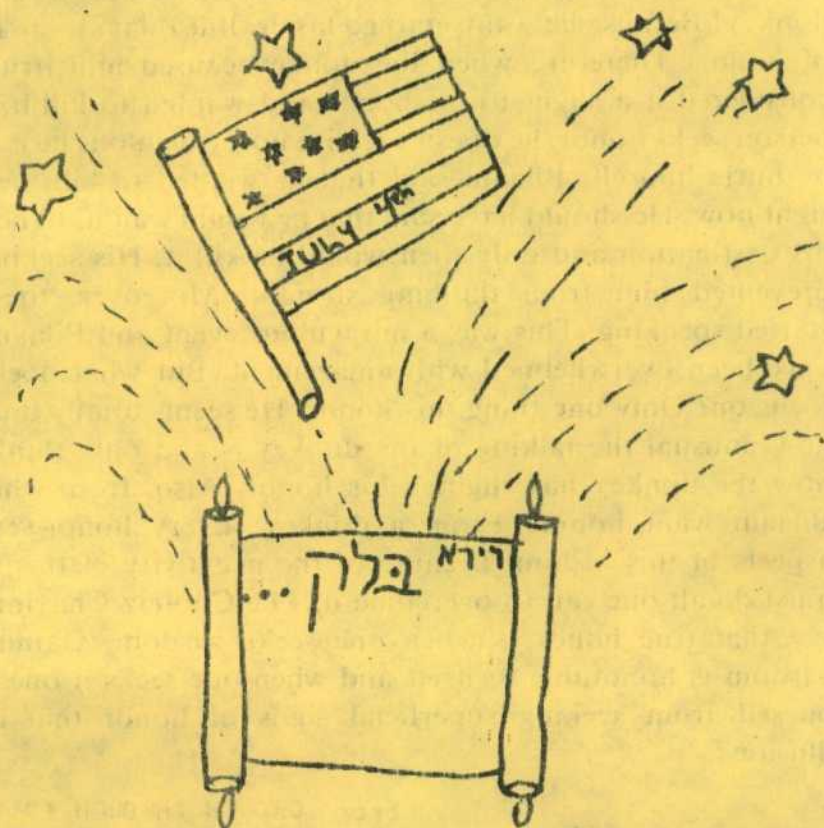




Volume XV, number 1
July 1, 1988
פרשת בלק



WELCOME TO MORASHA!

WELSHOME

תענית

FOR THE OPENING SHABBAT OF MORASHA '88, SHALHEVET BRINGS YOU TWO OF ITS MOST POPULAR COLUMNS. A MORE COMPLETE EDITION WILL BE PUBLISHED NEXT WEEK.

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T O R A H T H O U G H T S

וַיֹּאמֶר בְּלַעַם לַדּוֹנָקָי כִּי הִתְעַלַּלְתָּ בִּי לֹא יֵשׁ חָרֵב בְּיָדִי כִּי עָתָה הִרְגַתִּיךָ.
(במדבר כ"ב כ"ט)

"AND BILAAM SAID TO THE DONKEY: BECAUSE YOU HAVE MOCKED ME, IF I WERE TO HAVE A SWORD IN MY HAND RIGHT NOW I WOULD KILL YOU." (Bamidbar 22:29)

My Rebbe, Rabbi Yosef Dov Soloveitchik of Brisk in Yerushalayim commented on this: Usually why does a person hit a donkey? Because he wants it to go faster. But Bilaam was a pursuer of honor. Therefore when the donkey caused him irritation he considered it a slight to his honor and wanted to kill it. When a person seeks honor, he doesn't realize how ridiculous he is and how he hurts himself. Bilaam said that he wanted to kill the donkey right now. He should have said that he would wait until he reached his destination and only then would he kill it. His seeking honor prevented him from thinking straight. Moreover, the donkey started speaking. This was a miraculous event and Bilaam should have been overwhelmed with amazement. But what does Bilaam focus on? Only one thing: his honor. He seems totally unaware of how unusual the talking of the donkey is and only thinks about how the donkey has slighted his honor. Also, from whom does Bilaam want honor? From a donkey! Every honor-seeker has aspects of this in him. Because of the negativity of this trait one must do all one can to overcome it. The Chofetz Chayim used to say that true honor is when one seeks wisdom. Gaining more wisdom is honorable in itself and when one seeks it one will free oneself from seeking superficial signs of honor that are only illusions.

From GROWTH THROUGH TORAH

R O V I N G

R E P O R T E R

QUESTION:

IF THE COLD WEATHER KEEPS UP, HOW WILL YOU COPE?

Richie Auman, Driver and maintenance Head: Get heated golf carts.

Yoni Epstein, Mechina: Go to Israel

David Schwartz, Waterfront: Get much needed rest

Michelle Sarasohn, Waterfront Head: Have Polar Bear swim at 2 PM instead of 6 AM

Moshe Adler, Waterdki Instructor: Suffer

Yael Berger, G 12: Get a heater

Mechal Tesser, G 13: Find all my warm clothing.

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ONEG SHABBAT

Tonite, 10:15 Pargod

MAZEL TOV TO THE ENTIRE ORLIAN FAMILY ON THE BAR MITZVAH OF URI IN MORASHA'S GREAT SYNAGOGUE



INSIDE:
NEW FOR '88... TORAH...
THE SDP SCENE... STAFFER
CAMPER CLOSEUPS...
FUN ... ROVING

volume xv, number 2
July 8, 1988
פרשת פינחס

News of the Week

MORASHA SETS SAIL FOR ITS 25th SEASON

With Zvi Reich as the captain Morasha has embarked on its 25th season with a host of new staffers, facilities and equipment to assure smooth sailing all the way.

