

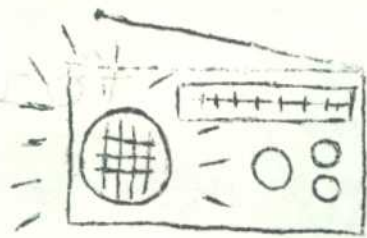


*Tisha B'Av
to be
observed
on Sunday*

volume XII number 3

July 26, 1985

*פרשת דברים
שבת חזון*



News of the Week

ALUFIM-OT PRESENT THOUGHT-PROVOKING PLAY

By Sheva Berezin, G 10

This past Tuesday and Wednesday nights Alufim-Alufot presented the moving play of "I Never Saw Another Butterfly". It follows the story of the girl Raja (Tammy Nussbaum) who is a prisoner in the concentration camp Terezin. We see flashbacks of her life back home in Prague with her mother (Debbie Rapp) her father (Jeffrey Moskovitz), Paul (David Goldstein), and Aunt Vera (Monica Kriger).

It also follows her growing relationships with her fellow inmates in Terezin.

The other characters are Irena (Rita Ackerman), Renka (Stacy Klein), a voice on the loudspeaker, (Charles Schechter), Eicker (Dassée David), children (Nechama Zibitt, Benjy Chesir, Lisa Wahrhaftig, and Benjamin Waltuch). There is also Irca (Chanie Fruchter), the Rabbi (Neil Torczyner) and Hanya (Barry Gelman).

We should all remember the victims of the Holocaust that the characters portray, especially during the period before Tisha B'Av.

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SHALHEVET extends sincere condolences to Joe Berlin, Canteen Administrator, on the loss of his beloved mother. May the family be spared any further sorrow.

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FIRST SHAYLOT HAYOM WINNERS ANNOUNCED

The first winners in the Shaylot Hayom contest have been announced by Larry Schwed, Menu Contest Coordinator. Mazel Tov to David Torczyner, Yaakov Goldberg, Dena Levin, on Shabbas Pinchos, Yaakov Goldberg, Shani Fruchter, Avi Feiner, David Bench, and Benjamin Waltuch on Monday, and Avi Feiner, Adam Meltzer, Lori Turkei, Rivki Carmel, Michael Torczyner on Wednesday, and Dina Wolfe, Cindy Zomber, Shari Finer, Avrohom Cohen, and Jonathan Rosenblum on last Shabbas.

NITZI AND SHILTI GIRLS ENGAGE IN BRACHOT MATCH

Under the direction of Ahuva Eckstein, Ed. Staff, Nitzi and Shtili Girls are engaged in Brachot Olympics.

In Interbunk Competition, girls are memorizing Doray Nefoshot and Asher Yatzar and being tested. The bunk with the most girls knowing the Brachot will win treats at DJ's.

More Brochot will be included as the contest gets underway.

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YEYASHER KOCHACHEM

Yeyasher Kochachem to the following Talmedei Chachomim who conducted Siyumim on Monday and Wednesday nights and hosted Seudot Mitzvot for all of us to enjoy: David Beitler and Avram Mehlman, Counselors, Moshe Orlian, Sports Staff, David Schwartz, Machon, and Nahum Spirn and Aryeh Meier Ginsberg, Kolliel.

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MORASHANIKS PRAISED IN BLOOD DRIVE PUBLICITY

A letter to the editor of the Wayne County newspaper praised Morashniks for their participation in the community blood drive last summer.

Published in appreciation for the immense support given to the drive by our Morasha contributors, the letter included the names of all the blood donors.

"We are enormously pleased with the support we have gotten from Camp Morasha, especially considering they do not directly benefit from contributions to our region," wrote the chairman.

(How's that for a Kiddush Hashem?)

This year's Blood Drive will be held in the Mercazia on Tuesday, August 6. Further information will be forthcoming.



TORAH TALK

By Rabbi Zvi Grumet, Ed. Staff

א"י כח א"ת לבד"י טרמט"ו ו' אב' תש"ס

ו'ר"ב

How will I alone be able to handle your burdens, bothers, and fights?

With these words Mosheh introduces the need for judges to help govern B'nei Yisroel. Yet the question that bothered Rashi should bother us all. Do you mean that Moshe, who took them out of Mitzrayim, split the sea and brought them the Torah wasn't able to handle the court by himself?

A closer look at the posuk reveals an answer. It wasn't that Mosheh couldn't handle judging B'nei Yisroel. It was their "Tarchachem, masachem, and revchem- their fighting with each other and bitterness that bothered him. "I can't stop hate," said Moshe- "only the people themselves can stop it." Indeed it was this bitterness and Sinat Chinam that Chazal tell us destroyed the Beit Hamikdash, and it is no wonder that this posuk is read to the tune of Eichah.

Rabbi A.I. Kook used to say that if the Beit Hamikdash were destroyed because of Sinat Chinom, then it can only be rebuilt on the foundation of Ahavat Chinom. What is Ahavat Chinom? It is loving another Jew for absolutely no reason at all, except for the fact that he is a Jew.

