בס"ד

מחנה מורשת
CAMP MORASHA
תורה אור

TISHA B'AV
TO BE
OBSERVED
ON SUNDAY

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שבת חזון
פרשת דברים

News of the Week....

STAFF EREV TISHA B'AV PROGRAM FEATURES GUEST SPEAKER ON HOLOCAUST

A guest speaker from the Center for Holocaust Studies in Brooklyn highlighted this year's annual staff Erev Tisha B'Av program Wednesday night in the Pargod.

Rachel Licht, herself a daughter of Survivors, talked about some of the interviews which she conducts with Survivors of the Holocaust. Ms. Licht lectures and teaches Holocaust studies in conjunction with Prof. Yaffa Eliach, author of Chassidic Tales of the Holocaust."

" I have met all kinds of people from many countries with all kinds of life-styles," she said of her interviewees, "yet a common thread ties them all together: Behind the horror, there was glory in their lives."

In her talk, Ms. Licht described the granddaughter of a famous Chassidic Rebbe surviving after her grandfather's B'racha, the observance of shofar blowing and succah building by the Satmar Rebbe in Bergen-Belsen, and a poignant love story of a couple who survived and married, all illustrating," the greatness of K'lal Yisroel under the worst of circumstances."

While at Morasha Ms. Licht also conducted a program for Alufim/ot based on videotaped interviews which wefe shown.

The staff program, coordinated by Rabbi Tuli Besser, also included a candlelighting ceremony, dramatic readings, and slow songs- all setting a fitting mood for Tisha B'Av.

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BOACHEM L'SHALOM

SHALHEVET ON BEHALF OF ALL MORASHANIKS WELCOME BACK OUR CAMP DIRECTOR, ZVI REICH, FROM HIS MISSION TO ERETZ YISROEL WHERE HE ACCOMPANIED THE MORASHA SULAM PROGRAM.

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FIVE TALMEDEI CHACHAMIM MAKE SIYUMIM

Yeyasher Koachem to the following Talmedei Chachomim who made Siyumim and invited all Morashniks to participate: Rabbis Saul Berman, Morrie Wruble, Shaya Greenwald, Yonatan Reiss, and Counselor Noam Wasserman.

ALUFIM/OT PRESENT DRAMATIC PRODUCTION OF CHASSIDIC TALES OF THE HOLOCAUST

As an appropriate Nine Day presentation Alufim/ot, directed by Ricki Zibbit, presented a dramatic interpretation of "Chasidic Tales of the Holocaust" this week in the Mercazia.

The cast included David Bench, Suri Ehrman, Shana Feiner, Rachel Feinerman, Yitzi Glicksman, Michelle Greenberg, Elon Grodman, Pearl Kaplan, Tzipora Kilimnick, Avi Levine, Eli Mond, Saul Mond, Aliza Raymon, Aura Lee Rothman, Joshua Segal, Danny Torczyner, Tzippi Wasserman, Shira Winkler, and Brenda Wurzburger.

Seenic Design was by Danielle Segal, Musical Direction by Gilad Lerer, and Sound& Light and Special Effects, Stewie Greenberg.

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LIBRARY ALSO PURCHASES BOOKS ON THE LIGHTER SIDE

Books for pleasure reading have been purchased by the library in addition to the research volumes reported last week according to Librarian, Dr. Mitchel Orlian.

Three wonderful volumes of stories of our Gedolim in a set called "Our Sages Showed the Way" will enhance the enjoyment of the campers. "A Tzaddik in our Time", tthe story of Reb Aryeh Levin, Z.L. is one of the most popular books. "The River, the Kettle, and the Bird" is an unusual title for a very fine book. Its subtitle is "A Torah Guide to Successful Marriage" by Aharon Feldman.

"Forever My Jerusalem" by Puah Shteiner is a personal account of the siege and surrender of Jerusalem's old city in 1948. An unusually interesting book by N.Goldstein is retold by Y.B. Arrarat. Its title is The Rabbi and the Priest and it depicts the life of suffering in Russia in the 1890's and what happens to two sons of a religious family who were taken in the Czar's army- one becoming a Rabbi and his brother, a priest. While the facts are true it is a fictional novel.

Completing these recent acquisitions is "Shira's Summer" by Libby Lazewnik about a young girl who has to make new friends and cope with new problems after she moved into a new neighborhood.

Dr. Orlian invites all campers and counselors to frequent the library and enjoy the books.

TORAH THOUGHTS

OUR FACULTY WRITES.....

ON SHABBAT CHAZON

By Rabbi Joel Cohn

The first half of Sefer Devarim is dedicated to "Tochacha" and "Mussar". Before his death Moshe takes the opportunity to teach Bnei Yisrael not to repeat the mistakes of the past but rather to learn from them thereby creating a more perfect nation in Eretz Yisrael.

The Torah is very specific as to the date on which Moshe spoke to the nation:

"V'yhi b'arbaim shanah b'asti eser chodesh b'echad l'chodesh dibar Moshe el b'nei Yisrael.....

