



Roving

News

Torah

Sports



August 5, 1994

פרשת ראה
שבת מברכים אלו

MACHON LEARNOTHON

The sounds of Torah echoed through the library and Bondi 3-4 last Wednesday night for the third annual Machon Learnathon. All participants learned from 9PM until midnight and heard a shiur from Rabbi Allen Schwartz to open the event. The studious campers were also sponsored by family and friends per hour of learning to help support the family of Yedidya Solomon, a three year old child in Israel who is suffering with a rare form of cancer. Yedidya's father, Shraga attended Morasha years ago and taught at JSS at YU and BMT in Israel. After the opening Shiur the participants recited Tehillim and said a ^{תפילה} for Yedidya ben Batsheva. May Hashem send him a refuah shlemah, and a Big Yasher Koach for Machon for the spiritual and material support for the Solomon family. Many thanks to the Machon leadership and counseling staff and to Rabbi Joel Cohn, Gavriel and Yakova Herzig, Jeff Kobrin, Amy and Matt Tropp and to Sarah Weinstein for their guidance during the event.

NOTE: If you sponsored one of the Machon participants please remit payment either to the Machon camper or to Rabbi Lewis Weinerkur.

STAFF CLOSEUP

This summer Morasha welcomes Geri Mansdorf as the new division head for older Shtilim girls. Geri said that being back at Morasha after so many years is like being home again. She started out at Morasha as an Alufot camper, with Rookie Billet (now on our Ed Staff) as her counselor. Then Geri moved on to Mechina and Machon and a Junior Counselor position. When she was in Mechina, Chaya Lamm Warburg now head of girls' waterfront, was in Machon. Also in camp back then was Rabbi Joel Cohn now head of Ed Staff. Geri and her husband Asher are a Morasha couple. Asher worked as a garbage collector and nature counselor before Camp America was part of Morasha. According to Geri, Asher misses camp and would love to stay up at camp and have her commute back and forth. Geri is having a wonderful summer and so are her four children. She loves the ruach and spirit at Morasha and of course she loves all the kids, especially the older Shtili girls.

MEET OUR WAITERS

Under the expert leadership of Jill Sanders, the 24 waiters at Morasha serve over 700 people. According to Jill, this summer the waiters are very hard-working and are a real pleasure to work with. They are a lively group too. In fact, Jill said that the best part about working with them is that they can really make you laugh. Our waiters tell us that Morasha waiters work harder than waiters in any other camp. Our waiters serve six meals a day while waiters at other camps only serve three meals a day. When they're not working our waiters are either sleeping, playing ball or learning in the library. In fact about 12 waiters have a regular chavruta, 8 are on the hockey team and 2 are on the basketball team. Aside from the flexible schedule, the waiters agree that the money isn't bad either. In fact money is the number one reason for taking this job. There are nine waiters in the group who are second year waiters. Steven Balsam sets the record for his third summer in a row as a waiter. He is followed by Marc Rosenbaum who waited tables in Machon and is now a second year waiter. Marc is on his tenth summer at Morasha. Aytan Adler sets the record for best ripper-he has ripped over 2,175 Shabbos tablecloths in his stint as waiter. Anyone interested in knowing how Aytan was bestowed such an honor please see him or speak to the head waiters Noam From and Noam Kranz.

THE MORASHA PLAYHOUSE

Last Sunday night, Alufim/Alufot and a few Older Ilanot presented The Wall by Millard Lampell. The play was based on the novel by John Hersey. Under the expert direction of Esther Schwartz and Aimee Taub we were treated to a very moving play about the Holocaust. Although a very serious theme, the performance was fabulous. Shira Moskowitz once again astounded all of us with phenomenal scenery and costumes. Thanks also go to the technical assistants Meir Volk, Yosef Rothstein, Akiva Berman, Shama Berman, and Adina Weinstein.

