



July 27, 1996

יא' מנחם אב תשנ"ו

Shabbat Parshat ואתחנן

Volume XXI Issue 5

HAPPY BIRTHDAY!!!

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



726

Elisha Blechner, B2
Chanoch Davidman, kollel
Akiva Tzvi Rosenzweig, day camp

727

Ronit Frenkel, office aide
Yonina Halpern, Machon
Rafi Rosman, B8
Tamara Schechter, G6

729

Shlomo Rydzinski, B13
Yaacov Rydzinski, B15
Duvie Shapiro, B18

730

Sarita Adelsberg, Machon
Eli Herman, B1

731

Daniel Harary, B1
Elana Zelman, G11

81

Lynn Weiss, G18

*Mazal Tov to Akiva Tzvi
Rosenzweig
on his 'upsherin'!*



Boachem L'shalom to all
new campers. We're
looking forward to a great
month with you.
Shalhevet would also like
to welcome all the guests
who have joined us for
visiting day \Shabbat
Nachamu weekend!

*Shalhevet reminder:
Yerushalaim Poetry Contrest
entries must be handed in to
Tamar Rosner by July 30.
Prizes will be awarded and
selected entries will be
printed in Shalhevet.*

ATTENTION ALL STAFF AND MACHON:

This week's lecture will be
given by:

Rabbi Neal Fleishman

*"Secrets of Life:
The Power of Speech"*

"Perek on the Pavillion"
given by:

Rabbi Elly Storch

Shabbat afternoon, 5:45

Staff Closeup

Rabbi Joel and Mrs. Shulamith Cohn are Morasha couple #56. They met as Machon counselors in '76, and came back to join the Educational Staff the following year, as a married couple. Morasha has been blessed with their presence for over 20 years, in positions ranging from Nitzi to counselor, to Ed Staff director.

The great "*chevra*", they say, is their favorite thing about Morasha. It brings them back year after year. Morasha, they note, is different than other camps, in the seriousness with which Torah education is approached, both in quality and quantity. "Torah has always been, and continues to be, the *ikar* of the camp."

Over the years, they have noticed certain things that have changed, and certain things that haven't. On the one hand, the beautification of camp facilities has been remarkable. On the other hand, the philosophy of the camp has remained true and steady throughout the years.

Upon leaving for *Eretz Yisrael* this week, Rabbi and Mrs. Cohn shared one last thought with us. "If you can't be in Israel, Morasha is the next best place to be."

We all wish them a *Tzaitchem L'shalom*, and hope to see them back next year.

Machzor Bet Play

On Sunday, July 21st, Machzor Bet presented a phenomenal Nine Days play. "**Kindertransport**" is a story of a young Berlin girl who flees the Nazis. She is sent aboard a train to live with an English family. Not knowing the language, she has a difficult time adjusting at first, but later finds herself letting go of her past.

Before the cast performed, they had the pleasure of hearing Mrs. Eva Meyer, mother of Mrs. Rosenberg (Ed. Staff), speak to them. Mrs. Meyer had been aboard a "kindertransport" and had had a similar experience to the one portrayed in the play. Her personal account helped the cast to play their roles in a new light.

The play which depicted two time-periods simultaneously, was a difficult one to perform. Yet the entire crew, from cast, to scenery painters, to directors did a most professional job. Shalhevet congratulates them all.

Special thanks to Rachel S. for her help on this article.

The Hole Truth

Yeshiva students in Yerushalaim usually travel by bus, like the rest of the population. Many of them carry a 'cartisia' (a prepaid bus ticket good for numerous rides which is hole-punched by the bus driver ride by ride). Aside from being crowded much of the time and full of bumps and lurches on Yerushalaim's congested streets, bus rides are generally uneventful. On one such ride, Chaim Shalom Kupfer, of Los Angeles, witnessed a touching incident that left an indelible impression.

