

SHALHESVET



July 28, 1995
Rosh Chodesh Menachem Av 5755
Shabbat Parshat Matos-Massai
Volume XX Issue 5

HAPPY BIRTHDAY

7/22- Elana Stroh, Akiva Aftel

7/23-Sara Winkler, Rebecca Berman

7/24-Erin Wolkin, Tsvi Ausubel

7/25-Jason Abromowitz,

7/26-Elisha Blechner

7/27-Ronit Frenkel, Rafi Rosman, Tamara Schecter

7/28-Joshua Podolsky



This week's Oneg Shabbat will be held at 10:15 P.M. in the pargod. Rabbi Kenneth Hain will be speaking. We hope to see you there.

Thank you to the Nitzi girls for collating this issue of SHALHEVET.

Once again the staff of SHALHEVET invites everyone to participate in this newspaper. If you would like to contribute anything, please contact our staff.

Parshat Matos-Massai



D'VAR TORAH BY :
MOSHE SHAPIRO- J.S.S.
KOLLEL COUNSELOR

D'VAR TORAH BY :
ARYEH TUCHMAN-COLLEGE KOLLEL

Tasty Tarfus
(or: Pots and Pans, Pleitos and Heteirim)

"And Moshe spoke to the heads of the tribes of the children of Israel, saying, This is the thing which the Lord has commanded." Rashi quotes from the Midrash, that while all the other Neviim, as well as Moshe, expressed their Nevuvas as "Ko Amar Hashem", having the connotation of an approximation of the Divine word, Moshe Rabbeinu was able to say "Zeh Hadavar" (This is the thing), reflecting a degree of clarity unattainable by the other prophets. Why then did he sometimes prophecy with the expression "ko"? The Sifsei Chachamim explains that before Matan Torah Moshe used this term, but from Har Sinai and on Moshe ascended to the incomparable level of prophecy expressed in "Zeh Hadavar". The Gur Aryeh, however, suggests that the distinction drawn by Rashi is not between Moshe and the other neviim, but rather, between Torah and ordinary prophecy. When Moshe or any prophet saw visions or related the words of G-d as it pertained to that moment to a specific event, the Nevuah was by definition on a lower level. When Moshe experienced the revelation of the Torah, which is inherently eternal and unconstrained by circumstance or external factors, he attained the level of "Zeh Hadavar". Based on this we can understand why no Navi can introduce changes in Torah law. While Neviim can insist on momentary breaches of Torah for valid reasons, no prophecy can alter the eternal and immutable nature of Torah. Seen through this light, the phrase "Zeh Hadavar", is not merely an introduction to a particular Halacha, but rather a key to understanding the special nature of the revelation of Torah.

We returned, triumphant, from battling Midyan; we carried among us the spoils of war. Cattle and sheep, gold and silver, pots and pans— we took all they had (see 31:21-24). But here stands Elazar HaCohen and tells us that yesterday the Midyanites cooked bacon and cheeseburgers on the kitchen utensils we hold. In a word, they are treif. It's not a problem, though, he tells us. We just Kasher the Kailim and then we can use them ourselves.

Wait. This is not the first war our ancestors fought. Sichon and Og have already fallen before the swords of K'lal Yisroel, and the Jewish victors had taken booty from those nations as well. Why didn't Elazar tell them about Kashering after those earlier battles; why did he wait until now?

To answer this question, the Ramban points us to a Gemara in Chulin(17b), in which the Chochomim tell us that the Torah gave special permission to the Jews of Moshe time to eat any Tarfus (including bacon and cheeseburgers) that they may have taken from the nations that they vanquished in the first seven years of their conquest of Eretz Yisroel. They base this Halacha on the Posuik in Devarim(7:11) in which Moshe told the Jews that when they would conquer the land, they would receive "Houses full of everything good...and would eat and be satisfied." Based on this Gemara, the Ramban explains that Elazar had no need to command us to Kasher the Keilim we took from Sichon and Og, because Sichon and Og were considered kings over portions of Eretz Yisroel, and so anything we took from them was muttar to eat or use in food preparation anyway. Only now when we fought Midyan, a nation foreign to Eretz Yisroel, for the purpose of redeeming our honor, did we have to worry about Kashering the Keilim, because the Heter on tarfus did not apply to them.