CANDLELIGHTING TIME THIS WEEK
6:55 PM

GEDOLIM OF THE WEEK

רבי יהודה ליב אלתר מגור
(1847 - 1905)



בן־בנו ותלמידו של רבי יצחק מאיר מגור (בעל "חידושי הרי"ם"). הסתופף מילדות במחיצת סבו הרגל, שבל בניו מתו בעודו בחיים. עם פטירת רבו המובהק, רבי חנוך היינך מאלכסנדר (בשנת תר"ל - 1870), הוכתר באדמו"ר לחסידו גור, ומאז ועד יום מותו היה מנהיג נערץ לרבבות חסידים. בעולם החסידי נודע בכינויו "שפת אמת", שבו הכתיר את ספריו (על התורה ועל חלקים מהש"ס).
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The Late Lubavitcher Rebbe

valiant battler
for Torah —
in Communist
Russia
and democratic
America



רבי יצחק יצחק שניידסון
5640/1880 — 5710/1950

JOSEPH ISAAC (1880-1950) assumed the leadership of Ḥabad during the period of the civil war in Russia which followed the 1917 Revolution. An outstanding organizer, he began to reconstruct Jewish life and became the foremost religious leader of Russian Jewry. He fought courageously to resume religious activities under the Communist regime. Under his leadership the Ḥabad movement became the core of a strong Jewish spiritual revival. Although his activities were at first permitted, he was arrested in 1927, and only after powerful pressure within Russia and abroad was freed on 12th-13th of Tammuz of that year, days commemorated by Ḥabad Ḥasidim as a holiday of deliverance. He left Russia and went to Riga (Latvia), where he organized new Ḥabad centers, and founded Ḥabad organizations throughout the world. In 1934 he settled in Poland and organized a network of Ḥabad yeshivot. After the outbreak of World War II and the German occupation of Poland he was rescued, and went to the United States. With undaunted energy he stimulated, from his headquarters in Brooklyn, a renaissance of Orthodoxy in the United States. Joseph Isaac founded modern organizations of Ḥabad, a network of schools and yeshivot, newspapers for adults and children, a flourishing publishing house, and numerous welfare organizations. In 1948 he founded *Kefar Ḥabad in Israel. He wrote a notable history of Ḥabad, and published many of his sermons and talks.

Torah Thoughts

A DUAR TORAH ON PARSHAT REEH
by Shmuel Schwartz Kollel Campus

In this week's parsha, we are commanded: *וְשָׂמַדְתְּ אֶת הַיֵּשׁוּב אֶת הָאֵרֶץ וְאֶת הָעָם אֲשֶׁר בָּהּ* "Settle the inhabitant of the land and the people who are in it." Rashi comments that the word *וְשָׂמַדְתְּ* means the good in the eyes of Shamayim, and the word *וְאֶת הָעָם* means what is correct in man's eyes.

There is a posuk similar to ours in Parshat Vaetchanan: *וְשָׂמַדְתְּ אֶת הַיֵּשׁוּב וְאֶת הָעָם אֲשֶׁר בָּהּ* "Settle the inhabitant of the land and the people who are in it." Rashi explains the words *וְשָׂמַדְתְּ* as meaning the agreement to compromise, *וְשָׂמַדְתְּ*, which is above the strict letter of the law.

Two questions then arise. First, why in Parshat Reeh does the Torah switch the order of the words from *וְשָׂמַדְתְּ אֶת הַיֵּשׁוּב* to *וְאֶת הָעָם*?

Second, why doesn't Rashi mention any requirement of performing duties directly related to shamayim in Parshat Vaetchanan, but only *וְשָׂמַדְתְּ* which one does with a fellow man? The Dvrei David says that in Reeh, it would have been clearer had Rashi explained *וְשָׂמַדְתְּ* as meaning *בְּגִיּוּת*, since the words *וְשָׂמַדְתְּ* are directly following it.

Rather, Rashi chose to specifically mean *בְּגִיּוּת* to teach us, (from the fact that *וְשָׂמַדְתְּ* is surrounded by *וְשָׂמַדְתְּ*) that even what is subject to the perception of man is also dependent upon shamayim. This answers our first question, because there is a reason for switching the words in Reeh, to emphasize both man and shamayim.