A new communications system has been set in operation among the camp drivers and home base. With six walkie-talkies (two permanently mounted in camp vans) our drivers anywhere in the mountains can talk to each other and to our camp office staff.

An annex to the main dining room has been added to provide a separate dining area for staff families. Complete with lavatory and a washing station the new addition allows for more space for campers in the dining room.

Two new bunks have been added to both boys and girls campus. A new running track has been paved on boys' camp and the Arts & Crafts hut has been refurbished. Trees have been planted to line the road on Machon/Kollel campus.

The kitchen staff under new management includes a mix of Israelis, Haitians and Englishmen (one of whom is Indian) all blending together. Israelis head the overnight and music staffs.

Second generation campers are appearing in several divisions from as far away as Israel. Division Heads are almost all new. S.D.P. has new directors and the Ed. Staff has retirees from S.D.P.

A 25th Anniversary Celebration has been set for Visiting Day.

All in all things shape up for another great summer - Ship Ahoy!!

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ONEG SHABBAT

Tonite; 10:15 Pargod
Speakers: Rabbi Morrie Wruble, Kitchen
Manager and Ann Wruble, Nurse

SHTILI BOYS SPEND NIGHT IN WOODS

By Yehuda Willig B 3

On a hot Tuesday afternoon three younger Shtili bunks started out on a three mile hike which promised to be fun. This was our first overnight and we had no idea what to expect.

When we reached the woods the nature counselors showed us how to pitch our tent by ourselves. The stream near our site was only a few feet deep and 10 feet wide. It had many rocks to play on. We all assisted in collecting wood for the three campfires one for each bunk. Supper was franks and hamburgers roasted on sticks which we first sterilized in the fire.

An important discovery by Azriel was a ready made treehouse nearby but we were too scared to go in. We didn't sleep too much but we had a great time that night.

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KOLLEL EDGES MACHON 8-7

(Kollel Sports Bureau) The YP Kollel, in its first game of the season nipped a young and uncoordinated Machon Softball Team 8-7 in a seven inning contest last Friday. The Kollel playing as usual without a coach and no previous preparation, was able to capitalize on good teamwork and some personal heroics, and was also aided by not-so-neat defensive play by Machon on its way to victory.

Ari Marcus got the win and Bini Krause picked his first serve of the young season as Kollel pounded Machon with a stream of hits and every Kollel batter reached base at least once during the game.

Machon, not expecting to lose in such fashion, immediately scheduled a rematch to be held today.

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COMING UP...

Sunday & Tuesday: Shtilim Play: Many Moons
Wednesday: Shiriah
Thursday: Blood Drive

Torah Thoughts

OUR FACULTY WRITES...

ON PARSHAT HASHAVUA

By Rabbi Tuly Besser

In this week's Parsha - PINCHAS - the Torah describes the reward Pinchas received for his deed of killing Cosbi and Zimri and therefore saving B'nei Yisroel from calamity.

The posuk says: "V'hayta jo u'lazaro acharay b'rit k'hunat olam." The unique privilege of K'huna - priesthood - was awarded to Pinchas, but not only to Pinchas but also to all of his descendants. The Yalkut Yehuda points out that there must have been something special in the action of Pinchas that allowed the reward to be carried over to his future generations.

In order to understand his explanation let us first recall a conversation in Sefer B'reishis. After Kayin killed Hevel, Hashem chastised Kayin and said: "Kol D'mai Achecha Tzaakim Alai" (the voice of your brother's blood is crying to me.) It is interesting to note that the Posuk uses the term Damim in the plural form although there was only one victim.

From this we can learn that when one murders a person he is not only held accountable for the death of that individual but also for all the potential generations that would come from that person; therefore, the Torah says Damai Achecha in the plural form.

This idea can be applied to our discussion. When Pinchas was prepared to be mosair nefesh for Kiddush Hashem he was not only putting his life on the line but that of all his future descendants as well. Therefore it is only proper that the reward should be one that would affect all the generations.

In our every day lives, it is possible that our every action can inspire and motivate others to come closer to Hashem and therefore our Mitzvah can affect the mitzvot of others and even possibly their generations after them.

Thus let us remember that our every action can be a source of Kiddush Hashem.

A D'VAR TORAH ON.....

PARSHAT PINCHOS

By Raphael Willig, High School Kollel

The Gemora refers to Sefer Bamidbar as the Chumash Hapikudim. The Netziv in his preface (habdama) to Sefer Bamidbar, explains that Bamidbar is named Chumash Hapikudim because the countings of Bnai Yisroel are the most important events in the Sefer. In Bamidbar the Bnai Yisroel are counted twice - once in Parshas Bamidbar and again in Parshas Pinchas.

The Netziv points out two differences between these two countings. First'y, in Bamidbar Shevet Ephraim is mentioned before Menashe while in Pinchas, Menashe precedes Ephraim. And second'y in Bamidbar Bnai Yisroel are listed in order of their traveling formation which symbolized the chariot of G-d while in Pinchas the Bnai Yisroel are listed in the age order of the shevatim.

The Netziv explains that Bamidbar is the Sefer of transition. Bnai Yisroel in the desert had lived a supernatural existence. But as the end of the 40 years in the desert neared Bna Yisroel had to prepare to resume a more natural existence. Thus, the differences between Parshas Bamidbar and Parshas Pinchas.

Ephraim who symbolizes spirituality was mentioned first in Bamidbar, whereas Menashe followed. But in Parshas Pinchas, Menashe whom symbolizes the combination of the spiritual and the physical is counted first.

The same reasoning can also be extended to explain the difference in the order of the Shevatim. In bamidbar Bnai Yisroel are counted in an order that resembles the spiritual, while in Pinchas, they are counted in age order.

Here in Morasha we have an opportunity to participate in both spiritual and physical activities. Let us make the most of both.