABBAT: SPEAKER: Dr. Isaac Gottlieb, Professor, Bar Ilan U., "The Religious And Secular In Israel: Where Do We Fit In?"

TORAH

D'VAR TORAH ON PARSHAS PINCHAS

By David Wasserman, JSS Kollel

THOUGHTS

OUR FACULTY WRITES.....

ON PARSHAT PINCHAS

By Rabbi Nati Helfgott

A story is related of a soap manufacturer who approached a rabbi as the rabbi took his daily stroll. The manufacturer inquired of the rabbi, "With all the pain and suffering in the world, what good is religion?" As the rabbi pondered the question, the two passed a group of children who were playing in the mud. The rabbi then responded, "With all the dirt in the world, what good is soap?" The manufacturer replied, "Soap is only of value if it is used." "Well," said the rabbi, "The same is true for religion."

Indeed, this week we read of Pinchas who took full advantage of the opportunity to perform the mitzvah of Kiddush Hashem. In Bamidbar 25:11, the Torah states, "Pinchas, the son of Elazar, the son of Aharon the Kohen, has turned away My wrath from the Children of Israel, in that he was very jealous for My sake among them (so) that I consumed not the Children of Israel in My jealousy." Rav Moshe Feinstein, Zatzal, commented, "Herein we see the significance of wanting to do mitzvos and not looking for excuses. Pinchas merited the 'Covenant of Peace' with Hashem only as a result of doing this act and not shrugging it off saying that this is G-d's realm of activity. This attitude must transcend our entire Torah observance."

Despite the fact that Pinchas' slaying of Zimri and the Midianite woman was indeed a great mitzvah, the Talmud Yerushalmi reveals that the Sages of the time did not approve of his act and perhaps wanted to excommunicate him.

The Torah Temimah explain the Sages' reactions in light of the fact that "such a deed must be motivated by a spirit of zeal to advance the glory of G-d". It was only after G-d indicated His approval that Pinchas' motives could be clearly recognized as genuine.

Although one can learn much from Parshas Pinchas, two ideas readily come to mind. First, one should always be ready to perform mitzvos with enthusiasm. Such performance includes voicing our support for Torah ideals even if such ideals are not universally pop-

One of the most fascinating episodes in Sefer Bamidbar is found in this week's Sedrah- Pinchas. It is the story of the Bnot Tzlofchad, the daughters of Tzlofchad who requested a share in the land of Israel because their father had died and he had no sons who could claim the inheritance. Ultimately, G-d agreed and they received their portion.

One of the central lessons Chazal derive from this story is the importance of yearning and desiring to dwell and settle in the land of Israel. However, this desire of Yahadut understands it is not just for rocks, soil, and trees. It should be a desire to see Am Yisroel in its totality established in Eretz Yisroel fulfilling its spiritual mission as a Mamlechet Kohanim V'goy Kadosh.

As we enter this period of the Three Weeks leading up to Tisha B'Av, it is especially important for each and everyone of us to increase our yearning and connection to Am Yisroel, Eretz Yisroel, and Torat Yisroel. We should try to strengthen our sense of Ahavat Chinom for our fellow Jews wherever they may be as well as our connection to Torah and its values. In addition we should try to increase our awareness of what is going on today in the State of Israel and what Eretz Yisroel means to us. (Reading the front page and index of the N.Y. Times and not just the sports and stocks pages, is a good first step).

B'not Tzlofchad taught us a valuable lesson, the desire and yearning are the first steps to achieving, or in short: if you will it, it really is not just a dream.

