



Roving

News

**Torah**  
Sports



July 8, 1994

פרשת מטות-מסעי  
שבת ראש חדש מנחם אב

# Dear Readers,

## STAFF CLOSEUP

As you read through the SHALHEVET this summer you will see many of your favorite features from past summers such as the Roving Reporter, Staff Closeups, Sports and of course Torah Thoughts. You will however, also notice some new features. I would especially like to draw your attention to the Tanach Trivial Pursuit column. I hope that staff and campers will try answering the questions and leave their answers in the box at the library. Names of winners will be published weekly in the SHALHEVET and will be eligible for free soda from the canteen. A run-off will take place at the end of the summer. Bunks may work together as a team.

I would also like to mention that all contributions to the SHALHEVET are welcome. Please leave any articles you wish to be published in the SHALHEVET box at the Girl's HC. or the library. At this time I would like to thank the members of the office staff for their support and technical assistance in producing the SHALHEVET. Thanks also to Akiva Berman for his computer assistance. Special thanks to Rebbetzin Rita Siff for making the SHALHEVET such an important part of Camp Morasha. Everyone at camp misses you.

Alisa Schwartz  
*Alisa Schwartz*  
Editor

## MAZAL TOV

Mazal Tov to Michael Wiener of Bunk B9 on his Bar Mitzvah last Shabbos Parshat Pinchas.

This summer our drama department gets a new face with two new very enthusiastic people in charge - Esther Schwartz and Aimee Taub. Together they plan to make drama exciting for all the campers. Both Esther and Aimee want all campers even those not actually starring in the plays to participate in drama classes. Any campers who are not in a play but are interested will be given jobs as stage hands, helping with such things as props and makeup. Their number one priority is to make drama fun.

This season they will be bringing us four major productions. The Nitzanim will be putting on "Children In Their Bath's A Chelm Story." The Shtilim will be putting on "Carp In The Bathtub." The Alufim and Alufot will be starring in "The Wall" which has a Nine Days theme. The Ilanot will entertain us with "The Matchmaker" by Thornton Wilder. The staff play will be directed by someone else so Esther and Aimee look forward to acting in the play themselves.

Esther loves the day campers and says the best part of her job is giving class to them. Aimee aspires to one day sit at the head table.

## THANK YOU

Thank You Paula Spodek, Shirley Storch, Deborah Gottesman, Cindy Zomber, Jennifer Helman, and Akiva Berman for their technical assistance.

CANDLELIGHTING TIME THIS WEEK  
7:18P.M.

# GADOL OF THE WEEK

## RASHI

רבנו שלמה ב"ר יצחק  
(ר"ש)

Rashi's yahrtzeit

Tammuz 29



לאים" עליו שאם לא ימכר לו המרגלית ישלוחו  
(ישליכוהו) אל הים. רבי יצחק מצא את עצמו בקל רע  
והתפלל לה' שיצור לו להציל" מעצת רשעים.

פתאם נזנזה" מחשבה במוחו: הוא הוציא מכיסו  
את המרגלית והשליכה במצולות" ים. באותה שעה  
יצאה בת-קול" מן השמים והקריזה": במקום מרגלית  
זו יחו לה ה' מרגלית אחרת בנמות" בן-זכר שאיר" -  
את ציגי ישראל בתורתו וחכמתו - ובשנה זו ילדה  
לו אשתו את רש"י.

ואמנם רש"י היה המאור הגדול של בני ישראל.  
זקנים וגם צעירים. נערים וגם ילדים הגו (למדו) בפרושי  
רש"י. לא עבר יום בכל הדורות שלא יזכירו ויאמרו:  
מה אמר רש"י על זה או על זה. איה מכאר רש"י את  
הפסוק: רש"י היה לנו למקור" ברכה מראשית ילדותנו  
עד צאתנו לעולם הגדול מן- בנהרבה מתורותיו  
וההרותיו"

בו. הרבה למדנו מרש"י. אבל האם שמתם לב שכמה  
פעמים רש"י איננו בוש" לומר "לא ידעתי". והמפרשים  
זכרונם לברכה שואלים: מה בא להודיענו שאינו יודע.  
אם לא ידע ישתק: אלא ללמדנו הוא בא שתורתנו תורת  
ה' היא. רחבה מני ארץ ועמקה" מני ים. וקשה לאדם.  
אפילו לגדול שבגדולים. להשיג" את כל תורתנו.

בצפרים ותשעה לחדש תמוז חל יום פטירתו של  
רבנו שלמה ב"ר יצחק ב"ר של ישראל (ראשי-טבות  
ר"ש).

רבנו שלמה נולד בעיר טריוש. במקינת שאמפאן  
אשר בצרפת. בשנת ארבעת אלפים. שמונה מאות  
ליצירת העולם.

