





## Living with the Timeless Torah

The Greater Force of Good

Adapted from *The Jewish Observer* (with kind permission)

### התקועות וריגולים from the message of a catastrophic time: חוויה

During the weeks leading up to **ר' ראש השנה**, this column will continue to feature some timeless messages from our **torah**, both past and present, on how we can change ourselves for the better during these unprecedented times. **מצחן צשה מון התקווה לזעוק ... אקל אם לא זעוקו ... אקל יאמרו דבר זה ומגנַּח ענוּם אָרָע לְנָנוּ ... סְרִי וְדָרֶךְ אֲנָרוּת ... וְוּסְרִרְךָ אַזְרָה אַחֲרוֹת.**

*It is **תְּקִוָּתָן**, [to gather together as a community] to wake up and repent ... when any communal tragic event occurs ... If one does not wake up and repent, but rather says that this is a natural tragedy, this is an act of cruelty ... [since it causes] additional calamities to occur (ג-ג).*

In the last few decades **כלְלִי יִשְׂרָאֵל** and the rest world have witnessed some of the worst historical disasters. Are we missing His message? **R' Pam** would explain that although **ה'** knows that we have no **נְבָאִים** who can tell us the exact message, He is definitely still sending us messages. Our job is to realize He is sending a message, and we must start by fixing our own faults.

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The following excerpt were taken from remarks made by **R' Levi Yitzchok Horowitz**, the second Bostoner Rebbe:

The Twin Towers of the World Trade Center represented one of the most colossal monuments to man's material achievements, a collaborative effort of our generation to strive for permanence. And when those towers collapsed like a house of cards, the world gasped in disbelief. In one of the prayers of **תְּרִינָה** we say, *"A man's origin is from dust. He is likened to a broken shard, to a withering grass, to a fading flower, to a passing shade, to a dissipating cloud, to the blowing wind, to the flying dust, and to a momentary dream."*

Viewing permanence gives us weaklings the inspiration to seek our own greatness, to build skyscrapers, to marvel in their existence and prominence on the skyline. And when one of them is destroyed, we are rudely reminded how weak and transient we are.

The lesson we learn from this disaster is that as humans, we must acknowledge G-d's supremacy over all the material world. We must focus on the spiritual side of life, feeding the soul with the study of **תּוֹרָה** and the performance of **מצוות**.

We humans strive for eternity. This is most dramatically played out in our having and raising children. They are part of us and they extend us in time to another generation. On and on.

As Jews, we understand that true immortality and permanence are achieved only by attaching ourselves to G-d. As we exercise our spiritual nature to fulfill the will of the Al-mighty, through prayer, the study of **תּוֹרָה**, and acts of kindness, we build true permanence into our world, by feeding the soul, the only part of us that is capable of reaching eternity. As we reflect on the evil of terrorism and the destruction of the World Trade Center, it is essential to focus on the concept that good is more powerful than evil; that each of us has a greater power to build, and to heal, much more so than those who might succeed in destroying and killing. And we exercise our power of good through our acts of kindness, not only towards our fellow Jews, but also to all peoples of the world. These acts of kindness represent walking in the ways of G-d.

**ל'** tell us that the force for good is 500 times stronger than the power of evil. If evil by the hands of a few people can create so much suffering, pain and devastation, just think how much more opportunity there is for the multitude to do good, to move in the opposite direction from evil: comforting, healing and building. Each and everyone of us possesses such great potential for good to contribute to civilization and the world. This is a powerful message. We are therefore the bearers of not just a good message, but of an action plan to build a better world. Our inadequate feelings and emotions have to be put aside at times, in order to direct our energies to creating a better world through building a better community, a better family, a better self, through attaching ourselves to our Creator.

### Learning Contest 5780

As this year draws to its close, so does our **ערָב שְׁבָתָה** learning contest. In this last week of the contest, learn for at least 45 minutes before **ר' ראש השנה**. **ערָב שְׁבָתָה**, in your home, **ישָׁרֶבֶה** or local **בֵּית מְרַשֵּׁת**. Learn for an hour or more and get an additional raffle entry. There is no particular **לִמּוֹד** to learn — you can even review **שְׁנִים מִקְרָא וְאַתָּה** programs. If you arrange for a group to learn on the phone, and have a **שְׁעָרָה** to learn about **קְדוּשָׁת שְׁבָת** or **הַלְכָות שְׁבָת**, you will receive an extra raffle entry as well. The contest is open for all ages up to 12<sup>th</sup> grade. To participate in the program, please send in email entry to [thepircheinewsletter@gmail.com](mailto:thepircheinewsletter@gmail.com) by Monday 2:00 pm. Please include your name, grade, **שְׁבָתָה**, city, state, and contact # to have your name entered into a drawing for a beautiful set of **מִקְרָאּות דָּזְלָות חַוְמִים**! Winner to be announced after **יום טוב**.

