

Shalhevet
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שאלהבת

כרשת זבליק

תשעה באב

ADMI

TISHA B'AV TO BE OBSERVED ON SUNDAY

Tisha B'Av, which will be observed Motzei Shabbat and Sunday, is the saddest day of the Jewish calendar. On that day we are all considered mourners and observe certain prohibitions.

Since this year erev Tisha B'Av falls on Shabbat, the final meal before the fast is Seudah Shlisit and has none of the restrictions of the Seudah Hamafseket. We are allowed to eat and bensch with a mezuman. However, unlike other Shabbatot, we must stop eating before sunset. The mood during this meal is a bit subdued. After Shabbat, we do not say the customary Havdallah. Girls who do not daven Maariv should be careful to say "Hamavdil bein Kodesh l'chol" when Shabbat is over before doing any melacha.

Everyone who can and is old enough does not eat or drink on Tisha B'Av. Those who do not have to fast should not eat more than necessary.

We do not shower or wash past the knuckles (except to remove dirt), wear shoes that are made from even a little bit of leather, or use oils, cosmetics, lotions (except deodorants if necessary), or brush one's teeth.

Since studying Torah makes us happy, we only learn those parts of Torah that are relevant to Tisha B'Av and those parts of the Gemara that deal with Churban Bayit.

One does not greet another on Tisha B'Av. If one does not know the law, however, and says hello to you, you may answer him softly. Until noon we sit on a low stool or on the ground.

Our sages tell us that whoever mourns properly over Jerusalem will be rewarded by experiencing its rejoicing. May this be the last year we have to observe Tisha B'Av as a fast day.

A BIT OF CHRONOLOGY

On the seventh of Av the enemy entered the Bait Hamikdash. They ate, drank, and defiled it on the seventh and eighth. On the ninth, they set fire and it continued burning until sunset of the tenth.

The reason that the fast was not designated the tenth of Av even though most of the Beit Hamikdash was burnt then is that the beginning of the catastrophe is considered to be more tragic.

Because the burning continued until the 10th of Av, all the laws of the Nine Days continue until midday on the tenth. Thus we don't eat meat or wash clothes before noon on Monday.

Also on Tisha B'Av:

It was decreed that the Jews who left Egypt would not enter the land of Israel and that the day would be one of perpetual mourning for the Jewish people because the meraglim spoke against the land of Israel.

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TO USE JUST ONCE

A little story from the life of a Great Man...

Rabbi Abraham Kamai of Mir once went to buy a Book of Kinot for Tisha B'Av. He argued that the price was too high and bargained over every penny. The book seller was surprised because Rabbi Kamai was a good customer who never complained about the price of anything.

The rabbi explained, When I buy seforim, I don't mind paying the regular price because I will be using the seforim for years; for all that use they are worth the money. But Kinot? By next year Moshiach will be here! Why should I overpay for a sefer that I will only use for one day?

(Adapted from Olomenu magazine)

HAVE AN EASY FAST ! ! !

Torah Thoughts

DECISIONS, DECISIONS, DECISIONS.

By Rabbi Solomon Krupka

How many people start a project, put all their effort into it, and then, just as they seem to be reaching their goal, give up, get bored or decide it's just not worth the trouble. There comes a moment of crisis where all the work, past, present, and future can rest on one decision. If you choose correctly then the rest is easier and if not, all is lost.

In PARSHAT DE'VARIM we see the outcome of two such decisions. One is made by a people who have suffered hundreds of years of slavery, to become a nation heading to their own land. They are privileged to see the miracles of G-d in Egypt and on Mount Sinai. Yet at a moment of crisis in the case of the meraglim, they lose faith. Because of a wrong decision the dream of centuries is lost to them, to be fulfilled instead by their children.

The second story is that of Moshe. Here was a man who begged G-d to be left alone, and yet, when he takes on the yoke of leadership, no matter how great the crisis, he never lets his responsibility waiver. Though he asked, Aichah... How can I alone support you, he did exactly that. He was, the source of Torah, Inspiration, and hope to the people of his time as well as to the generations that followed. Though Moshe doesn't enter the land, the essence of Moshe will enter the land through every Jew who knew of him or learned from him.

It is no coincidence that Parshat Devorim is read before Tisha B'Av. Only as the Bet Hamikdash burned did the people realize the mistake in choice they had made. But now, as Yirmeyah told them, it was too late.

As we prepare for Tisha B'Av 5741 we must ask ourselves if we are ready to make the difficult decisions that being part of Am Yisroel requires of us and if we are ready to stick with them once they are made.