In a closer reading of the posukim, we may also answer our second question. The posuk in Vaetchanan mentions as a reward for agreeing to *וְשָׂמַדְתְּ* something which is relatively immediate - the possession and inheritance of Eretz Yisroel.

In Reeh, however our reward for showing sensitivity both to man and to Hashem is far greater - it will continue for our children after us, *וְעַד בְּנֵי יִשְׂרָאֵל*.

Therefore, Rashi is telling us that our reward is related to the actions we perform. This idea is especially appropriate on Shabbos M'vorchim Elul, to remind us that for our teshuva and for our ultimate eternal redemption, we must be as careful in those actions that please G-d as those that please man, just as the posuk in Reeh guarantees.

A DUAR TORAH ON THE PARSHA
by Rabbi Heshy Billet Ed Staff

At the end of Chapter 11 of Sefer Devarim, the Torah charges the Jewish people with the responsibility of capturing and settling the land of Israel. At the beginning of Chapter 12, the Torah interrupts its instructions about life in the land of Israel with a series of edicts about the destruction and obliteration of idols and idol worship (Avodah Zara). The Torah then resumes its earlier discussion concerning the development of life in the land of Israel.

The Rav, Rabbi Y.D. Soloveitchik ³⁵ once questioned the significance of the digression to the rules of Avodah Zara in the middle of the Torah's discussion of Yishuv Eretz Yisrael. The Rav suggested that this proves that there are two aspects to the mitzvah of the eradication of Avodah Zara. One is the very essence of the mitzvah itself, Bitul Avodah Zara. The second is that destroying idols is part of another mitzvah, Yishuv Eretz Yisrael. The existence of a special obligation to Jewish life in the land of Israel free of Avodah Zara, is confirmed by Rambam in Hilchot Avodah Zara. Rambam states that wherever we live we must destroy idols only when we come across them, but in Eretz Yisroel we have a special responsibility to search out the idols and destroy them. Yehi Ratzon that our generation merits to live in the land of Israel and observe Torah and Mitzvot free of the distractions of the idols of our times.

ATTENTION: All staff and Machon are invited to attend a discussion with Rabbi Billet and Rabbi Berman about the peace process in Israel next Friday night.

TANACH TRIVIAL PURSUIT

Rules: Answers should be returned in writing to the SHALHEVET box at the library by Tuesday. Please include you name, bunk number or position in camp. Bunks may work together as a unit if they wish. Winners will have their names published in the next issue of SHALHEVET. Also any individual or bunk that answers ten out of ten will be taken to DJ's. Good luck!

1. Once Aman was buried next to a Navi and was momentarily revived. Who was the Navi?
2. Who said "לֹא עָשָׂה כֵן לְיְהוָה אֱלֹהֵינוּ"?
3. True or false Yonah is not mentioned again in Tanach outside of his own book.
4. "אֵלֶיךָ יְיָ אֱלֹהֵינוּ" was said to whom?
5. Chazal say there were seven מַלְאָכִים. Name five.
6. What was the name of Shimshon's father?
7. How many children did Chana have altogether?
8. Who died because of his long hair?
9. Who was the last king of the kingdom of Ephraim?
10. How old was Levi when he died?

LAST WEEK' ANSWERS

1. David was 30 when he became king.
2. Binyamin had 10 children.
3. Metushelach had the longest lifespan in Tanach. He lived 969 years.
4. Four giants lived in Kiryat Arba.
5. Gidon used 300 soldiers to defeat the Midianites.
6. Noach was 502 when Shem was born.
7. Yaakov was 91 when Yosef was born.
8. Lemech the father of Noach lived 777.
9. Yehoshua conquered 31 Kings.
10. Ivrtzan had 60 children.

LAST WEEK'S WINNER

Raanan Eichler Kolliel

Alisa Schwartz Editor

Thank you Deborah Gottesman, Jennifer Heilman and Cindy Zomber for technical assistance.