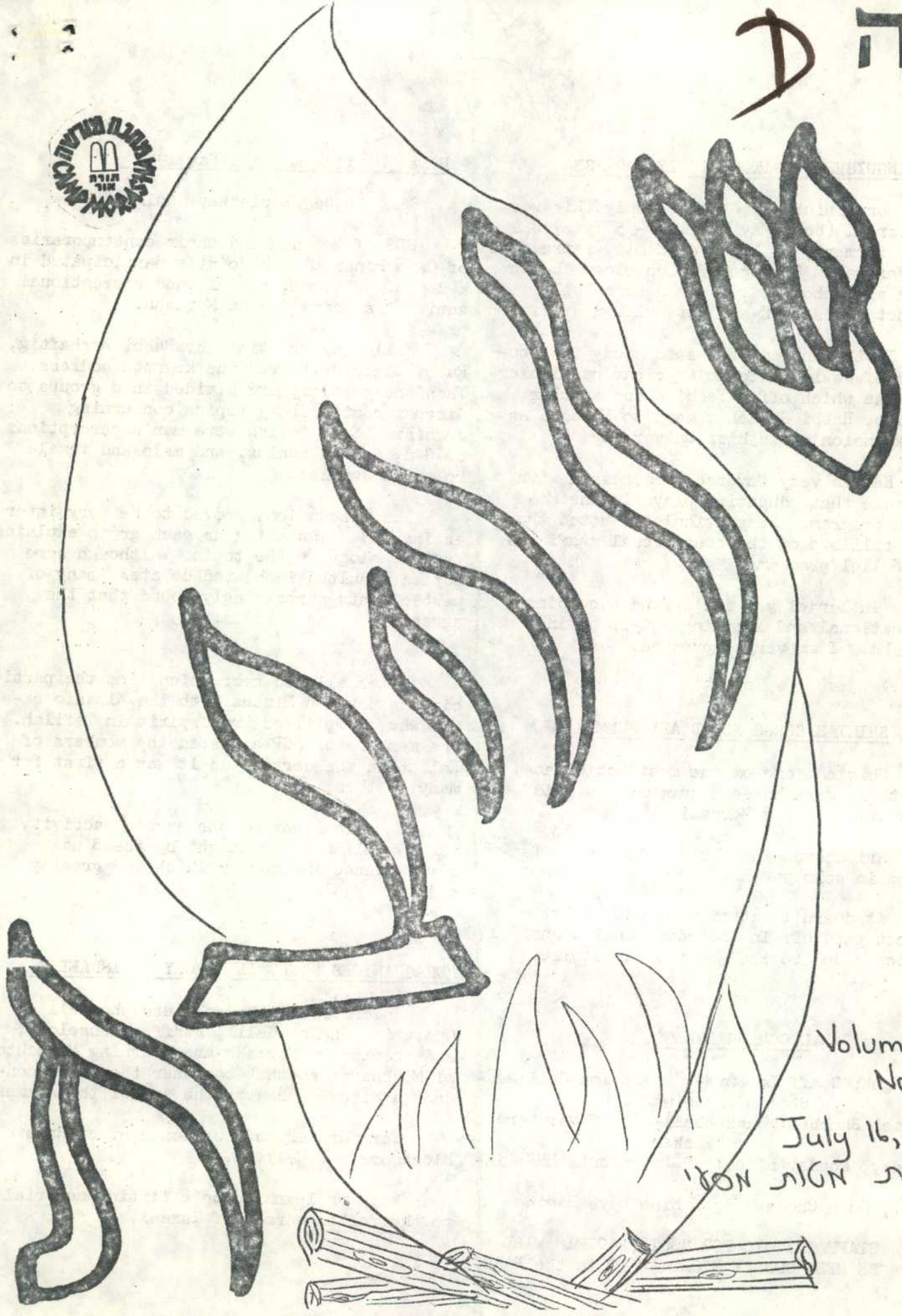


ב"ה ד



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תשרי תשמ"ב

# NEWS of the Week

## DISTINGUISHED VISITOR STUDIES MORASHA

Morashnicks were under study this week as Yisroel (born May 14, 1948- 5 Iyar) Shachor, formerly of Yeshivat Yamit, represented the Jerusalem College of Technology- better known as Machon Lev, and his wife Yael, conducted research and interviewed staff.

In the United States to study institutions of Jewish life in America, particularly those which offer Yeshiva and secular studies, Rabbi Schachor came to Morasha as an extension of Yeshiva University.

