

SHALHEVEI



August 4, 1995

ח' אב תשנ"ה

Shabbat Parshat Chazon

Volume XX Issue 6

Waiters Lead In 9 Day Siyumim

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At second shift that evening, Rabbi Saul J. Berman completed the study of Masechet Makkot in memory of Mrs. Berman's recently deceased father, Dr. Nathan Birn, zal.

On Tuesday night, August 1 (5-6 Av) at first shift dinner, Dave Goltzman taught the end of Masechet Rosh Hashana. Dave, a waiter, offered special thanks to his chavrutot with whom he had studied the Masechet.

At second shift dinner that evening, Jeremy Maryles, also a waiter, did a siyum on Massechet Kiddushim in memory of his recently deceased grandfather.

Two additional siyumim were made for small groups of campers who were out for overnights. On Sunday night, Dov Gottlieb of the Kollel made a Siyum for Nitzanim boys; and on Monday night, Shawn Rosenbloom of the waterfront staff made a siyum on Massechet Sanhedrin for the older Ilanot.

Y'yasher Kochachem to all.

MACHON NEWS

By Jonathan Quinn

Tuesday night Machon had a blast on girls campus. It involved running, rolling, pulling, and bouncing. Because it was a Macon event, it was organized very well. Everybody, except for people who thought that they were too mature to join in had a good time. It took place on girls courts for one and a half hours. Barbara was on hand, watching the events progress and unfold and was cheering people by displaying her expertise in photography. Unfortunately, Rabbi Wiernerkur was not available for this spectacular event but he won't miss out because we will have a special relay race for him. All in all the night was a great success and hopefully Machon has set Morasha history again and this will become an annual tradition.

YASHER KOACH JOEL COHEN
FOR AN EXCEPTIONAL NINE
DAYS PROGRAM

Nehama Leibowitz's Response to our Nichum Aveilim

In August of 1994, the Jewish Community suffered the loss of Professor Yeshaiahu Leibowitz, z"l. The staff and campers of Morasha sent notes of condolence to his sister, the master teacher of Tanakh, Nehama Leibowitz.

The text of our condolence to her said as follows: "We are your students and your students' students. We have heard, read and absorbed your precious Torah.

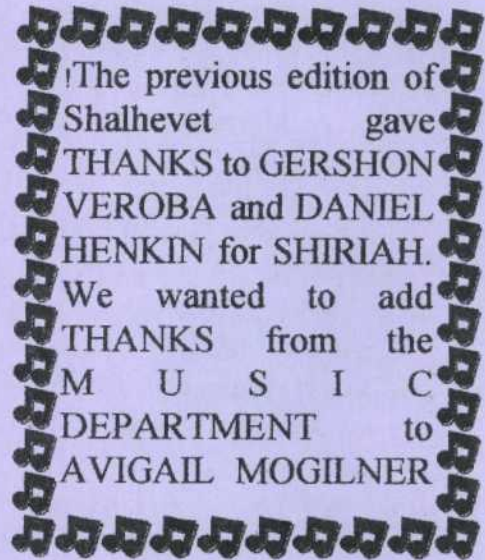
"We share your pain at the loss of your beloved brother Prof. Yeshayau Leibowitz זצ"ל. He challenged us philosophically and ethically to meet and serve G-d with total honesty."

A few months ago, Rabbi & Mrs. Berman received a letter from Nehama's niece, Cheryl Leibowitz, a daughter in law of the late Prof. Leibowitz, in which she described Nehama's response to our condolences. The following is an excerpt from that letter.

"I have wanted to give you some feedback on the condolence letters you sent to Nehama this summer following the passing of my father-in-law. I happened to be with Nehama when the Federal Express package containing the hundreds of signatures from Camp Morasha arrived to her. She was both astounded and greatly moved by this unique act of caring. The envelope arrived within 48 hours of the date of mailing. We had just returned from the cemetery at the conclusion of the mourning week and I went to Nehama with my 12 year-old Efrat for help on her Bat Mitzvah Derasha. There was your packet of messages."

"I read them one by one with Nehama. The sheer quantity of names was staggering and we were impressed with the alacrity with which it arrived. Nehama read each individual comment where campers/counselors had added personal expressions of sympathy. There were many names we recognized, and realized that children or grandchildren of students of Nehama's students were among the signatories. The personal notes were touching - especially the ones from the younger campers, e.g. "my principal was a student of yours a few decades ago..." the central condolence message was beautifully worded. She gave the packet to Elhanan's mother to keep with the collection of condolences for the family.

