



INSIDE

ELUL ... FOREIGNER...
TORAH... BLOCK...
SPORTS... ROVING

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ערב ראש חודש אלול
פרשת דאה

News of the Week

"THE FOREIGNER" IS BROUGHT TO MORASHA

By Miriam Mann

This week, Wednesday and Thursday, the Ilanot presented a play called "The Foreigner" by Larry Shue. It was originally off-Broadway then brought to Morasha by Ricki Zib. Ricki has directed and produced this play, along with many other plays which have been presented in this camp.

Cast in this production were Moti Novick, David Klein, Randi Sorscher, Daniel Adams, Ilana Barber, Heshy Feder, Meredith Deutsch, Miriam Mann, Sarah Rosenberg, and Dahlia Sporn.

The play shows you how a foreigner is treated- good and bad. There is a lesson which should be learned. As President Lincoln once put it: "All men are created equal."

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SHTILIM TRIP TO RINGS HOMESTEAD

By Rachel Rydzinski

On Trip Day, August 9th, the Shtilim Division went to Rings Homestead. Rings Homestead is in the woods and has many high and low activities. Some of the favorites were climbing an upward slanted log and jumping down and the zipline where you traveled along a cable high above the trees.

Another favorite was climbing a tall tree and swinging onto a trapeze. If you missed you didn't even fall. Ropes were connected to a harness that every Shtili had to wear. Although the harnesses were very uncomfortable, they made sure you didn't fall flat on your face. Some low activities included climbing a fence or walking on a swinging log.

The next stop was the Orange Hall. All in all the Shtilis enjoyed Trip Day.

(See page 6 for first hand impressions of the trip)

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ONEG SHABBAT

Speaker: 10:15, Pargod: Rabbi Saul Berman

DAYCAMPERS JOYFULLY FULFILL MITZVAH AT CAMP BLOCK

Our Daycampers joyfully fulfilled the mitzvah of v'hedarta p'nei zakain this week as they travelled to Camp Block, the nearby vacation center for older adults.

The senior citizens truly "quelled". The children, under the direction of Sharon Richter, Day Camp Supervisor, performed a show for them that reflected their love of Torah, Mitzvot, and of people.

Accompanied by Giliad Lerer the Daycampers sang many beautiful songs including Yismachu and Mehayren. Following the inspiring D'var Torah by Chilli Besser, the famous chicken dance was performed in wonderful costume. The seniors also appreciated hearing the story about the Five Little Freckled Frogs. (Anyone interested in the story can approach any member of daycamp to hear it.)

One Block camper insisted that she had not seen such a wonderful presentation in fifty years that she enjoyed as much.

The appreciation and mutual respect of one generation for the other was truly inspirational.

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YOUNGER ILANOT LEAD PROTEST TO GORBACHEV

By Rena Davis, G 8

The younger Ilanot Division participated in an inspirational night activity "Escape from Russia" last Thursday. It was coordinated by Ilana Goldstein and Benjamin Waltuch and acted out by various Ilanot counselors and staff.

Many campers were affected by it. They realized what "Refuseniks" go through every day in trying to escape from Russia and decided to do something about it. Tamar Popper, (G 7), Aura Twersky, G 7, and Rena Davis, G 8 decided to write a letter to General Secretary Mikhail Gorbachev. The letter protested Russia's Anti-Semitic policies. The letter was typed and xeroxed by Inbar Schwartz, Machon, and a copy was distributed to each Ilanot girl and counselor to be sent to Mr. Gorbachev. (See page 6)

JORAH THOUGHTS

OUR FACULTY WRITES:

ROSH CHODESH ELUL USHERS IN PERIOD OF SHOFAR BLOWING, TESHUVAH

ON PARSHAT RE'EH

By Rabbi Zev Leibowitz

In this week's Parsha, the Torah begins by telling us that if we keep the Mitzvot we will receive the B'racha, and if not we will get the K'lalah. In a number of other places the Torah describes the B'racha: If we keep the Torah we will be able to live in Eretz Yisroel, none of our enemies will bother us, we will lead easy, comfortable lives- we'll have enough money, food, etc. And the K'lalah if we don't keep the Torah: We will chas v'shalam, be thrown out of Eretz Yisroel, all the other nations will bother us, our lives will be difficult and full of problems...

