



Welcome
Visitors

צאתכם ובואים
לשלום

L'Hitraot
Julyniks

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שבת נחמו
פרשת ואתחנן

News of the Week

MUSIC RESOUNDS IN ANNUAL SHIRIAH

As SHALHEVET goes to press, music resounds from both ends of Camp Morasha in preparation for SHIRIAH - a highlight of the season. This year a professional tape recording will be made of the event so that a cassette can be offered to campers and staff as a lasting memento of the occasion.

Sandy Sudberg, Music Director, and her assistant Jeff Beer, anticipated an outstanding display of talent in spite of "very little time to practice- less than a week after Tisha B'Av with a day of Intercamps thrown in between." Former members of the Music Staff, Jeff Braverman, Aubrey Sharfman, and Vicki Simon were expected to return for the musical extravaganza.

Day Campers and Machon will perform in addition to the Girls led by Ilana Glatt, Debby Meskin, Elizabeth Rothstein, Michal Wahrhaftig, Tzippy Wasserman, and Shira Winkler. Boys will be led by Steven Felsenthal, Elan Grobman, Jeff KObrin, and Larry Stern.

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ALUFOT ACTS IN HANCOCK, DJ'S

Alufot Girls did this week, under the direction of Jill Sanders, did their laundry in Hancock on Tuesday, and shopped in local supermarkets, according to reports by Esther Kahane and Shulamit Braun. Co-ed activities substituted for Intercamps at Raleigh highlighted by a trip to DJ's.

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MAZEL TOV

It's a GIRL born to Rabbi David and Naomi Reich Sternberg- Grandparents- Zvi and Chaya Reich. Mazel Tov.

It's a BOY to Dovid and Gila Fuld Weinstein.

Mazel Tov to Josh Posner and Aryeh Yudin on their Bar Mitzvahs this week.

SHTILIM TO PRESENT RAGGEDY ANN & ANDY

Raggedy Ann and Andy will take the stage in Morasha Sunday night after the annual Camp Visiting Day. Shtilim, through a dramatic production, will show how "two rag dolls find happiness for themselves and their friends in a strange land outside their toy-room walls" and what Morashaniks can learn from them.

Directed by Michal Goldberg and her assistant Neil Bromberg, the cast stars Alyson Steinlauf, Nachshon Rothstein, Michal Harari, Sruli Spodek, Shira Grajower, Ayala Werblowsky, Ilana Greenwald, Benji Epstein, Daniel Sprung, Shmuel Nadata, Romy Gardenschwartz, Dvora Weiner, Joshua Levinger, Jonathan Reiss, Avi Stavsky, Karen Rosenbaum, Yonina Halpern, Ari Rosenzweig, Ilana Ausubel, Aliza Herring, Ayalet Lichtiger, Jonathan Wohlgernter, and Shifra Davis, supported by many others cast as Loonies.

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NEWS BRIEFS

Morasha's Pavillion will be dedicated in honor of Founding Director Zvi and Chaya Reich at a special ceremony on the last Sunday of camp. Campers, alumni, and staffers, as well as parents, are encouraged to write letters of appreciation to Chaya and Zvi which will be bound in a journal to be presented to them. Letters may be left in the HC, Library, or SHALHEVET office.

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Any staff members or Machoniks interested in participating in a LIFE GUARD training course should contact Mindy Glicksman or Mitchell Coopersmith at the Waterfront.

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The Annual Morasha BLOOD DRIVE will take place on Friday, August 2. Contact Chairpersons Michelle Sarasohn, Michael Selensy, or Diana Penner to donate.

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FOUND: A Gold Chain- contact Shirley Storch and an OLYMPUS camera- contact R. Siff



TORAH THOUGHTS



OUR FACULTY WRITES. . .

A D'VAR TORAH ON . . .

ON PARSHAT HASHAVUA

By Shulamith Cohen
Ed Staff

The Parsha of V'Etchanan is one filled with many mitzvot governing our relationship with our fellow man and with Hakodosh Baruch Hu. Not only does Mosheh remind us of the mitzvot, but he also emphasizes our obligation to perform the various mitzvot as part of our daily routine.

(4:1) V'Ata Yisroel sh'ma el Hachukim v'el hamishpatim
(5:29) U'shmartem laasot. . .lo tosuru y'mim u'semol.

After the many pesukim which urge us to incorporate the mitzvot in our daily actions it is interesting to note the following: (6:18) V'aseta hayashar v'hatov b'einei Hashem.

Nechama Leibowitz in her book asks what additional information is furnished with the above statement. Obviously a Torah Jew who strictly follows all the mitzvot will be doing what is right and good in the eyes of Hashem.

The answer according to Ramban and Rashi is that the phrase hayasher v'hatov implies a higher standard - that of melifnim meshorat hadin. The Ramban explains that it is impossible to map out every detail of human behavior, and so the Torah issues a general statement- do what is good and upright in every matter even if it means doing more than the letter of the law requires.

The Gemara in the name of Rabbi Yochanan tells us that Yerushalayim was destroyed because our actions did not go beyond the letter of the law. We were content in simply fulfilling the basic and not aspiring to the status of melifnim meshorat hadin.

As we approach the seven weeks of Nechama which follow Tisha B'AV may we allow our actions to be guided by the principle of melifnim meshorat hadin, and hopefully be willing to go that "extra mile" in our relationship with our friends and Hakodosh Boruch Hu.