He was very favorably impressed with the role that education plays in the Morasha program. He particularly noted the high calibre of the educational staff and the Kollel programs.

"In Israel you don't find a combined recreational and learning set-up as in Morasha. I am very impressed."

\* \* \* \* \*

## SHIRIAH SONGS SOUND ALL SUMMER

Shiriah, one of the most anticipated events in Morasha each summer, was held last night in the Mercazia.

Ari Storch and Yakir Weiss were featured in solo parts.

It doesn't matter who won. All the effort paid off in the additional beautiful music added to the Morasha repertoire.

\* \* \* \* \*

## UPCOMING EVENTS

Tonight; Staff Lecture- "Operation Galilee"-  
Sholom Fisheimer

Motzei Shabbat: Basketball- Staff vs. Senaca  
Lake

Sunday, Monday nites: SDP presents HMS Pin-  
afore

Wed., Rosh Chodesh Av: Nine Days Begin

STAFF TRYOUTS FOR SOUTH PACIFIC WILL  
BE HELD SUNDAY NIGHT AT 10 in the PARGOD. 2.

## B'nai B'rith- Morasha Day 1982

By Jay Kupietzky, Sulam

SDS of Morasha and their contemporaries of Camp B'nai B'rith jointly participated in a day of cultural, social, and recreational activities Wednesday at Morasha.

Following greetings by Rabbi Warhaftig, Rabbi Blech delivered the keynote address. Then the participants divided into groups to discuss contemporary topics concerning Judaism. Some topics were man's perceptions of G-d, dating ethics, and male and female roles in Judaism.

The discussions proved to be very interesting and stimulating as each group explained its ideology on the topic. Although some topics resulted in heated debates, many of participants surprisingly found that they agreed in certain areas.

After allotted recreation time the participants davened Mincha with the Nizanim Banim who exemplified true spirit in Tefilah. The members of SDP assisted the members of Kallah in the service as it was a first for many of them.

The highlight of the evening activity was Israeli dancing taught by the B'nai B'rith dance instructor which was greatly enjoyed by all.

\* \* \* \* \*

## MORASHANICKS STUDY IN MEMORY OF ISRAELIS

In memory of the soldiers who fell in Operation Shalom Galil, staff, counselors, and campers of Morasha are learning Mesechtot of Mishnayot so that together they will conduct a Siyum Hashas by the end of the summer.

For further information contact Rabbi Blech or Dr. Helfand.

May our learning be a fitting memorial to the fallen heroes of Israel, *Shalom*

# THOUGHTS

## PARSHAT MATTOT- MAASEI

## ON T'FILAH

By Shmuel Landesman  
High School Koller

By Dr. Jonathan Helfand  
Educational Staff

It says in Perek 31, Posuk 8 of this week's Parsha: "And the Kings of Midian they killed....the five kings of Midian, and Bilaam, the son of Beor, they killed with the sword."

Rashi comments that the reason why the Posuk says *וְכָל הַמֶּלֶךְ הַזֶּה הָרַחֵם* is to show that they were all equally involved and therefore had the same punishment.

The Netziv says that everyone was killed according to the Halachot of the B'nei Noach. The Kings who were waging a war against the B'nei Yisroel were killed in battle, while Bilaam, who wasn't actually fighting, was judged and then killed by the sword.

Nechama Leibowitz notes that even though Bilaam was responsible for the D'var P'oor, he wasn't directly blamed for it until Perek 31, Posuk 16, when he was already dead.

The reason is because even though Bilaam instigated this event, it was the B'nei Yisroel who actually committed the sin. They lacked a certain moral responsibility. That is why it says "And the people began to act immorally. We see from here that every individual is responsible for his actions and can't just blame them on other factors.

This is a very important lesson to remember nowadays because we live in a very immoral society. It is forbidden to do something that is contrary to the Halacha just because everybody else is doing it. We should not blame our sins on our surroundings.

I am not going to end off with "since we're in the Three Weeks" or "with Ellul just around the corner." A Jew follows the Halacha 365 days a year.

On the third day of creation we are told: *וַיִּצְמַח הָעֵשָׂב וְכָל עֵץ הָאֲרָצוֹת* the earth brought forth grass. Yet on Erev Shabbat the posuk says:

*וְכָל עֵץ הָאֲרָצוֹת לֹא יָצָא* no shrub of the field was yet in the earth.