We know that the main reward for keeping Mitzvot is not in this world. For instance, our reward for keeping Shabbat is not that we get a nice piece of steak. Rather the main reward for keeping the Mitzvot comes in Olam Habah where we will be able to be closer to Hashem. If so, then why does the Torah constantly tell us that if we keep the Torah, we'll have a nice comfortable life in this world?

The Rambam explains that the Torah is telling us that if we do the Mitzvot, then Hashem will give us the opportunity to do more Mitzvot, as it says in Pirkei Avot: "S'char Mitzvah, Mitzvah."- the reward for doing a mitzvah is that we're given an opportunity to do another Mitzvah.

When a person has an easy, comfortable life with no problems, then it's easy for him to spend his time doing the Mitzvot. Thus Hashem is telling us that if we do the Mitzvot, we will be rewarded in this world which will make it easier for us to do more Mitzvot, which will eventually get us an even greater reward in Olam Habah and make us closer to Hashem.

Here in Morasha, we are very fortunate- all our needs are taken care of, we're very comfortable (for the most part), and we really have very little to worry about. Therefore, we should all take advantage of this wonderful situation and try to spend as much time as we can learning Torah and doing Mitzvot, in order to bring ourselves closer to Hashem.

On Rosh Chodesh Elul, Hashem called Moshe (Shmos 24:12) to return to Har Sinai to accept a second set of Luchot. We know he had to break the first set because of the sin of the Golden Calf. As Moshe ascended the mountain, a shofar was blown throughout the camp. Therefore, the sages instituted the custom of blowing the shofar on the first day of Elul (Pirke Rabbi Eliezer XLVI). Thus every morning at the end of Shacharit from Rosh Chodesh Elul (this Sunday) until erev Rosh Hashanah, Jews all over will hear the sound of the shofar.

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The word E L U L has the numerical value (gematria) of the word BINAH (understanding). Through understanding comes Teshuvah. In Yeshayah 6:10 it is written, "And understanding with the heart, return, and be healed." (Sidur Rabbi Yaabetz)

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The initials of the words A ni L edodi Ve-dodi L i- "I am my Beloved's and my Beloved is mine," read ELUL. If B'nai Yisroel will long to do Teshuvah to Hashem, then His longing will go to them and He will accept their Teshuvah.

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In the Torah, Hashem refers to the first day of the year as "a day of Shofar blowing," yet B'nai Yisroel call it Rosh Hashanah. Why the discrepancy?

In praise of the Jewish people, Hashem calls the day by the name of the Mitzvah so fervently performed by them. The Jews, on the other hand, call the day Rosh Hashanah which implies that Creation began at a particular time and Hashem is the Creator - Whom we recognize as our King.

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The sound of the shofar inspires fear and trembling in the hearts of all who hear it- as Amos 3:6 asks: Can a shofar be blown in a city, and the people not tremble?

עמוד עברו

חכמת הנער השופט

ולבקש ואחקר אותם בענין צדור הדינרים
 הדבר נודע בכל העיר ואלשים רבים באו לכית-הדין
 מוכ סקרנות¹⁶
 גם בעלי-הדין באו. לאחר שטענו את טענותיהם, צנה
 ראש-העיר להביא לפניו את צדור הדינרים וקערה של מים
 ומים. הוא שם את הדינרים בחוך המים ומיד עלו צחצוחי
 שמן.
 אז אמר ראש-העיר לאחד השוטרים: "הראה את הקערה
 לנאספים -- וכידור של מי הם הדינרים."
 השוטר עשה כאשר צנה וכל הנאספים קראו פה אחד
 "של השמן!"
 מיד השיב ראש-העיר את הכסף לשמן ואת הכסף דן
 למאסר¹⁸ עולם (= לכל ימי חייו).
 "יחי ראש-העיר!" קראו הנאספים בקול גדול ומקראו
 קף.¹⁹
 "לא לי כל הכבוד הזה!" אמר ראש-העיר. "נער עבדי קטן
 הוא שלמד אותי בחכמתו הרבה איך לחקר את הענין."



