



Roving

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Horah

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July 29, 1994

פרשת עקב

MORASHA BLOOD DRIVE A KIDDUSH HASHEM

This year's blood drive was the biggest success yet in the history of Camp Morasha. Over 125 pints of blood were collected last Friday. According to Mary Lou Kohrt, the coordinator of the blood drive from the Red Cross, each pint of blood can save 4 lives. So through our efforts Morasha made it possible to save 500 lives. Mrs. Kohrt is in awe of the numbers of volunteers who took the time to donate blood at our camp. She wants all of us at Morasha to know that she and all her volunteers feel that Jewish people are the most generous and giving ethnic group she has ever met. Mrs. Kohrt said that if only the general population contributed as much blood as we did last Friday there would never be a shortage. On behalf of Mrs. Kohrt, the SHALHEVET says THANK YOU to all those that donated. May we all have the strength to continue to perform such mitzvot.

TORAH TIDBITS

Under the tutelage of Sharon Richter our sixth grade girls have been studying Sefer Melachim. With her guidance they have published a newspaper and written some poems. The following are some samples of the poems that were written.

Shichem was the place where
Rechavam went
and harm to the Jewish people is
the only thing he meant.
In his northern kingdom he had two
golden calves
and he tried to make the Beit
Hamikdash into a couple of laughs.
He claimed to be doing this so Bnei
Yisroel wouldn't have such a long
walk
But all of this was just a load of
foolish talk.
He made a new holiday against the
Jewish law
Because power and evil was the
only thing he saw.

by Tali Malina & Abby Zausmes

Two פ' (אם, נספך) did make
and fake Kohanim he did take
An extra holiday he added to the
year
He did this out of his own pity and
fear

by Chaya Gopin & Yael Harari

YOUNGER SHITILIM TRIP DAY

Trip day for younger Shtilim, began with a bus trip to Scranton to a thirty nine hole miniature golf course. We also went bumper boating there and then to an arcade. Next we went back to camp for a quick dinner and then we were off to another great activity. Our evening activity was bowling in Hancock. All younger Shtilim and their counselors too, had an amazing time!

A SONG BY SARA NOVICK G9

This song is sung to the tune of A
Whole New World

I can show you this camp, and
Basketball, baseball and swimming
In Camp Morasha today.
There's always counselors to care,
They're always willing to help with
problems, advice and caring
In Camp Morasha today.
Friends and friends galore
You always have entertainment
It makes you feel very good,
When you see that great big smile.

A wonderful camp
A lot of friends
Summer fun
For everyone

THANK YOU

Shlomo Wadler and his family would like to thank the Morasha family for their love and support during his recent illness. Thanks especially for the wonderful cards, games, and balloons.

MEZUZAS AVAILABLE

Anyone who needs a mezuzah for their room or is aware of a doorway that is missing a mezuzah please see Rabbi Joel Cohen.

MAZEL TOV

Mazel Tov to Mimi and Marvin Herskowitz on the birth of a grandson.

CANDLELIGHTING TIME THIS WEEK IS
AT 7:03 PM.

GEDOLIM OF THE WEEK

SOLOVEICHIK, HAYYIM (known as R. Hayyim Brisker; 1853-1918), talmudist and predominant figure in Orthodox Jewry in his time. Soloveichik was born in Volozhin where his father Joseph taught at the yeshivah. At the age of 20, he married a daughter of Raphael Spira, one of the heads of the yeshivah at Volozhin, and he remained there pursuing his studies with great diligence. He was accustomed to discuss talmudic problems with a small circle of outstanding students and before long his influence was felt throughout the yeshivah. In 1880 he was appointed to the staff and became renowned as a stimulating teacher.

Soloveichik was the initiator of a new trend in Talmud study. Possessed of remarkable analytic powers, he would carefully analyze the subject under discussion into its categories and component parts. He evolved a suitable terminology with which to describe the different concepts and showed that the differences in the Talmud itself and among its authoritative interpreters derived from them. The method spread and was adopted in yeshivot throughout the world. Thousands of students flocked to hear him; many of them became distinguished teachers. Naphtali Zevi Judah *Berlin, head of the yeshivah, would consult him before making any change in its administration. After the Volozhin yeshivah closed in 1892, Soloveichik went to live with his father, the rabbi of Brisk (Brest-Litovsk). His father died that same year and Soloveichik succeeded him. He at once threw himself into communal activity, using his great talents to improve existing religious and social services and to establish new ones. His reputation grew; rabbis and laymen of the surrounding district consulted him on all matters. His opinion was always asked for and heeded, his leadership being taken for granted. He participated in every important rabbinical and communal council. Of a friendly disposition, he kept open house for all, whether talmudists or scientists, learned or ignorant, religious or irreligious. He was ready to help everyone, sympathizing, comforting, and advising. Scholars would bring him their difficulties; even unmarried mothers came to him for assistance and advice. None left him empty-handed and without renewed courage. Most of his salary was given to the needy, and as a result he was frequently in debt. In the winter he left his wood store unlocked so that the poor might help themselves. The lay leaders complained they could not afford the cost involved, but he replied that he would have to instruct his wife not to light his fire since it was impossible for him to sit in a warm room knowing that the poor were freezing.

