



Roving



News

Torah

Sports



שיריה



SHALHEVET

תשנ"ג



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פרשת מטות - מסעי
שבת מברכים מנחם אב
9 days begin on Monday

News of the Week

Nine Days Begin on Sunday Night

Rosh Chodesh Av, which ushers in the saddest part of the Jewish Calendar year, the **Nine Days**, begins on Sunday night.

The mishna tells us that once Av begins, joy is to be lessened. Our activities take on a more serious nature. We do not listen to music, do laundry, swim for pleasure, or eat meat (unless we are fortunate enough to attend a siyum).

The Nine Days lead up to Tisha B'av, a solemn day of fasting and mourning over the Beit Hamikdash.

We pray that this will be the last year in which we have to observe these days in sadness. May the Beit Hamikdash be rebuilt in the very near future.

Morashaniks Guard Tongues

Following the successful program last year Morashaniks once again will be joining Jews of all ages all over the country during the Nine Days in an all out campaign against Lashon Hara.

According to Camp Educational Director, Rabbi Joel Cohn, Morashaniks have committed themselves to refrain from talking or listening to any Lashon Hara during the hours of 11 AM to 1 PM daily.

The program called Machsom L'fi, is sponsored by the Chofetz Chaim Heritage Foundation. Hopefully, with the correction of our speaking habits will come the rebuilding of the Bayit Shlishi.

All Shine "Shoin" in Shiriah

All Morashaniks, from Daycampers to Machonicks and Staffers, were singing and shining in last night's **SHIRIAH**, one of the annual highlights of the summer season.

Led by the talented and dedicated music director, Sandy Sudberg, and her staff, Daniel Henkin, Jeff Wilks, and Randy Sorscher with Jeff Kobrin on the drums, and Maish Yarmush, M.D., Ph.D. on the flute, the entire camp performed superbly.

Songs included an original composition for the girls and Horaini set to music for Machon by Daniel Henkin. Day Camp's Moshiach and Sim Shalom will long remain in our ears.

Oneg Shabbat

Tonight's speaker will Mrs. Esther Krauss, director of Shalhevet Institute for Women. Her topic will be "Kedusha: Yerushalayim, Forever More." The time is 10:15 PM in the Pargod.

From the Pages of Shalhevet Ten Years Ago ...

- A computer is at work in the office (besides the office staff)
- Marvin and Mimi Hershkowitz return after a 17 year absence.
- Day Camper Uri Orlian said, "If I don't want to play a game, I can just run away."

Torah Thoughts

OUR FACULTY WRITES...
ON PARSHAT MATTOT-MASSEI
BY ETAN TORAYER, Ed Staff

At the close of this week's Sedrah, we read that the Shevatim of Reuven, Gad, and Chatzi Shevet Menashe settled the conquered lands across the Jordan River. Pasuk 37 states that Bnei Reuven built several cities in areas where the Bnei Emori formerly lived. In Pasuk 38, the Torah says that the Bnei Reuven changed the names of the cities from the original Emori names in order to give them new names. Why does the Torah, which never gives unnecessary information, feel it important to teach us this fact?

Ramban explains that initially these cities were Moabite cities. When the Amorites conquered Moav, they changed the city names into Emori names. Finally when the Jews conquered the Emorim they renamed the cities with their original Moabite names. Why? Ramban explains that the Bnei Reuven intended to embarrass the wicked nation of Moav. By using the Moabite names everyone would see that the Jewish people were living where Bnei Moav used to live.

Rashi offers a second explanation: B'nei Yisrael wanted to obliterate the names of Nvodah Zarah in whose honor the cities were named, an Emori practice which the Jews wanted to stop. Bnei Yisrael wanted to change the nature of these cities from places of sin to places of kedusha. After Bnei Yisrael did so, the Torah considered the cities brand new, as though the Jews had actually built them on their own.

