



TISHA B'AV

Volume XIV, number 5

July 31, 1987

פרשת דברים

שבת חזון

# NEWS OF THE WEEK.

## ALUFIM/OT PRESENT NINE DAYS DRAMA

Alufim/ot, under the direction of Ricki Zibitt, presented this year's Nine Days Dramatics Production Wednesday and Thursday in the Mercazia.

The script was "The High School" by Sholom Aleichem which deals with Anti-Semitism and quotas vis-à-vis Jews in secular Eastern European educational systems.

The Morasha cast included Harry Enker and Tammy Auman in leading roles, and Sheva Goldman, Shmuelie Pineles, Dena Landowne, David Nussbaum, Rachel Sheer, Judy Fruchter, Dena Greenbaum, Simone Rudoff, Sheera Thurm, Amy Ruditzky, Elizabeth Rothstein, Ronni Baer, and Michelle Sorscher.

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## BOARD TO LOOK INTO GIRLS' STUDY PROGRAM

The Camp Board of Directors, in their annual meeting last week, decided to look into the feasibility of inaugurating a Special Study Program for Girls of High School Age.

Young women in grades 9 through 12 who would be interested in participating in such a program should contact Rabbi A. Wahrhaftig through the main office.

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## UPCOMING EVENTS THIS WEEK

Tonite: Oneg Shabbat, 10:15 PM, Pargod:  
Speaker: Rabbi Mordecai Willig  
Topic: All the World is a Stage: Jewish Response

Sunday: 10:15 PM : Pargod: Special Nine Day Staff Mood-setter, directed by Rabbi Tully Besser and Ahuva Epstein

Monday nite: Tisha B'Av Begins

Tuesday, 10 PM: Staff Basketball vs. Kollel

Wednesday, 11 AM - 5 PM: Annual Wayne County Blood Drive in Mercazia. Sign up in the Dining Room. Chance to contribute in a Camp Kiddush Hashem.

2.

## CHESED OUTREACH EXTENDED TO CAMP SUMMITT

Continuing Camp Morasha's chesed outreach, Machoniks this week played host to a group of young people from Camp Summitt, a nearby summer resort for special children.

Twelve Summiteers ranging in age from 6-20 participated with Machoniks in a program of arts and crafts, singing, socializing, eating, benching, and davening.

Rabbi Pesach Oratz of the Morasha faculty was the liason between the two camps and delivered a message appropriate for both groups. Dassi David coordinated the Machon program.

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## BNAI TORAH CONDUCT SIYUMIM

A little simcha seeped into the Morasha Dining Rooms Wednesday night as three Bnai Torah hosted Seudot Mitzvot in honor of Siyumim which they conducted.

Rabbi Nati Helfgot of the educational staff finished Sefer T'hillim, and Noam Wasserman, Counsellor, finished Mesechta Brochot in the main dining room. Rabbi Baruch Simon, Assistant to Rabbi Yitzchak Cohen of the High School Kollel, finished Masechta Betza in the Machon Dining Room.

Many thanks to the camp administration and kitchen staffs for providing a sumptuous repast in honor of the occasion.

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## MANY NEW BOOKS INCLUDED IN MORASHA LIBRARY

Rabbi Dr. Mitchell Orlian, camp librarian, reports that approximately 10,000 volumes comprise the Morasha library. Many new books have been added this year.

The big "hit" this season is "The Maggid Speaks". It contains many fantastic stories and is full of inspiration. Two copies are available. Two other books requested by many are "The Story of Rav Moshe" and "Hassidic Tales of the Holocaust" which has sustained interest since its printing. More titles will be featured next week.

# TORAH THOUGHTS

## D'VAR TORAH ON PARSHAT DEVARIM

By a YP Kollelnik tribute to BZ

In Parshas Devarim Moshe complains and asks...Eichah Esah Livadi...How can I alone bear the burden and strife of Israel? Hashem answers Moshe and tells him to take 70 wise men to form the Sanhedrin.

Who were these 70 men that would have the Z'chus to help serve Moshe and Am Yisroel? Rashi in B'haloscha 11:16 explains that these 70 were the same 70 who were officers in Mitzrayim. They had had pity on Am Yisroel and were smitten for their pity. Now these same 70 were appointed and placed into a position of greatness.

