

Library

Shalhevet

Friday, August 10, 2001
21 Av 5761
Erev Shabbat Parshat Ekev

Color War 2001

NEGEV - GALIL - SHOMRON

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This Week in Camp

Color War 2001 was, as expected, an incredibly exciting three days, filled with some very intense competition from three highly qualified teams. The winner was Negev, the Green team.

As part of the competition, each team was required to submit articles to Shalhevet. What follows are the winning articles:

Division: Nitzanim
Team: Red
Subject: Team Personalities
By Yosef Richter

We learn many interesting *halachot* from when Chana was praying for a baby. Chana was trying everything to convince Hashem to give her a child. Eventually, she had a son, whom she called Shmuel.

One of the things we learn from Chana actually came from a story with Eli. Chana was *davening* to herself, and Eli saw her, and thought she was drunk and talking to herself. Really, she was fine, and just *davening* with *kavana*.

From here we learn that when you say *shmoneh esrai*, you have to move your lips, but you shouldn't actually speak loud enough for anyone else to hear you. Also, I think we can learn that you should never jump to conclusions or accuse anyone, you should "*Hevey dan et kol adam l'kaf zchut*" - always give people the benefit of the doubt.

I hope everyone enjoys Color War, and realizes that we are really all one big team. Have a good Shabbat!

Division: Shtilim
Team: Green
Subject: Team Ancient City

The Green Team's ancient city is Beer Sheva. It is located in the Negev on the southern border of Yehuda. Its original name has been preserved in the Arabic form, "Bir al-sab."

The meaning of the name Beer Sheva is seven wells. The Torah states that Avraham and Yitzchak dug seven wells there. They formed alliances with the Plishti king, Avimelech, ensuring that the wells belonged to Bnei Yisrael. They bound themselves under oath to observe the treaties. One source says that Avraham set aside seven lambs as a sign of the treaty. Another source says that Beer Sheva was a place where Avraham taught about Hashem and set up places of rest. It was also Bnei Yisrael's center of their settlement in the Negev during Shmuel's time.

In early 1949, Jewish settlers, who were mostly immigrants, established themselves in Beer Sheva after it had been abandoned for years. By 1968, 70,000 people settled there. Beer Sheva became the capital of Israel's southern district. Now the city has several scientific and cultural institutions of which the hospitals and Municipal Museum were the first.

From all this, we see how the ancient Beer Sheva is such an important and meaningful place to us. We also see

that modern day Beer Sheva is a thriving city and the rest of Israel should be as prosperous, *bimhaira biyameinu, amen!*

Division: Ilanot

Team: Red

Subject: Team Pasuk

By Adira Katlowitz

"Vayikhalu kol adat b'nei Yisrael Shiloh vayashkinu sham et ohel moed v'haaretz nichvash halifneihem"- "The entire assembly of the children of Israel gathered at Shiloh and erected the tent of meeting there and the land had been conquered before them." (Joshua 18:1)

After traveling through the desert for forty years, Bnei Yisrael finally made it to Israel. At that point, Moshe died and Yehoshua took over as Bnei Yisrael's leader, and brought them into Israel.

Once Bnei Yisrael entered Eretz Yisrael, it took them seven years to conquer the land, and another seven to divide the land among the shevatim. After fourteen years, Bnei Yisrael set up the Mishkan in a more permanent structure in Shiloh. Until then, the Mishkan was a "tent" in Gilgal. When it was moved to Shiloh, it was made out of stone, and as a result stood in Shiloh for 369 years.

The first chief rabbi of Israel, Rav Kook, raised a question on this pasuk: Why is the word "*vayikhalu*" used, weren't all of Bnei Yisrael there at the time? He then answers that the reason is because Shiloh was located on Ever Hayarden Hamaaravi, and 2 and a half shevatim, Reuven, Gad, and half of Menashe, were residing on Ever Hayarden Hamizrachi. Therefore, it was necessary

to gather all of them together as a nation. The extra word serves as a reminder of the constant unity of Am Yisrael, the basis of Rav Kook's philosophy.

Rav Kook asked another question on the pasuk: Why was the Mishkan specifically moved to Shiloh? Why not Beit El, Chevron, or Beer Sheva? He then answered that Shiloh was in the center of Israel, and easily accessible to all tribes, including those on Ever Hayarden Hamizrachi. In addition, the fact that the Mishkan was in Shiloh aided in Shmuel's becoming a navi. Shmuel lived near Shiloh, so his mother was able to go there and daven for Shmuel to be born. Since the Mishkan was so easily accessible, Shmuel Hanavi was born and Bnei Yisrael spent years serving Hashem under the leadership of one of the greatest neviim in the history of Am Yisrael.

Division: Alufim

Team: Green

Subject: Team Topic

By Elli Eisenman

In this week's parsha, Parshat Ekev, Moshe promises that for fulfilling the mitzvot, the Jews will prosper in the present world. The Jews asked of Moshe, "When does Hashem reward us for observing his mitzvot?" Moshe explained, "In the present world, you enjoy only an incidental compensation for keeping the Torah. The actual reward is in *Olam Haba*."