Namely that Moshe spoke to B'nei Yisrael on the Shabbat before his death. Rashi comments that he reprimanded them before his death similar to Yaakov.

The question remains: why then did Moshe not wait until the day of his passing (Adar 7) but rather spoke some 37 days prior to his death?

In Hegyona Shel Torah by Rabbi Ferer he suggests that Moshe still had faith that Hashem might allow him to enter Eretz Yisrael. Had Moshe not died B'nei Yisrael would have entered Eretz Yisrael on the 10th of Adar for in reality they entered the 10th of Nisan because of the 30 day mourning period for Moshe. Therefore Moshe spoke to the people 40 days prior to what he hoped would be their entry into Eretz Yisrael.

Moshe had experienced the lack of faith the Jewish people had that caused them to send the "meraglim" and for forty days after how this lack of faith continued to grow until they were ready to accept the false report of the "meraglim". Therefore Moshe knew he must encourage his nation at least forty days in advance of their entry to Eretz Yisrael with the hope that his words might inspire his people with the "Emunah" and "Bitachon" that would be needed to create a vibrant Eretz Yisrael.

On this Shabbos Chazon let the words of Moshe inspire us to build Eretz Yisroel spiritually through the observance of mitzvot and physically and be Zocheh to the ultimate "Nechama"- Binyan Bayit Hashlishi.

A D'VAR TORAH ON .....

PARSHAT D'VARIM

By a YP Kollel Member

At the beginning of Parshat D'varim we are told that Moshe spoke to B'nei Yisrael:

"B'aiver haYardain Bamidbar Baaravah mol sof bain paran u'bain tofel v'lavan v' chatzarot v'de zahav"

Rashi explains that the reason why all these places were needed to tell us where Moshe spoke to B'nei Yisrael is because these places possess special significance on their own merits. For in each of these places, B'nei Yisrael angered Hashem with their sins. Therefore, out of respect to B'nai Yisrael they're only alluded to by hint and are not expounded upon.

In explaining "Chatzarot" and "Di Zahav" Rashi explains that "Chatzrot" refers to the place where the rebellion of Korach took place, while "Di Zahav" refers to the sin of the Egel Hazahav (Golden Calf) itself.

Upon looking closely, one can ask a question: "If the Chet Haegel took place before the rebellion of Korach, then why was the Korach rebellion recounted in the Torah before the Chet Haegel?

To this, the Chanukat Hatorah begins to respond by mentioning a Medrash. The Medrash states that after Chet Haegel, Moshe formed a defense for B'nei Yisroel. He told Hashem that by the fact that the Torah only mentions the Averah of Avodah Zarah in the singular,* Bnai Yisrael thought Hashem only gave his commandment to one person: Moshe. Thus, Mosheh claimed, they should be free of any punishment.

However, upon looking in the third posuk of Parshat Korach we find that the uprising claims "Kol haedydah kulam K'doshim." Hence, we see that at this point, B'nei Yisrael now realize that the Aserest Hadibrot were addressed to all. Thus, from this point in history and on, the defense of Moshe has been rendered useless.

It is for this specific reason that the historical order has been changed. Hashem is pointing out that from this time on, Bnei Yisrael have no excuses. And from this time and on, they can be accountable for any sin.

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*Onochi Hashem Alokayich, Lo yiheyeh loch

עמוד עבר

ירמיהו על הקברים

הלך ירמיהו על קברו של משה רבנו וקרא: "משה, משה! צא מפה, שנתת להם תורה מהר סיני, שרויים בצרה. לקח אויב את ארצו והגלה אותו לארץ נכריה".

קם משה מקברו ואמר: "בוא וגלה על קברות האבות".

הלכו על קברות האבות.

עמד ירמיהו וצווח:

"אבות, אבות! אברהם, יצחק ויעקב! קומו מקבריכם וראיתם את בניכם הולכים בגולה, ושונאיהם מכים אותם ומשימים שלשלאות על רגליהם ושקי־חול על צוואריהם".

עמדו האבות ואמרו:

– לכו ובוא אל קבר רחל! אם היא, תקום ותבקש רחמים על בניה".

באו אל קבר רחל. וירמיהו צווח ואמר:

"רחל, רחל! קומי מקברך ובקשי רחמים על בניך".

עמדה רחל בבכי ובתחנונים. בכו עמה האבות, בכה משה, בכה ירמיהו, בכו חמה ולבנה, נבל צמח השדה, עמדו המהרות וחזרו לאחוריהם ויצאו לשטף את הארץ.

נאנח הקדוש־ברוך־הוא ואמר:

"אוי לי, רחל, מדמעותיך! מנעי קולך מבכי ועיניך מדמעה כי יש תקוה לאחריתך, ושבו בנים לגבולם!"

השיבנו, ה' אליך – ונשובה

חדש ימינו כקדם

(איכה ה, כב)