



Volume X-X number 1

July 30, 1995

פרשת קרח

"WELCOME"

FOR THE OPENING SHABBAT OF MORASHA 5755 SHALHEVET BRINGS YOU A MINI EDITION

PARSHAT KORACH By:Raphael Willig

At the end of Parshat Shelach we are introduced to the mitzva of tzitzit. Immediately afterwards, the Torah begins with the story of Korach's rebellion. What, if any, is the connection between the adjacent Parshiyos?

In the Parsha of tzitzit, the Torah exhorts us "Ve'heesen K'doshim", and you shall be holy. This is not a promise, but rather a goal to strive for. Korach, however, said the reverse "Kol Ha'am Kulam K'doshim", the whole nation is already holy, and there is no need for Moshe's leadership. Korach and his followers felt they were already holy, and they did not have to concentrate on being. This idea extends to the mitzva of tzitzit and te'chelet. The te'chelet serve to remind us of G-d's presence, L'man Tizkeru, so that we should fulfill the mitzvot. Korach, on the other hand, argued that a talit which was all t'chelet did not need tzitzit, for he thought Israel was already holy and did not need to be reminded of G-d's presence and to aspire to greater heights.

As we begin the summer, let us remember the lessons of tzitzit and Korach; that the pursuit of holiness is a permanent challenge and goal. Here in camp, these are unique challenges and opportunities in Avodas Hashem. Hopefully, we will all grow together toward our goal of V'heesem K'doshim, and a summer of Torah, Mitzvot, and Fun.

IF YOU NEED A MIZUZAH PLEASE CONTACT RABBI JOEL COHN.

THE ROVING REPORTER

QUESTION OF THE WEEK:

Why did you choose to spend the summer at Camp Morasha?

Wendy Gertelman Office: I've been here for 8 years.

Rabbi Jeff Aftel Ed-Staff: They would not take me as a camper.

Gila Spinowitz G-12: To spend the summer with kids.

Noam From Head Waiter: To hang out with friends my age, the money.

Gila Kranz G-18: I love children.

Yehoshua Auman B-19 Because my father made me.

Dubi Zigelman Cook: the adventure

Jeff Landy Library: The ruach

Meir Yaakov Solevetchik: Shabbos walks with Rabbi Baruch Simon

Shmuel Marcus Kollal: to recruit for Raishit Yerushalayim

ONEG SHABBAT

All staff is most cordially invited to attend an Oneg Shabbat tonight at ten fifteen PM in the Pargod. The guest speaker will be Mr. Mark Weitzman on "Task Force Against Hate."

SHALHEVEI



July 7, 1995

9 Tammuz 5755

Shabbat Parshat Chukat

Volume XX Issue 2

Week In Review



Roller
Blading
Day!



Staff Melava
Malka!



Fourth of July
Celebrations!

This past Monday, July 3, Morasha held its Second Annual ROLLERBLADING DAY! Campers, staff members, and even Camp America rolled around all day long! A great time was had by all!

On Motzei Shabbat Parshat Korach, staff and Machon experienced an incredible MELAVA MALKA. The music and dancing were filled with *Ruach* and the festivities lasted late into the night!

Morasha, together with the rest of America, celebrated America's 219th Birthday on July Fourth. Fireworks, delicious barbecues, and lots of music were just part of the terrific show!



Satch's Statistics

Since campers arrived last week, Camp Morasha has consumed:

9600 Eggs

1400 Lbs. of Potatoes

1400 Lbs. of Flour

10,500 Slices of Bread

4000 qts. of Milk

and has produced 120 cu. yds. of GARBAGE!



Chukat



D'var Torah By:

Brad Karasik - JSS Kollel

D'var Torah By:

Zvi Romm - JSS Kollel Counselor

We see in this week's parsha, Parshat Chukat, one of it's first points is the idea of Parah Adumah. The Parah Adumah is a burnt offering from which the ashes are sprinkled so as in order to purify the individual. A paradoxical theme seems to exist here - how can the same ashes used to purify the individual name the Kohen that sprinkle them impure?

Rashi explains the mitzva of Parah Adumah as an atonement for the Eigel Hazahav. According to our Sages, the Dor Hamiddah, being on such a spiritual level after accepting the Torah on Har Sinai, were, in a sense, imperivosto the entrappings of the evil impulse; nevertheless, they were 'allowed' to fall into sin. We see that a generation which reached such a spiritual high also dropped to a temporary spiritual low which cultivated in an attitude of teshuva. (This shows the attitude of teshuva exists in all situations.) Regarding the sin of the generation, although it served its moral lesson, nevertheless, the generation was punished for its sin. The Chasam Sofer explains, the Parah Adumah in the same light: "Those that need purification receive benefit from others, though the defilement of those helping with the cleansing." This dispels a common action that helping others precludes a giving on ones part; to the contrary, we learn from the Parah Adumah-the highest form of purification - that in order to help others we must "sacrifice" of ourselves.

The mitzva of Parah Adumah is the classic example of a chok - a mitzva whose meaning and purpose is obscure. Our minds fail to grasp any reason behind the mitzva; we follow it out of a sense of g'zeiras hamelech, of blind submission to the will of Hashem. Yet, Rashi, in our parsha seems to contradict our preconceived notion of Para Aduma as a chok. In his commentary on the Para Adumah, Rashi quotes R' Moshe Hadarshan, who explains that the Para Adumah serves as an atonement for the sin of Eigel Hazahav, and symbolically, and interprets every detail of the laws of Para Adumah along these lines. We are left puzzled; after understanding so much about the significance of the law of Para Adumah, how can it still be considered a chok?

I once heard a beautiful - and very fundamental - answer to this question from Rabbi Avraham Rivlin. We tend to think, he explained, that while we follow chukim out of a sense of blind submission to Hashem's will, our commitment to mishpatim - so called "rational" mitzvos - follows logically from our understanding of the importance of the mitzva. Even without a direct commandment from G-d, we would refrain from killing, stealing, and the like simply because reason dictates that they are wrong. Rashi means to teach us that this attitude is fundamentally flawed. In a certain sense, we can comprehend the laws of Para Adumah; we can understand the symbolism behind it. Yet, it remains the classic example of a chok, which we accept on the basis of g'zeiras hamelech and not on the basis of rationality. Similarly, the fact that we can grasp the basic rationale of mishpatim should not blind us to the fact that the ultimate source for our commitment to them is that they represent the r'tzon Hashem.

Fun Page

There are eight words hidden in this puzzle that are related to this week's parsha! See how many you can find!

Chukat, Moshe, Miriam, Red Cow, Tahor, Aharon, Hor HaHar, Kadesh

WORD FIND
 MAHARONQURE
 KOPREDCOWINM
 CLSMIRIAMSW
 HORAHARTUYZ
 UKADESHMFIWG
 KROHATQWJIMV
 ABDFMNUYQSEJ
 TOPONFEAWOPI

**** Please hand in the correct answers to the SHALHEVET office, and we will publish your name in next week's issue! ****

NAME THAT TELIAR??

1. A non Jewish prophet
 A Jewish Tefila
 Old Bilam's curse
 Becomes a bracha!
 Name that Tefila _____

2. A "little" man
 A big chacham
 This Tefila composed
 By Shimon Hakatan!
 Name that Tefila _____

3. Did we have three avot?
 Or was it only two?
 It says Avraham and Yitzhak
 But not Yaakov too!
 Name that Tefila _____

4. 13 short praises
 In one long Tefila
 On Layl Shabbat
 Children lead the Kehila!
 Name that Tefila _____