In 1895 Brisk was swept by a fire which destroyed many homes. All Soloveichik's energies were devoted toward the rebuilding. He slept in the synagogue porch among those who had lost everything in the fire, and the stream of scholars and lay leaders who wanted to consult him came to him there. Stringent personally in the observance of religious precepts, he was always lenient when applying them to others. In public religious practice, however, he was firm and uncompromising, and did all he could to stem the erosion of Jewish life. Because of his sincerity, great knowledge, and personal piety, he invariably prevailed against those who wished lightly to introduce changes into communal institutions or places of learning. Many of his novellae on talmudic tractates have been published, (3 vols., 1952-66), as well as his novellae on Maimonides *Mishneh Torah* (1936).

ROZIN (Rosen), JOSEPH (1858-1936), Polish talmudic genius, called "the Rogachover" after his birthplace (Rogachov). His erudition and profundity were phenomenal. It is said that when he was eight years old, the local scholars felt incompetent to teach him, for he knew the whole of the talmudic order of *Nezikin* with its commentaries. When he was 13, his father took him to Slutsk where J. B. *Soloveichik taught him together with his own son Hayyim. From there he went to Shklov, where he frequented the court of the hasidic rabbi of Kapost, of the Habad sect. He spent the next eight years studying in Warsaw. In 1889 he was appointed rabbi of the hasidic community of Dvinsk. During World War I, as the German army drew near, he fled to St. Petersburg [later Leningrad], where he remained as rabbi of the hasidic community for ten years, thereafter returning to Dvinsk.

A man of penetrating intelligence, Rozin possessed a phenomenal encyclopedic knowledge and great powers of industry. He knew the Babylonian and the Jerusalem Talmuds, all the known tannaitic and amoraic literature, and most early books without needing to consult them. He visited Rogachov each year on the anniversary of his father's death, on one occasion remarking that he had studied half of the Talmud during his journey there and would finish it on the return journey. He saw a subject as a whole and in its detail, analyzing it carefully and getting to the core of the *halakhah*. He would show by comparison with other passages which basic concepts were involved, give relevant rules and definitions, and make the subject clear. He frequently explained the Talmud in a way fundamentally different from that of the standard commentators. This is especially noticeable in his treatment of the Jerusalem Talmud which has no early commentary: Rozin's work contains thousands of new explanations. In speaking he was fluent and lucid; his writing, however, is obscure. He refers to his sources by a mere "vide so and so," making tens of references but neither quoting the passage nor explaining its relevance. Despite his difficult style, he was a prolific correspondent who enjoyed writing, and he encouraged correspondents to send him their problems. He answered without any effort all who wrote to him on any topic, and thousands of his letters are to be found throughout the world. His ability to find sources in the Talmud was extraordinary. He often quoted a passage from a subject apparently completely unrelated to the matter under discussion, and inferred from it a persuasive proposition which answered the question. For Rozin, the Talmud was decisive. When he found a source for a custom in the Talmud he practiced it, but not otherwise. He traced to the Talmud the philosophical ideas of Maimonides and the latest discoveries of science. Because of this, great scientists enjoyed conversing with him. His remarkable knowledge of philosophy and science is revealed in his commentary on the Pentateuch. He possessed a keen critical sense and when what purported to be the lost text of the Jerusalem Talmud on *Kodashim* appeared, his insight recognized it for the forgery it proved to be.

Rozin's imposing and majestic appearance made a deep impression on all who saw him. Though one of the greatest scholars of any age, he was essentially a humble man. He was courteous, striving to see things from the other man's point of view. He bore the physical pain of his closing years stoically, though grudging the time it took him from learning, and continued to answer all who consulted him, whether in writing or in person.