ובקרו את הדברים האלה הציג²⁰ לפניו הנהל את הנער
 החכם.

ואתו נשר. דאשה נגל. היה רב בעיר מנטוכה אשר בצפון
 איטליה. הלא הוא הנכ הנאון גור אריה הלני. וקראו לבקרה.

על פי ז. אריאל

1. storekeepers; 2. spices; 3. oil; 4. boards; 5. crack; 6. name of coin; 7. suspect; 8. examined, checked; 9. in jail; 10. investigated; 11. litigants; 12. merchandise, goods; 13. bowl; 14. hiding place; 15. bundle; 16. curiosity; 17. claims, arguments; 18. imprisonment; 19. clapped hands; 20. introduced.

מעשה בשני הנגרים¹ שהגזיתיהם היו סמוכות (קרובות) זו
 לזו. לאחר-היתה חנוח של בקשים² ולשני -- של שמנים³.
 רק מחצה (קיר דק) של קרשים⁴ היתה בין שתי החציות.
 עצם אחת. בערב. בקשעה סגירת החציות. הביט הבקשם (בעל
 חנוח הבקשים). דרך הסדק⁵ שבמחצה. לחוך חנוח השמן
 (בעל חנוח השמנים). והנה ראה ששכנו מונה (סופר) דינרים⁶
 של. והב לחוך מספחת אדמה.
 השמן מנה את הכסף והבקשם מנה גם הוא. אחר-כך יצא
 הבקשם החוצה והתחיל צועק: "בספי נגנב!"
 מיד באו שוטרים ושאלו אותו: "במי אפה חושד?"
 ענה הבקשם: "איני יודע... שום איש לא בא הנה משעה
 שישמתי את כספי -- מאה ששים וחמשה דינרים -- בחוך
 מספחתי האדמה. מלבד שכני השמן."
 דברו את השכן ומצאו אצלו מספחת אדמה ובה מאה
 ששים וחמשה דינרים...
 השמן התחיל צועק: "הכסף שלי הוא!"
 אכל השוטרים לא האמינו לו ושמנו אותו בבית-הסתר.
 הדבר נמסר לשופט של העיר. השופט חק¹⁰ את בעלי-
 הדין¹¹ ולא יכל להוציא משפט לאמחו. נמסר הדין לכית-דין
 גבוה יותר. ובקיר הכל מדברים על המעשה הזה. אבל אין
 איש יודע איך לחקר את הענין.

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בערב אחד יצא ראש-העיר לטייל בשדה. ראה שם נערים
 עזרים משחקים. והנה שמע אחד טהם אומר לחבריו: "אם
 אהם רוצים. אהיה לשופט ואשפט את משפט הבקשם והשמן."
 ישב הנער-השופט על אבן. היא כסא-המשפט. ולטניו
 עמדו שנים מתכריז: אחד בקשם ואחד שמן.
 אמר השמן: "מאה ששים וחמשה דינרים שלי הם.
 קבלתי את הכסף במחיר סחורה¹² שמכרתי באותו יום."
 והבקשם אמר: "מאה ששים וחמשה דינרים שלי הם.
 שמתי אותם במספחתי האדמה והנחתי את הכסף בחוך ארצתי.
 והנה בא האיש הזה ונגנב אותם."
 אמר הנער-השופט: "יביאו קערה¹³ של מים ומים
 וישימו בה את הדינרים. אם יצלו על המים צחצוחי (טפות)
 שמן. נרע שהדינרים של שמן הם... ואם לא, תראי של בקשם
 הם."

מיד יצא ראש-העיר ממחבואו¹⁴ ונשק את הנער-השופט
 על ראשו. אחר-כך רשם (כתב) לו את שם הנער ואת שם אביו
 -- והלך לו.

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למתנת בא ראש-העיר לכית-הדין ואמר: "קראו לשמן