Rav Pam, Rosh Yeshiva of Torah Vodaas, explains that this concept of Hashem's taking the same instrument used for bad, and turning it around to be used for good, reappears throughout Jewish history. An example of this is the statement of Chazal that says the same day the Beis Hamikdash was destroyed the Moshiach was born. The same day was used for both positive and negative.

Along these lines, the Bais Halevi explains that Geula will come when we rectify the cause of the Golus.

The first Churban was caused by the sin of Avodah Zarah. This sin was corrected when Mordechai and Am Yisroel stood up to Haman's Avodah Zarah. After Mordechai and Ester's time the second Bais Hamikdash was built; we see again, the same instrument- the same sin- being used for both exile and salvation.

The Bais Halevi explains that the reason for Churban Beis Sheni, our present Golus, was the Sinas Chinam which existed between the Pharisees and Saducees. The source of this Sinas Chinam was the lack of faith in the Torah Shebaal Peh.

In this week's Haftorah we conclude with the words "Tziyon b'mishpat tipodeh v' shovehoh b'tzedekoh" - Tziyon will be reestablished through Tzedakah and Mishpat. The Gematria (numerical equivalent) for the first three words equals Talmud Yirusalmi

( continued next column)

OUR FACULTY WRITES.....

## SHABBAT HAZONE - PARSHAT DEVARIM

By Rabbi Joel Cohn, Ed. Staff

Every year the parsha that is read on the Shabbat before Tisha B'Av is Devarim. The one obvious connection between the parsha and the impending fast is the appearance of the word Eichah in Devarim, and in fact the minhag is to read that posuk in the tune of Megillat Eichah.

There is, however, much more of a connection. Moshe Rabbenu is addressing K'lal Yisrael as they are about to enter Eretz Yisrael. He begins by giving them Mussar or rebuke for their sins in the midbar. Moshe is attempting to prepare the Jewish nation for entering their land. He understood that the sins of the past cannot be repeated if the Jewish nation is going to flourish.

As we approach Tisha B'Av we must also have the attitude that we are approaching entry to Eretz Yisrael and if we have not been allowed to rebuild the Beit Hamikdash it is our failing for not having taken to heart the words of Moshe Rabbenu.

Unfortunately the sins committed in the Midbar have continued to plague us in Golus and continue to undermine our efforts to achieve Geulah.

Before Tisha B'Av we read the words of Moshe Rabbenu and hopefully they will teach us and bring us to the level where we will be privileged to see the coming of Moshiach.

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PARSHAT DEVARIM (con. from col.1)

and the last two Talmud Bavli (Torah Sh'baal Peh). Thus the ending of the Haftorah is telling us that the only way for Tziyon to come is through Torah Sh'baal Peh, which is the Mesorah handed down through the generations. If our generation follows the lesson of Torah Sh'baal Peh, namely, to follow our Mesorah and adhere to the teachings of Chazal, then we will be Zochah to see Binyan Bayis Shlishi.

# עצמורד עברי

## הכותל המערבי כותל האֵביוֹנים / סיפור עממי

זה הכתל המערבי —  
שאינו חרב לעולם.

פסיקתא דרב כהנא, מ"ט ב'

כאשר נגמרה כל המלאכה,  
ובית-המקדש עמד על מקומו,  
אמר ה':

— יקרה לי מאוד עבודתם של העניים.

ובת-קול יצאה וקראה:

— לעולם אין השכינה זזה מהכותל המערבי.  
הכותל שקנו העניים.

לפי "אגרות ארץ-ישראל" מאת זאב ו...

כאשר ציוה ה' לשלמה המלך  
לבנות את בית-המקדש.

והוא יצא ויגיד להם

ואמר לו:

— שלמה בן דוד מלך ישראל.

הבית, אשר אתה עומד לבנות,

יהיה בית-מקדש לכל ישראל.

לכן אסוף את כל העם ואמור להם,

כי כל העם ישחתף בבגדיו.

אסף שלמה את כל העם

והפיל גורלות.

יצא הגורל:

העשירים יבנו שלושה כתלים,

ואת הכותל הרביעי,

את הכותל המערבי.

יבנו העניים והאֵביוֹנים.

התחילו בעבודה.