Why is the main reward for mitzvot deferred to the future world? The material world is an inadequate forum in which to reward Torah observance, since its pleasures are limited. Only the

future, everlasting world contains the superior spiritual delights owing to one who studies the Torah and keeps the mitzvot. *Kal vachomer*, by delaying the major reward for the future, Hashem can test our loyalty to Him. If Hashem decided to instantly pay in full for the mitzvot, a person would lose his freedom of choice whether or not to observe them.

"Know that God is a faithful trustee, who can be relied upon to preserve the reward for the long term. If *tzadikim* are fully trustworthy, how much more so is Hashem!" The faithfulness of the *tzadik* is shown by the following midrash:

Two merchants visited the hometown of Rabbi Pinchas ben Yairi in the south of Eretz Yisrael, and left two measures of wheat kernels in his care. Before leaving town, they forgot to pick up the bags of wheat, nor did they return for them. When sowing time arrived, Rabbi Pinchas planted the wheat in his fields. Later he harvested the crop and stored it in his granaries. The following season he again sowed the wheat and stored it in his produce.

Seven years later, the merchants returned and asked Rabbi Pinchas for their two measures of wheat kernels that they left with him. "Come with me and I shall show you what is yours," said the *tzadik*. He led them to his overflowing granaries and told them, "All this wheat belongs to you, for I sowed and harvested the original kernels."

Rabbi Pinchos's actions were beyond halachic requirements. He would have only been obligated to hold the wheat as long as it remained in good condition, and to sell it once it began to

deteriorate, in order to save the owner from a complete loss. We should all learn a very valuable lesson from Rabbi Pinchas. When a Jew performs a mitzva, Hashem "saves" it in *shamayim*, in addition, Hashem also pays us for trusting him to eventually pay. In *Olam Haba*, Hashem will show us the abundant fruit of that seed. May we all be *zocheh* to have more than enough fruit from a happy and healthy life till *meah v'esrim*.

Division: Machon

Team: Green

Subject: Team Topic

By Maayan Dauber

I was recently having a discussion with Shana Shtrauch about whether or not Torah presents the ideal lifestyle of a good Jew. That is, whether or not the mitzvot in the Torah outline the ideal behavior for a Jew. For example, *korbanot*, which are described in great length throughout the end of Shmot and the majority of Vayikra, seem to be a rather strange way of worshiping and serving Hashem. While *korbanot*, to me, seem to be more of a pagan ritual, today's *avodat Hashem*, shown by daily prayer, seems to be more in tune with the "Jewish way."

The Rambam deals with this very issue by asserting that the *korbanot* that the Torah so explicitly describes are, in fact, not the ideal way of doing *avodat Hashem*. *Korbanot*, he says, were only given to Bnei Yisrael because of their salvation right after *yetziat Mitzrayim*. During that time, their dependency on foreign culture was such that it would have been an impossible request of Hashem to ask Bnei Yisrael to involve themselves in daily prayer. Instead, the

sacrifices done by other nations were given to Bnei Yisrael by Hashem in a certain way, with certain laws, and were therefore given *kedusha* and made into "Jewish type" laws. Such is the power of Bnei Yisrael - the ability to make the mundane become *kadosh*.

The problem with the Rambam's view on *korbanot* is obvious though. How can the Torah, a Divine work, express something other than the ideal? It was at this point in my conversation with Shana that she took everything one step further, with the guidance of the Rambam and the Sefer Harimon, and explained the nature of the Torah in a way that was really eye opening.

She described the Torah as a *l'vush* or a *k'li*, a shell or container. That is to say that *korbanot* themselves may not be the ideal, but the idea of *avodat Hashem* is the ideal. Giving *korbanot* is just the way we perform *avodat Hashem* - they're a *l'vush*. The Torah doesn't spell everything out for us. It gives us the basics and it's our job to find the core.

In *parshat Kedoshim*, on the words "*kedoshim tihyu*", Ramban tells us the idea of being a "*navval birshut haTorah*" - a knave within the parameters of the Torah. It is possible to be a bad person and still keep all the laws of the Torah. In last week's parsha, Veetchanan, it says "*Veasitem hatov v'hayashar b'einei Hashem.*" Rashi comments that these words mean we should go *lifnim meshurat hadin*, go beyond the letter of the law. It's our job and privilege to find the heart of the mitzvot and extend those ideals to all aspects of life.

DEADLINE EXTENDED!

Name the Sailboats Contest!

As we all know, Camp Morasha has four new sailboats. All are in need of names. Can you help?

Write down your suggestions, along with your name and bunk number, and submit your entry in the Shalhevet box in the library by noon on Wednesday, August 15. If your entry is selected by our panel of esteemed judges, the sailboats will receive the names you chose, and you will receive \$2 worth of merchandise from the Morasha canteen. This contest is open to campers and staff. In case of duplicate entries, award will be given to entry received first.

Don't delay! Opportunities like this don't come up every day!

This Week's Parsha: Ekev

Light Candles: 6:47

Shabbat Ends: 7:54

Weather Forecast: (As of Wed):

Friday: Partly cloudy with isolated thunderstorms. Highs in the low 80s and lows in the upper 50s.

Saturday: Sunny. Highs in the mid 70s and lows in the upper 50s.

Sunday: Sunny. Highs in the upper 70s and lows in the upper 50s.