מספרים אגדה על דבר הולדתו של רש"י. רבי  
יצחק אביו של רש"י היה סוחר באבנים טובות  
ומרגליות. פעם אחת קנה מרגלית אחת. יקרה מאד.  
דבר המרגלית היקרה נודע בכל הארץ. שמע הפישוף  
ממגנזה וכא לרבי יצחק לקנות אותה. הוא אמר לו  
שהוא מוכן. לשלם הרבה כסף בעד המרגלית מפני  
שהיא נחוצה. לו מאד כדי לקשט. עבודה-זרה.

רבי יצחק נקהל. מאד. בשמעו את מחשבתו של  
הפישוף. וענה לו שאיננו יכול לקפו את המרגלית.  
הפישוף עוב את ביתו בכעס. גדול. אכל הפישוף לא  
נח. ולא שקט. עד שהצליח. להביא את רבי יצחק  
בצרמה" לבוא עמו באניה.

עוד הפעם. הפישוף בקש ממנו שימכר לו את ה-  
מרגלית והציע" לפניו מחיר" פי-שנים מקפי שהוא  
שלם בענה. רבי יצחק עמד בסרוכו" ולא רצה לקפו  
את המרגלית בעד קל הקסף שבועלים. או התחיל הפישוף

# Torah Thoughts

A DVAR TORAH ON THIS WEEK'S PARSHA  
by Rabbi Gavriel Herzig Ed Staff

We learned in Parshas Maasei that someone who killed someone accidentally had to run to a city of refuge. How long did he remain there? Until the death of the Cohen Gadol. What connection exists between the unintentional murderer and the Cohen Gadol? Rashi explains that if the Cohen Gadol would have davened properly on Yom Kippur for the Bnei Israel the tragedy of an accidental murder would not have occurred. Since he didn't daven properly to avoid someone from dying midah-kneged-midah the murderer now is sitting in the city of refuge waiting and davening for the death of the Cohen Gadol. In order to discourage such a tefila the Gemora tells us that the Mother of the Cohen Gadol would visit these murders in the cities of refuge, providing them with food and clothing.

What else did the Cohen Gadol daven for on Yom Kippur? Among his tefilos was a request that Hashem not listen to the prayer of a wagon driver. Imagine being the Cohen Gadol and having the opportunity to enter the Kodosh Hakodashim for a few brief moments. You can ask Hashem for anything. Why is the Cohen Gadol mentioning a wagon driver? Why would anyone ask Hashem not to listen to someone else's tefilah anyway?

This wagon driver is a farmer bringing his grain market in an open wagon, the fruits of an entire year of hard work. Plowing. Planting. Harvesting. Threshing. Winnowing. Finally the trip to the city and the hope of getting a fair price. On the way to town he sees the sky darkening threatening rain. He lifts his eyes to shamayim "Hashem please don't let it rain." From the depth of his heart he asks Hashem to hold back the rain that will ruin his grain. Unfortunately for our farmer friend the rest of Klal Yisroel needs rain. So the Cohen asks Hashem not to listen to him.

We can see the power of a single sincere tefila. It requires the Cohen Gadol on Yom Kippur and in the holiest place to block the prayer of a wagon driver! We also with an honest desire can achieve the beauty of sincere tefilah. Our Chachamim have taught us that if someone davens for the needs of another and the person davening also has the same need Hashem answers him first. If we could have made a difference in someone else's life with our tefilos and didn't bother trying, we may not be as accountable as the Cohen Gadol. However it is

certainly worthwhile to include this powerful and significant chesed in our tefilos.

A DVAR TORAH ON THIS WEEK'S  
PARSHA by ARYEH STECHLER YP KOLEL

In Parshat Maasei the Torah recounts all the places that Bnei Yisroel traveled to while wandering through the desert. The Medrash explains this seemingly insignificant list of names through an allegory:

There was once a king, who's son was very ill. The king took his son abroad to find a cure for his disease. Upon their joyous return home, after the king's son had recovered, the king recounted their stopovers, "Here you had a headache; at this inn you caught a fever." Similarly, says the Medrash, Hashem told Moshe to list all the places Bnei Yisroel traveled.

We can understand why the king looks back on their trip with thankfulness, "Here you had a headache; in this inn you caught a fever," since now the son has recovered. However, why would Hashem want to recount the places where Bnei Yisroel traveled, many of them being places where Bnei Yisroel rebelled against Him?

Hashem is trying to teach us an important lesson. The reason the father recounts the terrible memories of the trip is to show the son that although during the trip the son was sick, now he is cured. So to Hashem told Bnei Yisroel to recall the places where they had sinned to show them that although they sinned in the past, now they had done teshuva, thus becoming closer to Hashem.

Throughout the summer we have the opportunity to further our commitment to Hashem and His Torah. Just as Hashem required Bnei Yisroel to recount their actions and see how they improved, so too we must always look back and recount our actions to insure that we are continuously growing closer to Hashem.