R. Asi explains this apparent contradiction, saying that on the third day the grasses went forth and stood on the threshold of the earth, remaining there until Adam was created, and could pray to Hashem for compassion in their behalf. Thereupon the rains fell and the grasses grew. All this to teach us that G-d desires the prayers of Zadikim. (Humlin 60b).

According to R. Asi, only when man prays can the plan of creation be completed and the potential of the world be realized. And, further, man reaches his greatest heights in prayer when he prays not for his own needs or desires, but when he seeks compassion for others.

This is the true the prayer of the righteous- that G-d desires and answers.

\* \* \* \*

MORASHA ANTI-CRIME CAMPAIGN IS ON ! ! ! !  
(Based on the summer's theme of T'filah)

The Gemara says that one who eats without reciting a B'rocho is stealing from Hashem.

WIPE OUT ALL CRIME IN MORASHA!! Remember to recite a B'racha before and after eating, even if you don't eat bread.

A crime you should never perpetrate, Is to skip a Brocha on the food you ate!

# עמוד עברי

..לא אוהבים לישון בבונקרים...

## במדינת ישראל של קפת החולים

באיזו יד?

אמא מביאה את רותי הקטנה לקופת חולים, כדי לקבל זריקה.  
שואלת האחיות: רותי, באיזו יד את רוצה את הזריקה?  
עונה רות: בידי של אמא...

איך לי חברי?

עולה צעירה באה לקופת חולים ומב- קשת פתקי לרופא.  
אומר לה הקופאי: תני לי, בבקשה, את פינקס הקבר...  
עונה לו הבחורה: קבר... אין לי חבר...  
ופנייה מסמיקותי כמו אש.

שיקהי בין חולים

חולה א': הרופא לא יעזור לך, עליך לחדולי לשמות.  
חולה ב': אני שוקה מעט.  
חולה א': כמה זה אצלך - מעט?  
חולה ב': כמה שנותנים לי - זה אצלי מעט.

עולה מספרת

אי-שם בגולה, שממנה אני באה, נפגשים שני יהודים ומברכים איש לרעהו בשלום.



כדי לבטא את אהבתם לישראל בלי דיבור, הם מכסימי בידיהם עין אחת ואומרים: שלום...

כ... גו הדט מתליקציר והגנת שלהם, רותי, כתבו באחרונה מכתב אישי אל הרמטכיל, רב-אלוף חיים בר-לב, בעניינים המציקים להם. מכתבם זכה לתשומת לב רבה מצד הרמטכיל, שזיכה אותם בתשובה חמה ועניינית.

באיגרת, שברצון איהוד הקבוצות והקיבוצים, פורטמו האיגרות במלואן.  
במכתב ילדי תנו נאמר:  
לרמטכיל שלנו שלום רב,

אנחנו, ילדי גו הדט מתליקציר, אחרי שישבנו בבונקרים כמה ימים רצופים וממשיכים לישון שם מדי שרב, החלטנו לבקש ממך כמה בקשות:

שמי של אילת, אני בת חמש חצי ואני מהלי קציר ומבקשת שתוציא אותנו מהבונקרים כי אני לא אוהבת לישון בבונקרים.

קוראים לי עומר הלמיש, אני קצת יותר מארבע חצי, אני לא רוצה להיות בבונקרים, אני רוצה להיות בגן כי בגן טוב לי.



קוראים לי דיתה כהן, אני כמעט בת שש, נמאס כבר בבונקר ולמה ישנים בלילה בבונקרים? לא נעים שם. למה כל הזמן יורים והבמים לא מפסיקים?

ולי קוראים ביק אורמנברג, ואני בן חמש וחצי, בבונקר יש אבק הכולם גוזקים. למה יש כל הזמן מלי המות? למה בצהרים ישנים בגן ובלילה ישנים בבונקר?

השם שלי אורנית חנוך, אני בת חמש, אתמול הלכנו לבונקר, כי היתה הפגזה והשתוללנו שם, אבל אני רוצה להיות בגן ולא בבונקר.

אלה הם דברי הילדים לאחר הישיבה בבונקר. הילדים מבקשים שתענה להם על בקשותיהם.

שלום מכולנו, ילדי גו הדט והגנת רותי, בתשובה לכך שיגר אליהם הרמטכיל את המכתב הבא:

ילדים יקרים,  
אני יודע, ילדי התמימים, שעצוב לישון בלילה בבונקרים ובוודאי נעים יותר לגור תמיד בבית. אבל שכנינו הערבים יורים לעברנו מדי פעם, ואין ברירה, ילדים, אלא לישון בבונקר.