One early afternoon, Chaim Shalom boarded the number 3 bus on Rechov Panim Meirof, in the Mattersdorf section of Yerushalaim, as he headed downtown. The bus wound its way around Rechov Sorotzkin, and then came to the next stop to pick up more passengers. Noticing the unusually long line of people waiting to board the bus, the driver opened both the front and back doors and called out, "Tell everyone to get on and let those in the back pass up their money or 'cartisiot'."

People jostled their way onto the already crowded bus. Those who entered through the front door had their 'cartisiot' punched as they passed the driver, while those who entered through the back doors passed their cards or money forward.

An eight-year-old boy made his way up to the driver and extended his 'cartisia' to have it punched. "I already punched your card," said the driver.

"No, you didn't," protested the boy

softly.

It was hot. The driver had lost his patience a few stops earlier and was in no mood for an argument. "Get inside," he ordered. "You are blocking the people behind you."

The little boy looked up to the stern-faced driver and said softly, "*Ani lo yachol, zeh geneivah* (I can't. That's stealing)."

"I told you, I punched your card," repeated the driver. "Get inside."

The little boy walked towards the middle of the bus, downcast. The bus began moving and after a few hundred feet the driver stopped the bus. He had looked into the rear-view mirror and noticed that the boy was standing in the bus leaning against a pole and crying. The driver turned to the boy and called him up front. "What's the matter, young man?" he asked. "Why are you crying?"

The little boy came forward, looked up at the driver and said softly, "*Ani lo yachol, zeh geneiva*"

The driver took out his puncher, took the 'cartisia' from the child, punched it and gave it back. He then patted the boy and said in amazement and Jewish pride, "*Zeh yafeh* (That's beautiful)."

Reprinted from "Along the Maggid's journey"

By: Rabbi Paysach Krohn

TORAH THOUGHTS

by **Mrs. Ahuva Epstein, Ed. Staff**

Parshat Va'etchanan has a beautiful and instructive monologue in which *Moshe Rabeinu* reveals his love for *B'nai Yisrael* and his fears that, after he is no longer there to lead them, they will go astray. In one interesting passage, *Moshe* warns *Bnai Yisrael* that they should not engage in idolatry. Idolatry is the practice of treating something that is not G-d as though it were G-d.

In the middle of his warning, *Moshe* interrupts himself to reiterate to *Bnai Yisrael* that he will not enter *Eretz Yisrael* because of their wrongful deeds. Remarkably, in the very next verse *Moshe* resumes his warning against making idols.

What's going on? Why should *Moshe* interrupt his speech about idols to speak of his own punishment- the two have nothing to do with one another?

The *Tosefet Bracha* gives two answers, which both teach us a great deal. First of all, when a parent must admonish a child, to teach the child the proper way to behave, it is not a good idea to overload the child with too much. After a while, the child "tunes out" or becomes angry over getting too much *mussar*. *Moshe* knew this and his interruption was, in a sense, an apology for going on and on about the dangers of worshipping idols. *Moshe* was explaining to them that he would have liked to spread out his harsh words over time, yet he knew his time was very limited, since he could not go into Israel. Due to *Moshe's* love for his

people, he did not want to take a chance that they wouldn't get the message.

The second explanation is based on a *Gemara* in *Sanhedrin* (64a) which says that *Ezra* prayed that the *yetzer hara* for idolatry should be destroyed. His prayers were answered and as a result, it is hard for us today to understand the desire to worship a physical object. The *Gemara* in *Erechin* (32b) asks why *Moshe* didn't ask for the same thing. It is explained that only one with the *z'chut* of living in *Eretz Yisrael*, could merit such a prayer being answered.

Now we understand the relevance of *Moshe's* digression. He was pleading with his people not to be angry with him for not praying that the *yetzer hara* in them should be destroyed. Had he done such, he could have saved generations of Jews from sinning. However, since he did not have the *z'chut* of entering the land, the best he could do was plead with them not to commit this grave sin.

May we be privileged to have the holiness of *Eretz Yisrael* aid in the answering of our prayers for the welfare of Jews and Israel. On this *Shabbat Nachamu*, may we be comforted in a speedy return to Zion.