* * * *

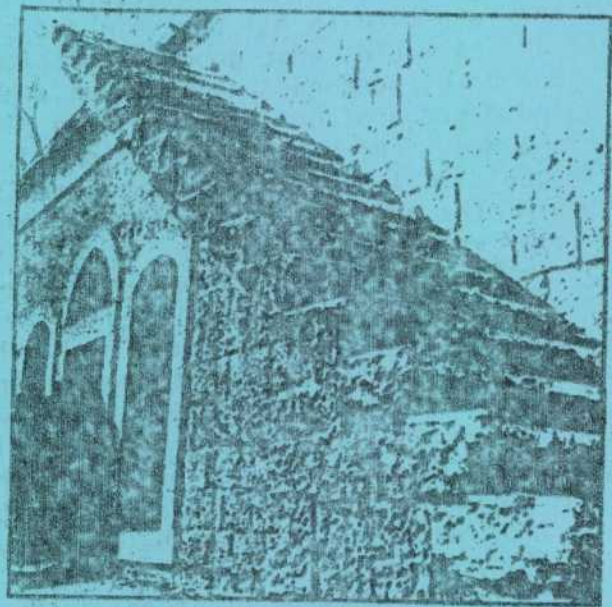
D'VAR TORAH (from Preceding Column) ular. Second, one should take care not to judge another's actions prematurely. Rather we should strive to be "dan l'chof z'chus" giving one another the benefit of the doubt. With G-d's help an intense support for Torah combined with a sensitivity towards our fellow Jews will help us to fulfill our potential as B'nei Torah.

שיר ופשרו: 'לבי במזרח ואנכי בסוף מערב' לרבי יהודה הלוי

מאת אלכרד רפאלי

תקופה בידי נוצרים (אדום), והוא קשור בקבל של
הגלות בארץ ערבית.
הוא מרגיש שקל לו לותר¹⁷ על החיים הטובים
בספרד, כדי שיוכל לראות בעיניו את העקר של בית
המקדש ("דביר") שנהרס, אשר יקר לו כל כך.
השיר בנוי משלשה "בתים" (שתי שורות ב"בית"),
שבכל אחד מהם מתאר¹⁸ מצב¹⁹ של נגוד²⁰, כפי שנגזר
באן:

הגוף נמצא רחוק במערב	הלב (הרצון) נמצא במזרח	בית א'
אני קשור בקבל של ערב	ציון קשורה בחבל של אדום (הנוצרים)	בית ב'
יקר בעיני לראות את עמרות בית המקדש	של בעיני לעזוב את כל הטוב של ספרד	בית ג'



המשורר ר' יהודה הלוי חי במאה ה-12 בספרד,
שהייתה מרכז יהודי גדול בימי הביניים.² הוא בטא³ את
הנענועים של העם היהודי לציון יותר מקל משורר
עברי אחר. 'ציון' בשירו היא ארץ ישראל בלבד, אך
בעקר ירושלים, כמו בדברי הנביאים בתנ"ך. לפנינו
השיר המפרסם ביותר של ר' יהודה הלוי:

לבי במזרח⁴ ואנכי בסוף מערב⁵ —
איך אטעמה⁷ את אשר אכל ואיך יערב?⁶
איכה אשלים⁸ נדרי ואסרי. בעוד⁹
ציון בקבל¹⁰ אדום ואני בקבל¹¹ ערב?
יקל בעיני עזוב כל טוב ספרד, כמו
יקר בעיני ראות עפרות¹² דביר נחרב¹³!

הנגודים מבססים²¹ על שתי מלים בכל בית: בבית
הראשון המלים הן 'מזרח' ו'מערב', שמסמנות
כוונים²² שונים; בבית השני המלים הן 'חבל' ו'קבל',
הדומות זו לזו בשתי אותיות, ובתנועות²³; בבית
השלישי המלים הן 'קבל' (= יהיה-קל) ו'יקר' (= יהיה-
יקר), שגם הן דומות זו לזו בשתי אותיות ובתנועות.
הנגודים מתרכזים אפוא במלים הקרובות זו לזו,
כאשר הדמיון בצליל²⁴ שלהן מדגיש²⁵ את הנגוד
במצב.

האם יש עוד צלילים בולטים בשיר? בבית השלישי
הזנרת המלה 'בעיני', ואחר-כך קימת כמעט בכל מלה
האות ר': 'יקר בעיני ראות עפרות דביר נחרב', והו
רצונו של המשורר, ואותו הוא מדגיש.

גופו של היהודי נמצא בספרד ("סוף מערב") אשר
רחוקה מארץ ישראל, אבל הוא רוצה להיות במזרח —
בציון. מכיון שאינו יכול להמציא במקום שלבו מושך
אותו אליו, הרי שגם אינו יכול להנות¹⁴ מן החיים —
אינו יכול להרגיש בטעם של האכל, והאכל אינו ערב
לחבו¹⁵.

