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פרשת פנחס

NEWS OF THE WEEK

NEW MORASHA MAJOR TORAH PROJECT UNVEILED BY RABBI SAUL BERMAN

A new Camp Morasha Torah Project of major proportions was unveiled at this week's Shiriah by Rabbi Saul Berman, Camp Rabbi.

Morashaniks will complete the study of the whole Tanach by the end of the summer. Campers and staffers in all divisions will be assigned portions to study so that through a cooperative venture, the entire Tanach will be covered. At the end of the summer a Siyum will be conducted which will bring everyone together.

"Every generation needs some Tikun for Sinat Chinum. What better way can we do our part than to get involved in a cooperative Torah venture such as a Siyum Tanach. Not only will we be able to show our love for each other, but also our love for the teachings of Hashem," explained Rabbi Berman.

More details will be forthcoming in future issues of SHALHEVET.

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OLDER ILANOT GIRLS CANOE DOWN DELAWARE

By Rena Davis, G 5

On Tuesday, July 11, twenty Older Ilanot girls canoed down the Delaware River. Accompanying them were Chumi Besser, SC G 6, Ian, an Englishman who is in charge of all canoe trips, and Abby Parker from Machon. After the trip, they all went to the Dairy Bar where ice cream was eagerly devoured. It is agreed that a good time was had by all.

SHALHEVET EXTENDS A BOACHEM L'SHOLOM TO OUR DIRECTOR, ZVI REICH WHO HAS RETURNED AFTER LEADING SULAM TO ERETZ YISROEL

C N E G S H A B B A T

8:00 PM - Lecture: Rabbi Joseph Grunblatt

MORASHANIKS TRAVEL IN ALL DIRECTIONS TO COMMEMORATE TRIP WEEK

Bus after bus left Morasha this past week as all divisions including Day Camp and Machon set out for at least one trip.

Machzor Bet left bright and early Tuesday morning for an excursion to Ring's Homestead. Still new on Morasha's trip day destination roster, the park provided a wonderful new outlet for excitement.

Machzoe Aleph enjoyed their usual trip to Binghamton. The Day Camp waited for Wednesday for their trip to Nay Aug Amusement Park and Machon headed out for Woodbourne a few days after their highly rewarding program with Camp B'nai B'rith. Alufot entertained the senior citizens at Camp Block which is always a mutually rewarding experience. High School Kollel headed down the Delaware in canoes.

Some drivers and staffers spent more time than usual on Wednesday night's shuttle trip.

By erev Shabbat everyone had returned safe and sound to home base to appreciate Shabbat at Morasha.

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M A Z E L T O V

To AYELET GOLOWA and her parents who are here to celebrate her Bat Mitzvah

and

To RABBI DR. MITCHELL (Library) and CHAYA (Camp Mother) ORLIAN and RABBI SHERMAN (JSS Kollel) and RITA (Shalhevet) SIFF on the births of granddaughters last week.

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BOYS WIN SHIRIAH AFTER FOUR YEARS

It was the Boys by four points in this year's Annual Shiriah. The girls finally gave up their four year winning streak. Tova Rhein, Girls' HC, presented gifts to Music Staff on behalf of 'Tova, Zush, and 600 campers to whom you've made a difference."

TORAH THOUGHTS

ON PARSHAT PINCHOS....

WISE WOMEN - THEY SAW WHAT MOSHE DIDN'T

By C.J. Berman, JSS Kollel

Machla, Noa, Chayla, Milka, Tirza. These were the daughters of Tzelafchad. All were equal. They petitioned Moshe, Elazar HaCohen, the princes, and the entire community at the Ohel Moed, in the fortieth year in the desert, after Aharon's death.

Their father Tzelafchad, died in the desert because of his "own" sin, other than participating in Korach's rebellion. The Gemara states that he was either the one who was cutting wood on Shabbat or among those who tried to invade Eretz Yisrael against Hashem's wishes. Their problem was that Tzelafchad died without having sons, which meant his daughters would be left with no hereditary portion of land.

They asked Moshe if they were entitled to receive land. Rashi relates that they said they were to be considered like males. If women are not considered offspring in terms of inheritance, then their mother would have been obligated to do Yibum. Since she was not, the Bnot Tzelafchad had the same status as a son and therefore Hashem said they were deserving of land inheritance.

The Posuk informs us that "Moshe brought their case before Hashem." Why? Rashi says that Moshe forgot the Halacha. The Halacha was hidden from him as a punishment for glorifying himself in Devorim by telling the judges, "Anything you cannot handle bring to me." Another possibility is that the Halacha should have been said through Moshe like everything else (e.g. Pesach Sheni), but since the Bnot Tzelafchad were worthy, they wrote this section of the Torah.

In general Moshe recorded events as they happened. Moshe had known the Halacha, but had a mental lapse here. Somehow the prophecy was not written down until now. In regard to Pesach Sheni, Moshe never knew the Halacha until he asked. If Moshe had known the answer to Bnot Tzelafchad's question, he could have answered them and not have had to ask Hashem.

FROM OUR FACULTY.....