TORAH THOUGHTS

A DVAR TORAH ON THE PARSHA
by Eliezer Kahn Kollel Campus

In this week's Parsha, the Torah tells us, "And now Yisrael, what does Hashem, your G-d, ask of you? Only to fear Hashem your G-d..." (31:1) In this Posuk, we are commanded to fear Hashem. In connection to the mitzva of fearing Hashem, the Posuk in Mishlei says, "If you will seek it like money and search for it like treasures, then you will understand the fear of Hashem and you will find knowledge of G-d." (1:2-3) From here we see two ways of searching. One way is seeking it like money, and the second is searching after it like treasures.

The Chofetz Chaim explains the difference between searching for money and searching for treasures. A person who needs money might travel to town hoping to find some work in order to earn some money. If, however, he is unsuccessful that day in finding a job, he will return to his home hoping that tomorrow or the day after he will find some work.

With regard to the seeking of a treasure, however, there is a major difference. One who knows for sure that there is a hidden treasure in a certain place will not give up searching for it. If he cannot find it at first, he will not return to his home after a short while. Rather he will continue to search for it, with all his efforts, until he finds it.

The reason for the difference between these two cases is that in the latter, he knows for sure that there is a hidden treasure. He will therefore not give up looking for it. In the first case however, since he is not sure if he will earn money altogether, if he cannot find a job, he will return to his home after a while.

The Chofetz Chaim explains that these two-types of searching, namely, searching for money or treasure, apply respectively to the two items, mentioned in the second half of the Posuk, namely יִרְאֵהוּ (fear of Hashem) and יִדְרֹשׁוּ (Torah).

One who is trying to acquire יִרְאֵהוּ is likened to someone who is searching for אֶבֶן in that he is not sure if it is in his reach. The Gemora in Nidda says, "Everything is in the hands of Hashem except for the fear of heaven." All the characteristics of a person are predetermined prior to one's birth such as whether he will be rich or poor and wise or dumb. However, whether he will be a יִרְאֵהוּ is not decided by Hashem. Instead a person must attain fear of heaven through his own efforts like one who seeks money.

However, one who searches for יִדְרֹשׁוּ or Torah is likened to one who searches

for a treasure. If he tries hard enough, he will eventually succeed in attaining it. Chazal, tell us "If a person says) I have tried but was unsuccessful do not believe him." The Vilna Gaon explains that this refers to Torah study. Meaning, that if someone claims that he has tried hard to learn Torah but did not succeed, he may not be believed. This is because everyone has his own portion in Torah which is in his grasp. It is like a treasure buried deep in the ground and if one searches hard enough, he will find it.

A DVAR TORAH ON PARSHAT EKEV
by Cindy Zucker Ed Staff

One of our Shiurim themes this summer has been the development of a greater understanding and more meaningful experience with regard to benching. The source of Birkat Hamazon is found in this week's Parshat Ekev with the words אֲכַלְתֶּם וְשָׂבֵעִים וְשָׂבֵעִים וְשָׂבֵעִים - and you shall eat, and you shall be satisfied, and you shall bless Hashem. Through this benching we display אֲנִי וְעַמִּי to יְיָ as we recognize that He is the source of our sustenance. If this is all that benching is, then why is the word אֲנִי included in this mitzva?

Let us examine other places in the Torah where the words אֲכַלְתֶּם and אֲנִי are paired together. What often follows the words אֲכַלְתֶּם אֲנִי is the scenario in which Bnei Yisroel forget Hashem and stray from the path of righteousness. This formulation can be found in all components of Tanach - in Torah in אֲכַלְתֶּם אֲנִי וְשָׂבֵעִים, in אֲכַלְתֶּם אֲנִי וְשָׂבֵעִים and in אֲכַלְתֶּם אֲנִי וְשָׂבֵעִים. Through the Torah's description in all these places we learn an important lesson about the nature of man. When all our needs are met, when we are comfortable and satiated, it is easy for us to forget Who is the source for all the good. On the other hand, when we find ourselves in a difficult situation - when a crisis arises, or אֲנִי, when someone is ill, we are much more inclined to turn toward Hashem to ask for help.

The message of אֲכַלְתֶּם אֲנִי וְשָׂבֵעִים is that we must always turn toward Hashem, not only in difficult times but in times when we are אֲנִי well. We must never forget that our state of satisfaction and well-being is a gift from Hashem. Here in Camp Morasha we are אֲנִי in so many ways as we enjoy all the activities and friendships that are part of camp life. Let us not forget the final step of אֲכַלְתֶּם אֲנִי וְשָׂבֵעִים and may we always be grateful to יְיָ for all the good that he bestows upon us.