From this incident the Torah teaches us a very valuable lesson. When a person desires to do Tshuva, he has the chance not only to get rid of his aveirah, but to become an entirely new person. Hashem desires that we actively become better people. Just like the cities that Bnei Yisrael conquered, Jews did not just stop aveirah from continuing, but they gave the cities new names to signify the new place of kedusha that each city was about to become. Our task is not only to discontinue our aveirah, but to become new vessels of kedusha where Hashem will look kindly upon us.

A D'VAR TORAH ON...

THE POWER OF SINAT CHINAM
BY DANIEL REIFMAN, COLLEGE HOLLER

In this week's Parsha, Hashem commands Moshe to take revenge on Midyan as a payment for causing Bnei Yisrael to lust after the Moabite and Midianite women. Why did Hashem tell Moshe to take revenge only on Midyan? Was not Moav just as guilty? Rashi answers that Moav caused Bnei Yisrael to sin only because they felt threatened by Bnei Yisrael; although Hashem commanded Moshe not to destroy Moav they feared that Bnei Yisrael would still attack them in order to loot their property. Midyan, however, was under no such threat. They entered into affairs that did not concern them, motivated purely by hatred for Bnei Yisrael, and therefore deserved to be punished accordingly.

The LeChoch Tov comments that we see from Rashi's words the power of sinat chinam, groundless hatred. The severe punishment Midyan received for their crime attests to the serious nature of this chet. To overcome sinat chinam, he says, one must go to the other extreme - ahavat sinam, boundless love for all, regardless of what someone may have done to us in the past, or whether they will repay us in the future.

Chazal tell us that the second Beit Hamikdash was destroyed because of sinat chinam. As we reflect on Churban Bayit Sheni during these Three Weeks, we must take this message to heart, and engage in acts of Ahavat Sinam for all of those around us. Only then can we say that we have learned the lessons of our past and truly be zocheh for the Binyan Bayit Shlishi, Bimhayafah B'Amenu.

SHABBAT SHALOM.

CANDLELIGHTING TIME TODAY

7:00 P.M.

עמוד עברי

לעולם יתפלל אדם בבית-הקנסת. שמקום קדוש הוא. שנאמר:
 בכל המקום אשר אנכי עומד את שמי אבוא אליך ובכתיבך...
 כבודינו שבארץ-ישראל דרשו: אלו קמי-קנסיות.
 גדולה קדשת קמי-קנסיות, שמקום בית-המקדש הם.
 שחבב בצוונות. וכן אומר הנביא: ואתי להם למקדש מעט...
 דרשו כבודינו שבבבל: אלו קמי-קנסיות. וכל מה שאמה
 מוצא בבית-המקדש, אמה מוצא דוגמא להם בבית-הקנסת.

ועכשיו שאמרנו בית-הקנסת דומה לבית-המקדש —
 סיב אדם לנהג כבוד יתר בבית-הקנסת. לא יקל שם ראשו,
 לא ידבר דברים בטלים, כל שכן שלא ירדם ולא יאכל שם
 אפלו אכילת ארצי לא יעשן ולא ילכו קל נחמר שאסור
 להקנס אליו בראש מגלה. צף לא יגלה שם שוק או גרף.
 אף עומד או יושב בצנוה וביקצת סבבוד. בעומד בהצר
 בית-המקדש.

אמרו: מי שלא ראה את בית-המקדש בתפארתו — לא
 ראה בגן נאה מקימו. צף אנו מצוים ליפות את בית-הקנסת
 ולהוסיף לו נוי וקדר, שנאמר: ונה אלי ונאנחתי. דרשו
 מקמינו: התנאה לפניו במצוות... לסיכך שומרים על נקינותו
 ומקשטים אותו, ורוקמים ציצים ופרחים על מציל ספר-התורה
 ושמים אטרות על גליליו. אלו שנקראים עצי סיים. בית
 הקנסת — בונים אותו בנבקה של ציר, ונתקרה שלה גבוקה מקל
 הקמים. (כדכח. ארמ - כדכח. בית הכנסת)

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