Regardless, let us take this opportunity to introspect and set ourselves on the path to righteousness.

The Three Weeks

Like Son, Like Mother

A little boy once came to Reb Chaim of Brisk with a question, "My mother wants me to ask you if I may eat meat during the first nine days of Av."

Reb Chaim studied the pale, thin boy. He answered, "You may eat meat. And tell your mother that I said she may also eat meat."

The other members of the Brisk rabbinical court asked Reb Chaim how he could tell if the mother's health was so poor that she was peremitted to eat meat.

"It's very simple. If a child is thin and undernourished, the his mother is eating less than he."

(storie from Torah UMesorah

To Use Just Once-

Rabbi Abraham Kammai of Mir once went to buy the Book of Kinos for Tisha B'Av. He argued that the price was too high and bargained over every penny. The book seller was suprised because Rabbi Kammai was a good customer who never complained about the price of anything. The rabbi explained, "When I Buy seforim, I don't mind the regular price because I will be using the seforim for years for all that use they are worth the money. But Kinos? By next yeat Mashiach will be here!! Why should I overpay for a sefer that I will only use one day?"

In the same vain, Rabbi Mordechai of Lechavitz used to say that if people truely believed in the coming of Mashiach, they would not put away their Kinos for the following year.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★
★ **On Thursday** ★
★ **Evening August 3,** ★
★ **Ed Staff Presents** ★
★ **Nine Days Program.** ★
★ **All Staff And** ★
★ **Machon Are Invited** ★
★ ★ ★ ★ ★ ★ ★ ★ ★ ★

All Around Camp

NITZI NEWS

On Sunday, July 23, the Nitzanim put on a play, The Seven Golden Buttons. It was supreme! The play was based on a story of the Chazon Ish. The singing, dancing, and acting, were all wonderful. What was mostly enjoyed were the familiar classical Jewish tunes. The Nitzanim girls and boys did a great job!! The Seven Golden Buttons was a great success!!

DAY CAMP DITTIES BY:DEVORA COHEN

ON TUESDAY, JULY 25 THE DAY CAMP WENT TO CAMP BLOCH, WHICH IS A SENIOR CITIZEN CAMP. WE SANG AND WE DANCED. THE OLD LADIES DANCED WITH US. WE WENT TO MAKE THE OLD PEOPLE HAPPY. EVERYONE HAD A GREAT TIME!!

ATTENTION
BOYS CAMPUS;
VOULANTARY
LEARNING
SHABBOS
AFTERNOONS
4:15-5:00
AT THE BOKDIS.
WE HOPE TO
SEE
EVERYBODY
THERE!!!

MACHOR ALEPH CARNIVAL

ON TUESDAY EVENING JULY 25, MACHZOR ALEPH HAD THEIR GRAND CARNIVAL. THE NITZANIM AND SHTILLIM CREATED THEIR OWN BOOTHS. THEY WERE OUTSTANDING! THE BOOTHS INCLUDED; SHAVE THE BALLOON, RICE PRICE, AND A LOLLYPOP SEARCH TO NAME BUT A FEW. EACH BUNK TOOK THEIR JOB SERIOUSLY TO ENSURE SUCCESS. TO TOP OFF THE GREAT EVENING, THE PRIZES WERE GREAT! THE LUSCIOUS REFRESHMENTS ADDED EXCITEMENT TO THE EVENING. THIS WAS DEFINITELY A GRAND FINALE FOR CAMPERS LEAVING AFTER THE FIRST MONTH.

FUN PAGE

CAN YOU GET THIS ???

Only ONE COMMON THREE LETTER WORD will COMPLETE ALL SIX OF THESE GROUPS OF LETTERS TO MAKE WELL KNOWN WORDS. STUDY THE GROUPS VERY CAREFULLY TO GET THE CORRECT ANSWER.

GAD

BUD

TAR

MID

FOR

NUG

WHO WROTE THIS??

Put the answer to the description in the boxes. Then, combine the letters in the underlined boxes to spell out the name of the author of the Ani Ma'amin.

1. Type of boat Noach build.
2. Name the seventh day of the week.
3. White beverage that comes from a cow.
4. Peice of furniture at which we eat.
5. Name of the mountain on which the Torah was given
6. Name of first man whom Hashem created.