הוא שואל את עצמו — איך יוכל לקיים את
הנדריים¹⁶ שגדר 'ילשנה הבאה בירושלים' ואת
האסור שאסר על עצמו לשפח את ציון 'ואם אשקחך
ירושלים תשכה ומיני'י', כאשר ציון נמצאת באותה

1. in the (twelfth century); 2. Middle Ages; 3. expressed; 4. longing; 5. My heart is in the east; 6. in the far west; 7. how shall I taste; 8. How shall I complete; fulfil; 9. while; 10. (bound) by a rope; 11. chained by; 12. the dust of (ruins); 13. the destroyed Temple; 14. to enjoy; 15. sweet to the palate; 16. vows; 17. to give up; 18. described; 19. situation; 20. contradiction; 21. based on; 22. direction; 23. vowels; 24. the similarity of sounds; 25. emphasizes.

Shalhevet Features

THE MAGGID SPEAKS

Apropos for Visitor's Day....

A MOTHER'S KISS

In Soviet Russia, it is forbidden for a Jew to have a bris performed on a newborn son. The punishment for having an infant son circumcised is immediate layoff from work, with the possibility of subsequent criminal charges, trials, and perhaps even a jail sentence. Nevertheless, some Jews take the risk of gathering a few highly trusted friends and having the bris performed clandestinely. Many wait months before they can accomplish what is for them a risky mitzvah.

The Shlayder boy was almost a year old and he had not yet been circumcised. Suddenly the atmosphere became a bit less tense and Mr. Shlayder was informed that it was safe to have the bris. The mohel was called, the guests gathered in a basement, and the child was brought there to have his bris.

The bris was performed, the proper blessings were recited and everyone wished each other mazel tov. The child was then brought back to the room where his mother was waiting for him. Suddenly there was a piercing scream a wail, and a cry. There was a thud, as though someone had fallen to the floor. Pandemonium broke out as people ran to the room where the mother lay in a dead faint. After they revived her, she told an incredible story.

The young mother had feared that her son might never have a bris, that she would be lulled into negligence because of her fear of the authorities, that she might capitulate to fear, and not have the bris at all. She was determined not to let that happen to herself and she undertook something that would compel her to long for the bris, to make it paramount in her mind at all times. She vowed not to kiss her son until he had had his bris.

For close to a year she had suffered the pent-up emotions that only a mother can feel. Finally, after the bris, she had taken her son into her aching arms and kissed him fervently. Overcome with emotion, she had fainted.

SHALHEVET SPOTLIGHTS...

SHARON AND STEVE RICHTER

True to form, our newest Morasha couple on staff, Steve and Sharon Stern Richter, met when Steve was a Mechina Counselor and Sharon was in Machon. Now they direct the oldest and youngest divisions of camp.

Having started as a dishwasher, Steve served as Mechina counselor and is now in his second year as SDP head. Sharon, in nine summers, has gone from early Shtills where she started to Day Camp which she now heads.

Residents of Washington Heights, Steve learns full time in the YU Kollel and Sharon, a graduate of Stern College, teaches at SAR Hebrew Academy of Riverdale.

It was the "special atmosphere" and the desire "to have fun in a Torah environment" which first attracted Steve to Morasha. Sharon followed her three sisters here. Steve's two sisters Attara, Nitzie counselor, and Elisa, Machon counselor, regularly attend family meetings in the office/living room with the airconditioning.

Sharon looks back at the summers she spent at Morasha as wonderful opportunities for growth. "Now it's good to be giving, after receiving," she informed Shalhevet.

The Richters' advice to our readers: "Loving kids and what you do is key. There's gaining through giving."

.....R.S.

* * * * *

SHALHEVET STAFF

EDITOR.....RITA SIFF

HEBREW PAGE.....AHUVAH EPSTEIN

HEADLINES.....Aliza Hertzberg, Shoshana Rapp

PRODUCTION.....ELANA MARYLES

COLLATION.....SHARON FISCHER and BUNK 13,14