



*July 13, 1996*

כו' תמוז תשנ"ו

*Shabbat Parshat מסעות-מסעי*

*Volume XXI Issue 3*

# HAPPY BIRTHDAY!!!

*We'd like to wish a happy  
birthday to the following  
people:*

7/10 Danny Stein-Kollel

Lara Ostreicher-G20

Shonnie Schwartz-G20

David Blum-B4

Tzvi Jonas-B4

7/11 Michael Gibber-B7

7/12 Mindy Mallin- Machon

Shalom Berson-Kollel/staff

Benjamin Weiss-B14

Daniel Gottesman-B11

7/13 Shira Tuchman-Waterfront

Rebecca Fenigstein-Staff

Shiri Alpert-Machon

Stephanie Cohn-G16

Elly Labell-B3

Barry Wimpfheimer-Alufim D.H.

7/14 Ari Kalton-B14

Adam Lempell-B16

7/15 Jeremy Tannenbaum-B15

Joseph Kalinsky-Kollel

7/16 Jessica Jacobs-G4

Benny Fras-B7

*And Mazel Tov to Yael Forman  
in G6 on her Bat  
Mitzvah.*



The staff of  
Shalhevet would like  
to thank the nitzi  
girls for collating this  
issue.

*Shalhevet announces : a  
Yerushalaim Poetry Contrest.  
Please hand all entries in to  
Tamar Rosner by July 22.  
Prizes will be awarded and  
selected entries will be  
printed in Shalhevet.*

## ATTENTION ALL STAFF AND MACHON:

This Weeks' Lecture will be  
given by:

**Joseph Bensmihen**

*"Overcoming Adversity"*

Friday Night, 10:15 P.M.

*"Perek on the Pavillion"*

given by:

**Rabbi Dan Jacobson**

Shabbat Afternoon, 5:30



## Machzor Aleph Carnival

This week saw a big event come to the girl's hockey court. The annual Machzor Aleph Carnival was a big hit bringing a smile to camper and staff member alike. With every bunk in charge of one booth, there was something for everyone to enjoy.

Nitzi Simi Liberman's favorite was the popcorn race. "It was so fun even though I acted like a total pig!" Michelle Rosen's favorite was the mystery box. "Even though it was gross touching peanut butter, mustard and other mushy stuff, it was fun guessing."

The coupons won were redeemable for cupcakes, franks, sodas and lots of fun prizes at the prize booth near the Pargod. Leora Bernstein noted, "the whole camp worked together and made the carnival fantastic." Thanks to every participant who helped make the carnival a smashing success.



# Shiriah '96

The feeling of Shiriah prevailed through the camp throughout the week. The music could be heard from the pargod to the boy's gym and all anticipated a spectacular night.

Rabbi Schwartz set the tone of the evening with inspiring introductory remarks urging all to sing their hearts out, in praise of G-d and in yearning for Mashiach. Next, Day Camp turned in a first rate performance, bringing *nachas* to the crowded Mercaziah.

For the remainder of the evening, the boys and girls dueled it out, song for song, while Machon contributed two songs of their own. When the dust rose, the boys came out victorious, winning by just a slim margin.

We all owe a tremendous thanks to Sandy and the entire music staff for making so many people sound so good in such a short amount of time. We look forward to Shiriah '97.

# TIKKUN CHATZOTH

## A "THREE WEEKS" STORY

...When Rabbi Baruch regained consciousness, he found himself tied to a tree. Opposite him was the nobleman, tied to another tree but still drunkenly asleep; if not for the rope, he would have fallen to the ground. Their pockets had been ransacked and neither horse nor wagon were to be seen anywhere. In the grass by his side, Rabbi Baruch found his *Tefillin*, for which the robbers apparently had no use and his little *Siddur*, without which he would not move from home. This was enough for him to thank the Lord for saving him from death.

But what he did not know was that his troubles had only begun. After a while, by wiggling about, Rabbi Baruch was able to loosen the rope around one of his hands. The rest was relatively easy. As soon as he was free, he bent down to pick up his *Siddur* and *Tefillin*, kissed them and placed them in his large, double-lined traveling bag. Then he went about untying the heavy ropes which bound the nobleman. Eventually, he succeeded in freeing him, but he could not wake the nobleman. The nobleman slumped to the ground, almost lifeless, and if not for a very slight heaving of his chest, Rabbi Baruch would have assumed that he was dead.