**CONDOLENCES TO
RABBI DR. MITCHEL
ORLIAN on the loss of his
brother ABRAHAM**

The previous edition of Shalhevet gave THANKS to GERSHON VEROBA and DANIEL HENKIN for SHIRIAH. We wanted to add THANKS from the M U S I C DEPARTMENT to AVIGAIL MOGILNER

BLOOD DRIVE
INFORMATION WILL BE
AVAILABLE IN THE NEXT

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D'var Torah By:
Rabbi Ely J. Rosenzweig, Ed Staff

In Parshat Maasey, at ch.33, v.53, the Torah says: **בְּהַחֲדֹשׁ הַשְּׁלִישִׁי וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ וַיִּשְׁבְּתֶם**, "And you shall dispossess the natives (i.e., the Canaanites) of the land and you shall dwell in it." From these words, many commentators, among them the Ramban, derive a biblical obligation to live in Israel, to make "Aliyah." This Saturday nite, we begin to observe the fast day of Tisha B'Av, that commemorates the destruction of the Beit HaMikdash and our consequent exile, dispersed as we were among the four corners of the earth. It is a Galut from which we have yet to emerge. While some of us may indeed plan on fulfilling the mitzvah of **יָשׁוּב הָאָרֶץ** or 'Aliyah' sometime in the future, the reality is that most of us will not. For those who remain in Galut, there is a comforting thought drawn from Tehilim (ch. 87) where it says **בְּהַחֲדֹשׁ הַשְּׁלִישִׁי וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ וַיִּשְׁבְּתֶם** "Of Zion it shall be said, this man and that man were born there. Chazal tell us that 'the man' refers to a native born Israeli and 'that man' refers to one who yearns to see his Holy homeland. He too receives a blessing as though he was born there (Tractate K'Tubah, 75 a). What this suggests is that yearning for Israel, longing to return to her, is itself a mitzvah, and is deemed part of the fulfillment of the mitzvah of 'Aliyah.' We can perform this mitzvah, at least in part (and clearly the ideal is to physically transport oneself to Israel, to settle there), by doing acts here in Galut that simply demonstrate our yearning for Aretz—that is, acts of support, solidarity, and advocacy. Wherever our travels may take us, the concept of Israel must be dear to our hearts at all times. As Tisha B'AV approaches and we contemplate the essence of this tragic day, let us remember to long for Israel, to yearn for Jerusalem, and to pray for the rebuilding of the Beit HaMikdash **בְּמַהֲרָה בְּיָמֵינוּ, אָמֵן כִּי יִהְיֶה רֵצוֹן**.

D'var Torah By:
Rabbi Jeffrey Aftel, Ed Staff

In Sefer Devarim, we are presented with Moshe Rabeinu's farewell speech to Bnai Yisroel. Moshe begins by reviewing the events of the Midbar with Bnei Yisroel. After mentioning the well known story of the Miraglim, Moshe refers to a lesser known Chet of Bnai Yisroel called the Maaphilim, the defiant ones. After Bnai Yisroel cry from hearing the news of the Miraglim, Hashem is angered and decrees that Bnai Yisroel will spend forty years in the desert. The very next morning, Bnai Yisroel get up and decide they really do want to go into Eretz Yisroel saying **כִּי חָטָאנוּ**, admitting this mistake. But Moshe tells them not to go because they are going against the word of Hashem and won't be successful. Bnai Yisroel go anyway but Moshe and the Aron Kodesh stay behind and Bnai Yisroel are defeated by Canaan and Amolek.

The obvious question is why did they fail? This event seems to be the most perfect example of T'shuva Gemurafull and complete T'shuva-ever described in the Torah. Bnai Yisroel rejected Eretz Yisroel and realize their mistake and show in the best way possible that they want Eretz Yisroel, they want to enter. Why didn't Hashem accept their confession of **כִּי חָטָאנוּ** ?

The answer is that Bnai Yisroel never really did T'shuva. When Bnai Yisroel panicked at the Miraglim's report it was because they felt that it was **כֹּחַם וְעִצָּם יָדָם**, the strength and might of their hands that would enable them to enter Eretz Yisroel. When they heard there were giants in the land they lost hope, forgetting that they should rely on Hashem to give them success. Afterwards, when Hashem got angry and Moshe told them their punishment they decided to enter Eretz Yisroel but Moshe said not to, and stayed behind with the Aron. Bnai Yisroel should have seen that Hashem was not with them and that they therefore would fail. But their attitude towards success never changed. They still felt that the only thing they had to rely on was their own power. Once they got up their courage to attack they felt they could succeed even without Moshe and the Aron. Their mistake with the Miraglim was thinking that their success depends only on themselves and the Maaphilim made the same mistake and never really did T'shuva.