THE THREE WEEKS-- A TIME FOR CHESED

By Rabbi Steve Richter

This Three Week period between 17 Tammuz and 9 Av is truly a time to concentrate on our Midot bain Adam l'chavero- between man and man.

The Gemara reports it is just for this lack of sensitivity that the Second Beit Hamikdash was destroyed.

Every day in Shemoneh Esrei in the Bracha of Sim Shalom, we say that Hashem gave us 'Ahavat Chesed', the love of doing kindness.

The Chofetz Chaim asked why the bracha reads 'Ahavat Chesed'. It should just say 'V'aseita Chesed'- doing chesed. He answers that we should not merely be dispensers of kindness, but our personalities need to be permeated with the emotional desire to do chesed.

It is with this Midah of Ahavat Chesed that Im Yertza Hashem, our mourning will turn to the joyousness of rebuilding the Beit Hamikdash Bimharah V'yamenu Amin.

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?? PARSHA QUIZ ??

Last week's Parsha Quiz Winner is B - 15.

Submit your answers to the HC by Monday.

1. How old did a Jew have to be to be counted?
2. What were the names of the sons of Levi?
3. Who was Kohein Gadol after Aharon?
4. What special law for Rosh Hashono is mentioned in the Torah?
5. What disasters happened to the Jewish people on 17 Tammuz?



LITTLE STORIES FROM THE LIVES OF OUR GREAT

ABOUT THE "THREE WEEKS"



Mourning — Symbol of Hope

Someone once asked Reb Yosef Dov of Brisk, "Tell me, Rabbi, what is the use of this mourning and sadness between *va Aitar B'Tamuz* and *Tisha B'Av*? Couldn't we do just as well without it?" The rabbi answered, "Let me give you an example. Once there was a fire that destroyed many homes. Some of the homes' people search the ruins to find things that may have escaped destruction. Others don't bother looking! Those who look are the ones who expect to rebuild their homes. The others have probably given up and don't even want to make the effort. Our mourning is the same way. We remind ourselves of the destruction of the *Beit Hamikdash* because we haven't given up. We are looking forward to the coming of *Moshiach*."

Like Son, Like Mother

A little boy once came to Reb Chaim of Brisk with a question, "My mother wants me to ask the Rabbi if I may eat meat during the first nine days of *Av*."



Reb Chaim studied the pale, thin boy and answered, "Yes, my child, you may

eat meat. And tell your mother that I said she may also eat meat."

The other members of the Brisk rabbinical court asked Reb Chaim how he could tell if the mother's health was so poor that she was permitted to eat meat.

"It's very simple. If a child is thin and undernourished, then his mother is eating less than he."

To Use Just Once

Rabbi Abraham Kamai of Mir once went to buy a Book of *Kinos* (Lamentations) for *Tisha B'Av*. He argued that the price was too high and bargained over every penny. The book seller was surprised because Rabbi Kamai was a good customer who never complained about the price of anything. The rabbi explained,

"When I buy *seforim* (books), I don't mind paying the regular price because I will be using the *seforim* for years; for all that use they are worth the money. But



Kinos? By next year *Moshiach* will be here! Why should I overpay for a *sefer* that I will use for only one day?"

In the same vein, Rabbi Mordechai of Lechavitz used to say that if people truly believed in the coming of *Moshiach*, they would not put away their *Kinos* for the following year.

Check the Kashrus

Rabbi Elia Chaim Meisles of Lodz paid special attention to the needs of children from poor families. He established for them a Yeshiva where they would have their meals and he arranged for the townspeople to provide food and clothing. One year the crops were bad and food was very expensive. To make matters worse, the Yeshiva found it difficult to raise money for food and the other expenses. The com-

mittee that was in charge decided that they would save money by cutting out meat during the Nine Days.

Reb Elia Chaim heard about it and was upset. Here in the United States enough nourishing food is available so that children can be well fed even without meat. But in Europe many years ago, nutrition was a serious problem. Reb Elia Chaim sent for the head of the Yeshiva committee and said,

"I want you to know that the food being given to the children is against the Torah law."



"Don't worry, Rabbi," arrogantly answered the chairman, "we are giving no meat at all during the Nine Days."

"That's exactly what I mean," said Reb Elia Chaim. It is forbidden to give dairy meals to children from poor families. Their health is not good and they must be given meat every day."

Only the Truth

Rabbi Levi Yitzchok of Berditchev was famous and beloved for always finding good things to say about Jews no matter how bad they may have seemed. Once, on *Tisha B'Av*, he saw a Jew openly eating and drinking. The Rabbi said,

"My son, you must have forgotten it is *Tisha B'Av*."

"No, Rabbi, I know what day it is."

"Then you don't know it is forbidden to eat."

"No, Rabbi, I know that, too."

"No doubt you are in poor health and unable to fast."

"Wrong again, Rabbi. I wish all Jews were as healthy as I."

Reb Levi Yitzchok looked up towards heaven and said, "Rebbono Shel Olam, see how honest your children are. This man would rather admit that he is a sinner than tell a lie!"

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