



August 3, 1996
יח' מנחם אב תשנ"ו
Shabbat Parshat עקב
Volume XXI Issue 6

HAPPY BIRTHDAY!!!

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



8\2

Sary Bacall, G16
Sruli Feuerstein, Kolliel

8\3

Aaron Gluck, B15
Tamar Lifschitz, G4
Eli Moses, B11
Steven Kessler, B4

8\4

Aviva Eisenberg, G15
Rivkah Bresler, G4

8\6

Arielle Bresler, G5
Steven Bresler, B4
Yael Bresler, G4
Danielle Goldstein, G9

8\7

Jennifer Shachar, G19

8\8

Sara Berman, G14

*Mazal Tov to Tamar Lifschitz
on her Bat Mitzvah!*

*Mazal Tov to
Rafi Rosman on his
Bar Mitzvah!*



Thanks to all the donors
and the volunteers who
contributed to the
success of this year's
blood drive.

Tizkeh l'mitzvot!

Shalhevet reminder:

*Yerushalaim Poetry Contrest
entries must be handed in to
Tamar Rosner by August 6..
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 Chaim Bravender
Hope to see you there

"Perek on the Pavillion"
given by:

Rabbi Ely Rosensveig
Shabbat afternoon, 5:45

Staff Closeup

Hailing from Oceanside, N.Y., Adam Katz, the new division head of the Nitzanim, is loving his first summer in Morasha. His friends were the ones that brought him to camp, convincing him that it was the place to be for the summer.

Adam finds Morasha special in that "all the staff come together to make sure everything gets done. It's really a tremendous show of Achdut, each and every day." He especially likes working with the Nitzis. "They have a genuine innocence and positive naivete in their love of Torah and in their service to Hashem." Also, he says, they're at such an influential age-in terms of davening, *midot* and even sports-that it's a privilege to be the one who is able to have such an impact on their lives. "They're looking for guidance and all the staff who work with them take part in shaping their future personalities."

When speaking to Nitzi counselors or campers, all have a good word to say about Adam. "He's a pleasure to work with," says Seth Braunstein, Nitzi counselor. The campers say he's always involved with all their activities. Thanks, Adam, for doing such a great job.

Machzor Bet Blast

By: Debra Lebovits, Zahava Machnikoff and Debra Wolf

The excitement began early Monday night with fun, games and prizes for all. Machzor Bet performed a one of a kind carnival, the likes of which have never been witnessed in Camp Morasha. Kids from ages 12-16, from near and far on campus



joined in the fun and games. Hot dogs and cotton candy filled the mouths of all the campers, all of whom were enjoying themselves and having a blast.

After the big event, everyone left with smiling faces. No one could complain because this carnival was everything a carnival could be. A true milestone in the history of Machzor Bet Carnivals was reached last Monday night. This blast was loads of fun for everyone.



Harav Aryeh Levin

Rav Aryeh Levine (1885-1969) is known as the tzaddik of our generation. After studying in many of Europe's finest Yeshivot, the Rav made Aliyah in 1905. He taught at the Yeshivat Etz Chaim in Yerushalayim for over fifty years and spent every Shabbat visiting the Jewish prisoners of the British authorities in pre-1948 Israel. These are two stories which illustrate the Rav's kindness.

LETTER OF THANKS

In 1948, as the War of Independence raged on, Jerusalem lay under siege and food and other necessities became scarce. Thoughtfully, some good friends of the Rav would send packages to his family from time to time. One time, the package was mistakenly delivered to a man with a similar name and he kept it. In a while, after having received no word from the good Rabbi about the package, the sender made inquiries to try to trace it. When he realized what had happened, the Rabbi wanted to save the receiver from any embarrassment and he sent a letter of thanks as if he had actually got the package.

WITH A CHEERFUL GREETING

For over sixty years, without fail, Rav Aryeh rose before sunrise to join a Minyan for morning prayers, following the practice of Rav Elijah, the Gaon of Vilna. Even when his health began to suffer or when there was a curfew, he kept his practice faithfully and with devotion.

On his way to the synagogue, he made it a point to greet everyone he met on the street; and he was especially careful to wish a good morning to the street cleaners, who also rose early to work.

When asked why he did this he replied, "I have an affection for the street cleaners. Just look: When everyone is still asleep they take the trouble to come and clean up the streets of Jerusalem so as to support themselves with their own honest labor. Their work is not respected; they are not esteemed for it; their salary is niggardly. And still they take pains to do their task faithfully".

TORAH THOUGHTS

by: Rabbi Joel Cohn-Ed Staff

One of the highlights of Parshat עקב is the Mitzvah of ברכת המזון as it is written: ואכלת ושבעת וברכת את ה' אלוקיך על הארץ אשר נתן לך. This Mitzvah certainly demands little explanation for it is obvious that one has to thank G-d for the food that one has eaten.

However, if we examine the contents of the "benching", we find that only a small part of the "benching" has to do with food. While the first Baracha, which חז"ל say was authored by Moshe Rabbeinu, clearly thanks Hashem for food, the other three, authored by Yehoshua, King David and Shlomo and in commemoration of the burial of the חריגי ביתר, have little if anything to do with the meal which was just consumed. So why are they an integral part of the "benching"? The Gemara is quite clear that if one left out the sentence - "ועל תירדך ברינתך שחתמת בבשרני ועל תירדך" - he or she would not fulfill the Torah requirement. But why?

If we analyze the passages immediately following the commandment of "benching" we find that the Torah warns us not to attribute success to ourselves but rather to realize that they were given to us by Hashem. From this we can deduce that the purpose of the "benching" is not so

much to thank G-d for the food but rather to acknowledge that *all* comes from Hashem. If one were to eat a meal and failed to say a Beracha, he or she would deny G-d's constant role in his or her life rather than just not thanking G-d. As a result, חז"ל instructed us to use the opportunity after eating to thank Hashem for all he gives us as individuals and as a nation. Hence, thanking Hashem for ברית תורה וירושלים is more than appropriate at this time.

The fourth Beracha, הטוב המיטיב, has yet another purpose. When the city of Betar was destroyed, it was a decisive blow against the Jewish people. Many of the Jews of that time had put great hope in the leadership of בר כוכבא and had high hopes that he would build the third and everlasting Beit Hamikdash. With Betar destroyed and בר כוכבא defeated, the Jews felt that the שכינה had departed from their midsts. It was just then that a miracle occurred and the bodies of the dead didn't decompose. Therefore, when the victims of the massacre got a proper burial, it was a signal to the Jews that G-d fulfills our needs and is at our side even in tragedy.

Everytime we "bench", we have the opportunity to show our gratitude to Hashem for all that He does for us. Let us use this privilege well.