(continued on p.4)

PARSHAT DEVORIM

By Yanky Feder, YP Kolliel

We find Sefer Devorim beginning with Moshe recalling the sins that B'nei Yisroel committed in the Midbar. Moshe tried to impress upon B'nei Yisroel that Hashem was eager for them to reach Eretz Yisroel and was willing to overlook their previous transgressions.

At one point during his address, Moshe reminds them of the time when he commanded them to set up a judicial system, to respect and obey the judges, and for the judges not to fear decreeing a proper verdict. Why is this Mitzvah mentioned among the sins committed by B'nei Yisroel in the midbar?

If we realize that most important in the eyes of Hashem are the Mitzvot Bein Adam L' Chavero and living peacefully and justfully together, we can understand that Hashem is willing to overlook certain transgressions between Adam L'Mokom. The Gemarain Senhedrin emphasizes that the dayan who makes a just decree brings the Bein Adam L' Chavero closer to B'nei Yisroel, and vice versa. In the Haftarah, Yeshaya Hanovi tells B'nei Yisroel that Hashem refused to accept their korbanot because their hands were full of blood, an indication of concern between Adam L' Chavero.

In order to worship Hashem and appreciate the mitzvot between Adam L'Mokom, we must first deal justly and kindly with our chaverim. How can one respect Hashem if we cannot respect our fellow human beings? And if we lack these qualities, our mitzvot between Adam L'Mokom are worthless.

The Nine Days is a particular time to do T'shuva and improve our midot. If we really mean it when we sing Ani Maamin, then we know that improving Shmiros hamitzvot especially between Adam L' Chavero is our key to spending next Tisha B'Av in Yerushalayim Habenuya.

Have an easy fast!

Shalhevet Features

STAFFERS OF THE ISSUE

MEET YOUR SPECIALTY STAFF...

*****RABBI JOEL AND SHULAMIT COHN***

JACKIE FEINSTEIN = ATHLETICS

By Jay Brent Silverman

Morasha campers and counselors never fade away; they just turn into Morasha couples. This week SHALHEVET's staffers of the issue are Rabbi Joel and Shulamit Cohn, Morasha couple fifty-six.

After graduating LTP, Joel has held various positions at Morasha. He has been a J.C., counselor of bunk 13 & 14, and Machon counselor, but he is most proud of being a member of the Educational Staff.

Shulamit's camping background in Morasha started in the Nitzi and Shtili divisions. She has also been a Mechina Counselor, Shtilim Division Head, and a member of the Educational staff three summers ago.

Joel attended my alma mater, Yeshiva Dov Revel, MTA, and Yeshiva U. Shulamit is a graduate of Yeshivat Soloveichik, Central Manhattan, Queens College, TI, and Michlala.

During the year Joel teaches Talmud and political science at the Yeshiva of Flatbush High School. He is also the spiritual leader of the Young Israel of Eltingville in Staten Island. Shulamit, in addition to mothering Yossi, age three and a half, and Rena, who is two, teaches Talmud Torah in Hillcrest.

Joel and Shulamit's most memorable event at camp was the day that they met. When asked what they liked most about Morasha, Shulamit replied, "Homecoming Day, because it brought back so many enjoyable memories. Joel replied that he likes the Kollel best and in addition he said, "the fact that Morasha can have a Kollel reflects a priority of Morasha living."

Welcome back Rabbi Joel and Shulamit.

Jackie Feinstein started in Camp Morasha as a Shtili and now she is Assistant Athletic Director, second in command to Maish. Jackie is enjoying her ninth summer in Morasha and has been involved in sports throughout these years. Everyone knows that her favorite sport is basketball.

A senior at Queens College, Jackie's major is nutrition and she hopes to enter the field of hospital administration or food service management. (Morasha kitchen staff, look out!)

Jackie is most impressed at Morasha with the good sportsmanship and the wonderful team cooperation among the campers. She does feel that more sports facilities on girls campus would be an improvement.

The most interesting and exciting part of Jackie's job at Morasha is coaching- both the staff team and the kids in intercamp games.

Jackie's on the job frustration comes from arranging intercamp games. "I must have made at least 80 calls to set up intercamp games. Whatever you arrange doesn't work out, and it's always the other team's fault. Morasha is so popular, we have more kids than any other camp, so it's hard to find a camp to match."

But Jackie, with her sincerity and good sportsmanship, certainly tries hard and then success follows.

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DECISIONS.....

(con't. from pg. 3)

Whether it be in the Yeshiva we choose or the amount and quality of our learning and shmirat hamitzvot, the decisions and implications are ours alone. May it be the will of Hashem that in light of our decisions, this day of tragedy be turned into a Yom Simcha.