In the merit of our extra good deeds may we all be zocheh to see the total Nechama- the coming of Moshiach bimhayrah b'yamenu!

SHABBAT SHALOM ! !

PARSHAT VAETCHANAN

By Tzvi Pittinsky, College Kollel

In this week's Parsha, Vaetchanan, we find the first paragraph of Shema in which we are commanded to love G-d. This seems strange. How can we be commanded to love anyone, let alone G-d? Love is an emotion which cannot be legislated. One must feel love. The Torah therefore placed within the Shema the formula for how to reach a love of G-d: Let these matters which I command you today be upon your heart. Teach them to your children..." Rabbi Yitzchak Hutner, z'tl, explains in his sefer Pachad Yitzchak that learning Torah is not enough to reach a love for G-d. Only by teaching Torah to others can this be attained.

Interestingly the mitzvah of spreading Torah is stated as a commandment to teach Torah to your children. By telling us that the obligation is to teach one's children, the Torah is revealing the unique nature of teaching Torah. Students of one who teaches Torah are considered as if they are actually his own children. Why is this so?

You can receive an inheritance of wealth from anyone, but only your parents can give you the greatest gift of all - life. This is the way we view Torah. It is not like any other intellectual pursuit where the sole purpose is to remember pieces of information. It is a way of life for which we must have a teacher and this Rebbe must consider his students to be his children to whom he is passing life itself.

From here we can understand why one can only reach a true level of love for G-d by teaching Torah. A child who comes from a home where all that he experiences is love will become a kind and considerate adult. Similarly, a student, imbued with the love of Torah by his rebbe, will come to love Torah himself. Inspired by his Talmidim, the rebbe constantly deepens his own love of Torah.

Our sages ask why the Torah uses the word Morasha for inheritance rather than the common word yerusha: Torah tzivah lonu Mosheh, Morasha. They answer that the Torah is not just an inheritance. Rather it is a Morasha, a heritage - an all encompassing way of life. Whatever we do - whether it be on the ball courts, during Shiurim, or in the bunk, we should all realize that our actions are dictated by the Torah. It is not just a book. It is a manual on how to live our lives.

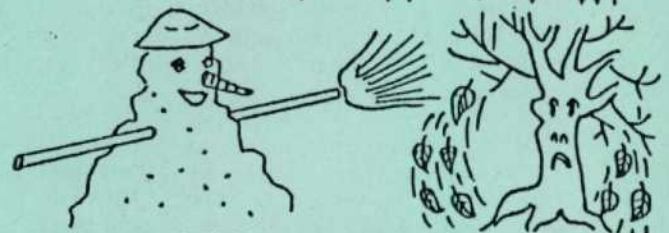
עמוד עברי

עונות השנה

עונות השנה משפיעות, בנוראי - גם שמחה, גם עצבות - מביאות לחיי.



העצים בשלכת נראים עצובים, ובפניו של איש שלג - תמיד חיוכים.



הפרחים באביב מרהיבים בצבעים, ומשמחים את הלב בריחות נעימים.



ולפתע מגיע הקיץ החם, וקלם בנסיעות, במחנות או בים.



והגה שוב הקטן, בו נושרים העלים, והלב כבר נצבט ברגשות געגועים.



יוכבד בכמן
כיתה י"א
בית-ספר תיכון
של הישיבה דמלטבוס,
ע"ש יואל ברברמן,
ברוקלין, ניו יורק

מסגרת ריקה של תמונה

אני מסגרת ריקה. אתם מביטים עלי וחושבים שאתם רואים הכול, אבל אין זה נכון - יש לי יכולת לראות ולהבין דברים רבים שקורים בעולם.

כיוון שאני ריקה, אני יכולה לבחור בזווית ראייה כרצוני. אני יכולה לראות בעולם את הרע ואת הטוב.

המיוחד שבי הוא שאפשר להכניס לתוכי כל מה שרוצים. אני מוכנה להיות מסגרת של תכנים רבים ושונים.

אתם רואים רק מסגרת ריקה, בלי רעיון או תמונה, אך אם תסתכלו מקרוב, תבינו שאפשר לראות דרכי תמונות רבות, רעיונות רבים. אתם תחליטו בעצמכם מה ברצונכם להדגיש, ותשימו אותי - המסגרת - מסביב לזה.

ההיסטוריה שלי מאוד מעניינת. שכנתי במוזיאון, ושם החליפו בתוכי תמונות שונות של ציירים שונים. כך הייתי כלי לביטוי המחשבות שלהם, ולמדתי לדעת מה הם חושבים על העולם.

אחדים ציירו את העולם בדיוק כמו שראו אותו, אחרים ציירו את מחשבותיהם, ולא היה קשר רב בין התמונה לעולם. אחרים "לכלכו" את הכד בכתמים צבעוניים, שעוררו צחוק אצל המבקרים.

אני מסגרת ריקה. אתם חושבים, אולי, שמשום שאפשר להעביר בתוכי את ידיכם, הרי שאין בי כלום. טועים אתם - אני החלון הפתוח לעולם!

יוסף בנימין פויגין
כיתה י"ב
בית-ספר תיכון של הישיבה דמלטבוס
ע"ש יואל ברברמן,
ברוקלין, ניו יורק