It would have been easy for Rabbi Baruch to leave him there and try to find his way back to civilization. But the great *Tzaddik*, who would not harm the smallest insect, stayed close by, only allowing himself to look about for some berries to eat and some water to wash the nobleman's face and his own hands. After a few hours, the nobleman began to recuperate. When he came to and realized

where he was, he questioned Rabbi Baruch. "What is this? Why are we here instead of driving home?" Quietly, Rabbi Baruch, still in the guise of the obedient, but dumb wagon-driver, told him all he knew. When he mentioned that their pockets had been ransacked, the nobleman jumped up as if stung by a scorpion. "My money, where is my money, ten thousand rubels for my forest? Robbers, thieves, where is my money?" He almost went out of his mind. After Rabbi Baruch calmed him down, the nobleman stared at the ground as if searching for his money there. After some time, he stole some suspicious and doubtful glances at Rabbi Baruch but the Rabbi didn't notice because he was davening *Mincha*.

When he was finished, Rabbi Baruch asked the nobleman if he was strong enough to walk to try to find an inn or a road. Walking slowly, they moved on. They had not gone far when they heard the sound of a hunting party. To his joy, the nobleman recognized some friends of his and told them about his journey. "And do you know what I think?" he said. "This wagon-driver is in league with the robbers. How else would they have known that I carried so much money?"

"Let's shoot him!" suggested one of the hunters. But their leader, an older nobleman, suggested that they tie him to a tree. "If he really is one of the robbers, they will come to save him. If not, may G-d help him."

TO BE CONTINUED NEXT WEEK...

reprinted from GALUTH MELODIES  
by, Gershon Kranzler

# TORAH THOUGHTS

by: RABBI SHALOM ROSNER-ED  
STAFF

“Not listening to G-d!” This is not an attribute which we usually ascribe to Moshe Rabbenu. What then are we to think when, after being commanded to take

“נקמת בני ישראל”, the revenge of Bnai Yisroel, from מדין, Moshe sends forth the commandment to take “נקמת ד”? How could Moshe change the צווי ד?

Rashi, quoting the Tanchuma, says that really there is no discrepancy, since נקמת בני ישראל and נקמת ד are looked upon as one and the same idea. Whoever stands against Bnai Yisroel is considered to be standing against G-d. Yet other commentaries do believe that there is a discrepancy between the terms and offer different possibilities to resolve the problem.

A novel approach, based on the ideas of the כלי יקר, is that מדין did two wrongs. First, they committed a sin against heaven in that they caused the Jews to stray away from G-d. Second, they caused a sin against the Jewish people in that they caused 24,000 of them to be killed. Hashem was more concerned about the sin against Bnai Yisroel so he told Moshe to take נקמת בני ישראל. On the other hand, Moshe's greater concern was the sin against Hashem, thereby causing the

change to נקמת ד.

This mutual respect, by Hashem and Moshe (representing Bnai Yisroel) can be seen in two other areas as well. The holiday of פסח has various names, including “Chag Hapesach” and “Chag Hamatzot”. Bnai Yisroel call it Chag Hapesach, focusing on G-d's passing over the doorposts of the Jews in Egypt. Hashem, though, calls it Chag Hamatzot, highlighting the Jew's dedication in leaving in such a hurried fashion. Second, the גמרא ברכות states that not only do the Jewish people wear Tefillin, Hashem also wears Tefillin, כביכול. What is written on the Tefillin?

“שמע ישראל ד אלקינו ד אחד” is found on our Tefillin, praising and declaring our belief in G-d while Hashem's Tefillin say

“מי כעמד ישראל גוי אחד בארץ” declaring his loyalty to us.

Here in Camp Morasha we can learn a great lesson from this message in our Parsha. We must always place our friends' chavod before our own, just as Hashem and the Jewish people have always been doing throughout the ages. By creating a world filled with mutual respect, we are emulating G-d and bringing closer the building of the third Beit Hamikdash.