Easier said than done! How do we achieve Ahavat Chinom? A careful look at another posuk might give us a clue.

B'nei Yisroel have been compared to the stars. Do you what's special about a star? From far away, it looks like a little dot of light, almost invisible. But as you get closer, you first begin to see how beautiful, bright, and warm it is. So too with Am Yisroel. When we keep our distance from each other, all we see are a jumble of faces, so that each person is almost invisible. However, as we get closer, we see the beauty and warmth of each person, shining brightly like the midday sun.

Let us all contribute our efforts so that Ahavat Chinom will replace Sinat Chinom, and the sadness of Eichah replaced by singing "L'shana Hazot B'yerushalayim."

PARSHAT DEVORIM AND TISHA B'AV

By Ari Marcus, H.S. Kollel

The Gemara in Sanhedrin asks why the second posuk of Megilat Eichah uses a redundant lashon. The Gemara explains why the lashon of B'chiah- crying- is repeated in the posuk- "Bocheh tivcheh B'layah" ב'כיה תבכה ב'ליא"ה

"Two weepings... one for the first Beit Hamikdash and one for the second. The Gemara proceeds to explain the reason for these tragedies which occurred on Tisha B'Av. Hashem tells B'nei Yisroel that because you cried for nothing on the night of Tet B'Av (when the meraglim came back), I will give you reason to cry on this night for generations to come.

The following question is raised: If B'nei Yisroel cried only once on the night of Tet B'Av during the Maaseh Meraglim, why then did Hashem decree two tragedies on Tisha B'Av? The G'lili Zahav answers that the second B'chiah (crying) is a result of a B'chiah of B'nei Yisroel mentioned in this week's parsha. In Devarim 1:45, Moshe tells us of the reaction of B'nei Yisroel to their defeat at the hands of the Emori- "v'tishvu yitvichu lifnei Hashem." We know now the two times at which B'nei Yisroel cried and therefore were later punished- one when the meraglim reported and once when they failed to go to Eretz Yisroel and were defeated by the Emori.

It is apparent that each of the tragedies corresponds to its respective posuk. In reference to the first time that B'nei Yisroel cried, the posuk is "v'yivchu Haam" while here the posuk says "v'yivchu lifnei Hashem." The destruction of Bayit Rishon was not Lifnei Hashem because B'nei Yisroel worshipped Avodah Zarah. However the Churban Bayit Sheni was "lifnei Hashem" in that B'nei Yisroel were Sinomrei Torah U'Mitzvot but they "angered the king in his own palace" through Sinat Chinam.

Although Tisha B'Av has been a day of Tzoret for B'nei Yisroel we know that it will eventually become a Yom Tov. We must realize that it is our own actions which can bring this change about, and each of us must therefore do our best to bring Moshiach.

TISHA B'AV

TISHA B'AV OBSERVANCE POSTPONED UNTIL SUNDAY

FROM MEDRASH EICHAH.....

This year, since Tisha B'Av falls on Shabbat, its observance is postponed until Sunday. On Shabbat we have meat and wine as usual, but we are careful to finish Shalosh Seudot when it is still daytime. We do not say Pirkei Avot on Shabbos afternoon. At night we remove our shoes after Borchu. The curtain is removed from the Aron and the lights are dimmed to a minimum. We say Borai M'orei Ho'ish, but Havdalah is not said until the fast is over on Sunday night.

Just as when Tisha B'Av falls on any other day of the week, we don't have meat or wine after the fast, but by Monday morning everything is permitted.

As always, on Tisha B'Av everyone who is old enough and can does not eat or drink. Those who do not have to fast should not eat more than necessary. Chazal emphasize that fasting in itself is of little value without accompanying it with T'shuva.

We do not shower or wash past the knuckles (except to remove dirt), wear shoes that are made of 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 are only allowed to learn those parts of Torah that are relevant to Tisha B'Av and those parts of Gemora that deal with the Churban Bayit- destruction of the Temple.

One does not greet another on Tisha B'Av. Until noon we sit on the floor. Boys do not put on Tefillin until Minchah. We are careful to spend our time in such a way so that we should not come to levity.

Let us keep in mind throughout the day that whoever mourns properly on Tisha B'Av will be rewarded by being privileged to participate in rejoicing over the rebuilding of the Beit Hamikdash. May that time be very soon.

L'shana Haba B'yerushalayim.

HASHEM HEARS RACHEL'S ENTREATIES

After the Churban, Rachel Imanu came before Hashem, and said: 'Ribbono Shel Olam, You know that Your servant Yaakov loved me dearly, and worked for my father for seven years on my behalf. And when the seven years were over and the time for the wedding had come, I heard that my father did not want to give me to him, but rather my sister Leah. I told Yaakov of this and gave him a sign so that he would know which sister they were giving him, so that my father would not be able to do this.