Please be careful to handle this sheet in the proper manner as required.

## Focus on Middos

Story adapted from: *Akeidas Yitzchak B'Rachamim Tizkor*  
(with kind permission from Hamodia)

ב'ס"ד

Dear Talmid,

The 5<sup>th</sup> Aleksander Rebbe, **R' Yitzchok Menachem Mendel Danziger**, was a loving father to anyone who sought his advice. He knew each one of his thousands of **חסידים** by name, as well as the names of their parents and children.

Older **חסידים** used to recount with amazement that whenever a **חסיד** would come from a distant town in Poland, the Rebbe would inquire, in detail, about all his **חסידים** living in that village, referring to each one by name. "How is Yaakov Dovid Moshe's [Yaakov Dovid the son of Moshe], and what's doing with Reuven Berel's?"

Not only did the Rebbe show his concern on an individual level, he was also extremely concerned about the **חנוך** of the young generation. He worked tirelessly to establish the network of **בְּנֵי יִשְׂרָאֵל**, which included over 30 such **מוסדות** throughout Poland. He engaged only the most superior **מַגְדִּים** to teach the young **בְּנֹתָים**. In the Rebbe's opinion, this was the way to go about fighting the winds of secularism.

His concern was not limited to the youths who spent their time in **ישָׁבָתָה**, but also to those who were forced to help earn a living for their family and worked in shops and factories. For these youths, the Rebbe founded a Chassidic youth movement called **הַרְבָּת וְהַזָּהָב**. In this framework, he organized daily **שְׁעָוִזִּי תּוֹרָה** for them in the local **תּוֹרָה**. Thousands of working young men united under this banner and, along with the guidance of specially trained mentors (**קּוֹמָנְדָּאָט**), continued to grow in **תּוֹרָה** and **עֲבוֹדַת ה'** in their spare time. During the Rebbe's leadership, there were approximately 400 Aleksander **שְׁטִיבָלָעָה** across Europe.

My **כלְלִי יִשְׂרָאֵל** are compared to myriads of stars. For each star, 'ה' has its name (יקרא)...). This shows His love and concern. The Rebbe understood how much reassurance he was giving to each **חסיד** by referring to him by name.

יהי זכרו ברוך!

רבי Your ב'זידות

### Sage Sayings

Source: *Akeidas Yitzchak B'Rachamim Tizkor* (Hamodia)

**ר' י. ברהמאַל שְׂרָאֵל יוֹסֵף גִּנְזִיר ה'יַד** related that his mother once told him: **אַתָּה מִינְסָטוּ סַ' אַיִלְגָּז זָהָה צָו זִין אַמְּהָג בְּיִשְׂרָאֵל?** — Do you think it is easy to merit being a **בְּנֵי יִשְׂרָאֵל**?" She explained, "Once, when your father, the Rebbe, came home from **שְׁול** and went to put his **לִילִת** back into the **קְפָּרִים** **שָׁאָנָק**, he stood for a few moments immersed in his deep thoughts and, afterward, I had to wipe the floor from his tears!"



### Halacha Corner: הַלְכָות עֲנִינִי דִּיןָמָא: אַלְלָל

- The person who serves as the **שְׁלִיחָה צָבָר** should preferably meet the same requirements/qualifications as those of the person who serves as the **שְׁלִיחָה צָבָר** the **רָאֵש הַשְׁעָה** on **שְׁלִיחָה צָבָר**.
- It is proper that the person who is a **שְׁלִיחָה צָבָר** should try to understand the words he is saying.

\*Since we only discuss a few **הַלְכָות**, it is important to consider these in the context of the bigger picture. Use them as a starting point for further in-depth study.

### Questions of the week:

- What lesson must we take from the fact that heaven and earth never change their nature?
- From where do we see that a **תלמיד** is as dear to the **רָאֵש** as the **רָאֵש**'s self?

### Answers

תְּלִיאָה's own interpretation (תְּלִיאָה, 2:27 – 32:29).

תְּלִיאָה explains: **תְּלִיאָה** looked upon the entire era of **גִּנְזִיר**'s life as if it was part of

carefully (תְּלִיאָה, 2:27 – 32:29).

deviate from their functions, should not Jews, who do receive reward, be more

just as heaven and earth, which do not have any incentive of reward, never