העשירים בנו אבנים ונצים,

וגם שקרו פועלים,

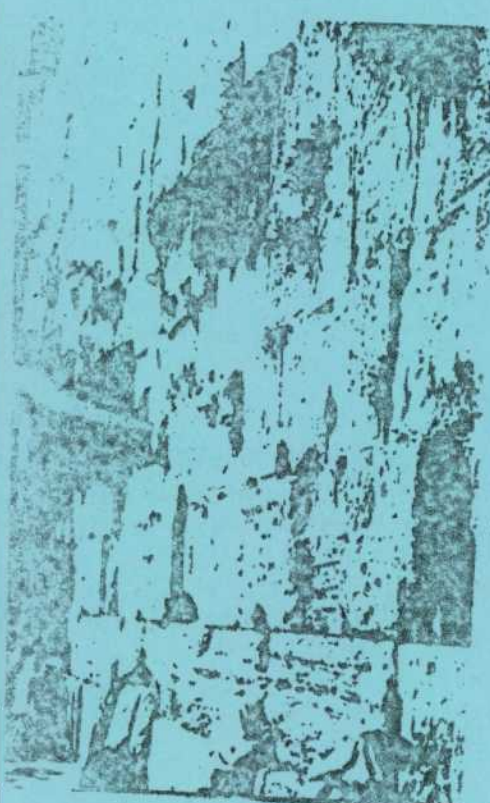
ולכן נבנו שלושת הכתלים בזמן קצר.

אבל העניים עבדו בעצמם.

הם, ושיהם ודבניהם.

הם בעצמם עסקו במלאכת הבניין.

לכן בניית הכותל המערבי נמשכה זמן רב.



# TISHA B'AV '87

## TISHA B'AV IN HALACHA

## ONLY THE TRUTH

(A Little Story from the Life of a Great)

Tisha B'Av commemorates five major tragedies which befell the Jewish People, most significantly the destruction of the first and the second Beis Hamikdash. As such it is the saddest day in the Jewish calendar, compared in halacha to a day of Shiva and a public fast second only to Yom Kippur in its requirements.

Rabbi Levi Yitzchok of Berditchev was famous and beloved for 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."

Rabbi Levi Yitzchok looked up towards heaven and said, "Ribbons Shel Olam, see how honest your children are. This man would rather admit that he is a sinner than tell a lie!"

## FIVE TRAGEDIES OCCURRED ON TISHA B'AV

Five tragedies occurred on Tisha B'Av:

- Following the sin of the spies, it was decreed that the generation of Jews who had wandered in the desert would not enter the Land of Israel
- The First Beis Hamikdash was destroyed
- The Second Beis Hamikdash was destroyed
- The great city of Betar, home to many thousands of Jews, fell to the Romans and its inhabitants were slain.
- The wicked Turnus Rufus plowed the Sanctuary and the surrounding area.

At the final meal before Tisha B'Av (the Seudah Hamafsek) one cannot eat an elaborate meal since it is a meal of mourning, and must reflect the mood of the day. Therefore, the custom is to eat a regular meal earlier, to daven mincha, and later to have a meal consisting of only a hard boiled egg, bread, and water.

On Tisha B'Av we are forbidden to greet one another, similar to mourners, and we also sit on the ground or on a low chair until noontime (all other rules continue the entire day). A mourner in Shiva is even allowed to attend services until after kinos and to receive an aliyah, because we are all considered mourners on that day.

On Tisha B'Av we are forbidden to eat and drink the entire day. We may not wash except until the knuckles for 'nagel vasser' and after taking care of our physical needs. We do not apply lotions for pleasure, but deodorants are permitted. We cannot wear leather shoes, slippers, or even sneakers with leather in them, but cloth or canvas footwear is allowed.

Since learning Torah constitutes joy, we cannot even learn Torah on Tisha B'Av except for the sad topics such as Eichah and the story of the destruction.

By proper observance of the mitzvos of Tisha B'Av together with Tefillah, Tzedakah, and T'shuvah, may we all merit to the speedy coming of Moshiach and to the rebuilding of the Beis Hamikdash in our day. Omain!

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Whoever mourns properly on Tisha B'Av will be rewarded by being privileged to rejoice over the rebuilding of the Beit Hamikdash.