"Then I felt regret, and had pity on my sister Leah. In order that she not be humiliated, I taught her the signs which Yaakov had given me, so that Yaakov would not know that she was Leah. And I spoke for her, so that Yaakov would not recognize her voice, and I was not jealous.

"Ribbono Shel Olam, I am flesh and blood, mere earth and ashes, and yet I was not jealous of my sister. You are a merciful G-d. Why have You been jealous that B'nei Yisroel served idols? How could this image, which has no reality, hurt You? Yet through this You have exiled my children, and the enemy has killed all that they wanted."

Hashem took pity and said: "Rachel, for your sake I will return Israel to their land, to Eretz Yisrael."

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SOME CHRONOLOGY

On the seventh of Av the enemy entered the Beit 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.

עבוד עבד

על קמצא ובר-קמצא

אמר בר-קמצא:
—אשלים לך מחיר כל הסעודה שלך.
צעק בעל-הסעודה:
—לא ולא!

ניגש בעל-הסעודה אל בר-קמצא,
הפס אותו בידו
והוציא אותו מן הבית.

נעלב בר-קמצא מאוד.
אמר לעצמו:

—מכיון שהחכמים,

שישבו שם,

לא מנעו מבעל-הסעודה

לנהוג בי כך,

אלך אל המושל הרומאי

ואומר לו:

"היהודים עומדים למרוד ברומאים."

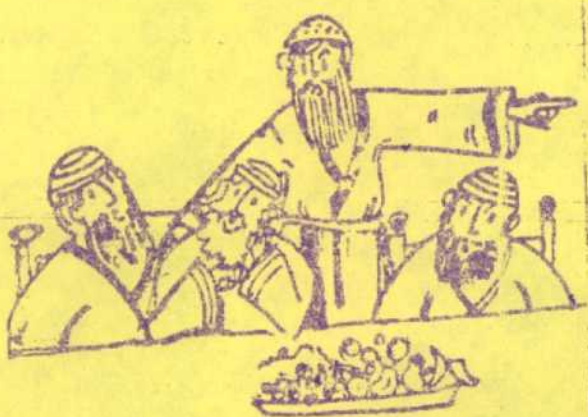
הלך בר-קמצא אל המושל הרומאי
ואמר לו:

—היהודים עומדים למרוד ברומאים.

כאו הרומאים להילחם ביהודים.

הייתה מלחמה קשה מאוד.

במלחמה הזאת התריבו הרומאים את ירושלים
ושרפו את בית-המקדש.



אדם אחד רצה לערוך סעודה.
הוא רצה להזמין לסעודה את כל ירדיו.

הוא שלח את העבד שלו
להזמין את ירדיו לקמצא.
העבד טעה
והזמין את בר-קמצא.

בתחילת הסעודה חיפש בעל-הסעודה
את ירדיו לקמצא,
ולא מצא אותו.

סתאום ואז את בר-קמצא.

אמר גולי-הסעודה לבר-קמצא:

—הרי אתה עושה כאן?

כיו אתה עושה בסעודה שלי?

ברי אתה שוגא שלי.

קום וצא!

אמר בר-קמצא לבעל-הסעודה:

—מכיון שאני כבר כאן,

מן לי להישאר.

נאני אשלים לך בעד

כל מה שאני אוכל ואשתה.

אמר לו בעל-הסעודה:

—לא!

אני דורש ממך לקום ולצאת.

אמר בר-קמצא:

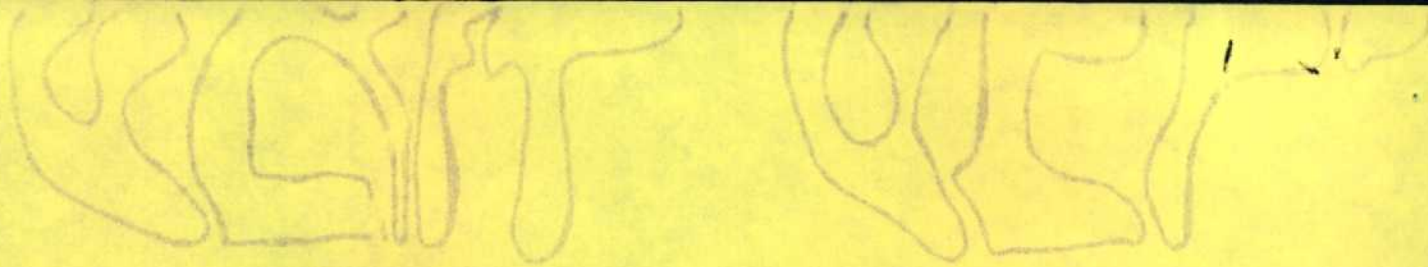
—אשלים לך בעד החצי של כל הסעודה.

רק מן לי להישאר.

אמר בעל-הסעודה:

—לא, אינני מסכים!

קום וצא!



Книга пророка Исаи

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