כל החיילים הטובים שלנו מומרים עליכם ועל כל הילדים הנחרים. אבל כשהיורדים נורים, החיילים רוצים שלילדים לא יאונה כל רע ולכן צריך להיות בבונקר.

אני מקווה, ילדים, שהערבים יאוחזו להיות עמנו בשלום ואז גם אתם וגם הילדים הערבים לא יישנו אף פעם בבונקרים.

עלו והצליחו!  
חיים בר-לב, רב-אלוף, ראש המטה הכללי.

## ABOUT THE "THREE WEEKS"

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### Mourning — Symbol of Hope

Someone once asked Reb Yoseif Dov of Brisk, "Tell me, Rabbi, what is the use of all of this mourning and sadness between *Shiva Asar B'Tamuz* and *Tisha B'Av*? Couldn't we do just as well without it?"

The rabbi answered, "Let me give you an example. Once there was a fire that destroyed many homes. Some of the homeless people search the ruins to find things that may have escaped destruction. Others don't bother looking! Those who look are the ones who expect to rebuild their homes. The others have probably given up and don't even want to make the effort.

"Our mourning is the same way. We remind ourselves of the destruction of the *Bais Hamikdash* because we haven't given up. We are looking forward to the coming of *Moshiach*."

### Like Son, Like Mother

A little boy once came to Reb Chaim of Brisk with a question, "My mother wants me to ask the Rabbi if I may eat meat during the first nine days of *Av*."



Reb Chaim studied the pale, thin boy and answered, "Yes, my child, you may

eat meat. And tell your mother that I said she may also eat meat."

The other members of the Brisk rabbinical court asked Reb Chaim how he could tell if the mother's health was so poor that she was permitted to eat meat.

"It's very simple. If a child is thin and undernourished, then his mother is eating less than he."

### To Use Just Once

Rabbi Abraham Kamai of Mir once went to buy a Book of *Kinos* (Lamentations) 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* (books), 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



*Kinos*? By next year *Moshiach* will be here! Why should I overpay for a *sefer* that I will use for only one day?"

In the same vein, Rabbi Mordechai of Lechavitz used to say that if people truly believed in the coming of *Moshiach*, they would not put away their *Kinos* for the following year.

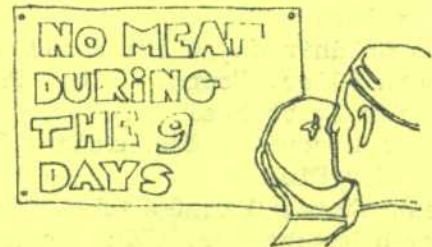
### Check the Kashrus

Rabbi Elia Chaim Meisles of Lodz paid special attention to the needs of children from poor families. He established for them a Yeshiva where they would have their meals and he arranged for the townspeople to provide food and clothing. One year the crops were bad and food was very expensive. To make matters worse, the Yeshiva found it difficult to raise money for food and the other expenses. The com-

mittee that was in charge decided that they would save money by cutting out meat during the Nine Days.

Reb Elia Chaim heard about it and was upset. Here in the United States enough nourishing food is available so that children can be well fed even without meat. But in Europe many years ago, nutrition was a serious problem. Reb Elia Chaim sent for the head of the Yeshiva committee and said,

"I want you to know that the food being given to the children is against the Torah law."



"Don't worry, Rabbi," arrogantly answered the chairman, "we are giving no meat at all during the Nine Days."

"That's exactly what I mean," said Reb Elia Chaim. It is forbidden to give dairy meals to children from poor families. Their health is not good and they must be given meat every day."

### Only the Truth

Rabbi Levi Yitzchock of Berditchev was famous and beloved for always finding good things to say about Jews no matter how bad they may have seemed. Once, on *Tisha B'Av*, he saw a Jew openly eating and drinking. The Rabbi said,

"My son, you must have forgotten it is *Tisha B'Av*."

"No, Rabbi, I know what day it is."

"Then you don't know it is forbidden to eat."

"No, Rabbi, I know that, too."

"No doubt you are in poor health and unable to fast."

"Wrong again, Rabbi. I wish all Jews were as healthy as I."

Reb Levi Yitzchock looked up towards heaven and said, "Rebboni Shei Olam, see how honest your children are. This man would rather admit that he is a sinner than tell a lie!"