

The Shul
at the Lubavitch Center
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February 27, 2016

Ki Tisa

18 Adar I, 5776

The Fire of Youth

Think back to the time when you first understood the sheer power of fire: It both amazed and frightened you.

When it is under control, fire betters our life in countless ways, many of which we have come to take for granted.

But when we don't have it under control, a raging fire destroys everything in its path.

A young person is like fire. With direction and guidance, he or she can change the very shape of the world. Without direction, the fires of youth are wasted at best, while at worst can become a dangerous and destructive force.

To lead a meaningful life means harnessing the fires of youth. To do so, we must first understand the purpose of youth itself; for all G-d creates is with profound intent.

The period of youth is an odd one by nature, nestled between childhood and adulthood. A teenager is no longer content to play like a child but doesn't have the knowledge and experience to fully engage in adult pursuits.

Young people begin to experience many of the frustrations and yearnings of an adult, but may lack the maturity to deal with them.

Teenagers have plenty of time on their hands, yet contemporary society is far better at providing ways to waste this time than spend it productively.

Youth is one of the most precious periods in a person's life, and yet one of the most difficult.

These various tensions within young people create a unique, untamed energy, the energy of life itself.

Young people are not looking for comfort, they are seeking a meaningful cause. They are overflowing with a mixture of adrenaline and confidence - "I want to change the way the world works" "I can change the world" young people often think.

Adults, burdened with the pressures of everyday life, may resign themselves to the world the way it is, but young people unhindered by the realities of adulthood, do not tolerate such resignation. This often causes conflict between the two groups: Young people abhor the status quo while adults' lives revolve around it.

So what we have here, in the most general terms, is either energy without sufficient direction or direction without sufficient energy.

Many adults simply throw up their hands, writing off youth as a rebellious period that a person outgrows. Young people, meanwhile, often think that adults have forgotten how to appreciate the very meaning and thrill of life.

Youth are rebellious, and adults see the rebellion as an aberration, or even one step short of a crime. But rebellion is not the crime; the crime occurs when the rebellion has no healthy outlet.

Rebellion, in fact, can be the healthiest thing for a human being - an undiluted energy that inspires a person to not give up easily, to refuse to tolerate injustice, to not go along with an idea just because everyone else is thinking it.

Depriving a young person of an outlet to release this energy can cause deep pain and anxiety. Think about the steam that builds up in a turbine - without a safety valve, it is bound to explode sooner or later.

The worst thing we can do with a young person's spiritual or psychological energy is to bottle it up; in fact, we must do everything we can to tap this energy, to focus it and channel it properly.

(by Rabbi Simon Jacobson of the Meaningful Life Center from <http://www.lchaimweekly.org/>)

Follow the Leader

At the time Moshe came down from Mount Sinai with the Tablets of the Decalogue, the Torah records a conversation with his student, Yehoshua (Joshua). Yehoshua had been separated from the rest of the Jewish people while he awaited Moshe's return at the bottom of the mountain, and was, therefore, unaware of the events of the Golden Calf. As Moshe finished his descent and they both heard the commotion in the camp, "Yehoshua heard the sound of the people in its shouting and he said to Moshe, 'The sound of battle is in the camp!'" (Shemos/Exodus 32:17) Moshe corrected him that the noise emanated from the sinful activity in which they were engaged. The Torah does not contain

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extraneous information. Why was it necessary for the Torah to record Yehoshua's innocent mistake? What message is the Torah conveying by bringing it to our attention?

Yehoshua was destined to succeed Moshe as leader of the Jewish people. The Talmud in Tractate Bava Basra contrasts Moshe and Yehoshua, comparing Moshe's face to the face of the sun, versus Yehoshua's face, which was like the face of the moon. Netziv (acronym of Rabbi Naftali Tzvi Yehuda Berlin, 1817-1893, Rosh Yeshiva/Dean of the famed Yeshiva of Volozhin and author of the biblical commentary Haamek Davar) explains that the sun's shine is so magnificent that as long as it is present, the moon's light is effectively non-existent. Similarly, as long as Moshe served as the Divine messenger to radiate G-d's light upon the world, Yehoshua could not. Thus, concludes Rabbi Berlin, the verse indicates that for all of Yehoshua's inborn talents, he could not succeed as a leader during Moshe's lifetime.

But Yehoshua's equation to the moon goes further still.

The teachings of Moshe - the quintessential leader of the Children of Israel who delivered G-d's Torah to G-d's people, are the light that forever bestows light on this world, like the sun. The light of Yehoshua was the moon - a reflected light. True, Yehoshua was a born leader with all of the necessary talents and abilities. But the Torah teaches us here that Jewish leaders do not simply step forward and lead. A future Jewish leader first cleaves to today's leader, learning from his actions and admonitions. After years, even decades, of tutelage he will come to understand what is expected of him, enabling him to brilliantly reflect the radiance of his mentor. Even then, it is merely a reflection; the student is always the "moon" to his mentor's "sun". The timeless lesson the Torah teaches in this verse is that a capable Jewish leader must first be a capable Jewish follower.


(by Rabbi Shlomo Jarcaig from Project Genesis at www.torah.org)



Rabbi Kaplan will be leading a trip for Matzah baking in Brooklyn, New York on Monday, March 21 - 11 Adar II. We will leave from Shul at 4:00 a.m. and return that evening. Anyone interested in participating should please contact Yehudah Buchwalter.

“The Rav’s Friday Night Hashkafa Q&A Shiur for Men”
 Season Finale will take place **THIS** Friday night (parshat Ki Tisa, February 26th)
 in the home of Mr. & Mrs. Moshe Berry, 2307 Baythorne Court (North of Smith) at 8:30 p.m.
 Please feel free to use 2318 Smith as a shortcut to the Berry’s

Dr. Allan and Mrs. Kate Genut
 are sponsoring a Kiddush after davening this Shabbat in memory of Allan's mother
Mamtze Fruma Nechama bas Avrohom Laib, whose yahrzeit is 19 Adar I.



Yahrzeits This Week:			
Allan Genut	19 Adar - Saturday night/Sunday	for mother	Mamtze Fruma Nechama bas Avrohom Laib
Chaim Eisenberg	21 Adar - Monday night/Tuesday	for father	Avrohom Kopel ben Aryeh Lev HaCohen

Davening and Shiurim Schedule	
<p>Friday, 2/26 — 17 Adar I Shacharit — 7:00 Parshat HaShavua Shiur — 7:45 a.m. Candles — 5:37 p.m. Minchah / Ma'ariv — 5:40 p.m.</p> <p>Shabbat, 2/27 — 18 Adar I Shacharit — 8:40 a.m. Sof Z'man Kriat Shema — 9:30 a.m. Berachot Gemara Shiur — 4:55 p.m. Minchah & Seudah Shilishit — 5:25 p.m. Ma'ariv — 6:38 p.m.</p> <p>Sunday, 2/28 — 19 Adar I Shacharit — 8:00 a.m. Shulchan Aruch Shiur — 8:45 a.m. Minchah / Ma'ariv — 5:40 p.m.</p> <p>Monday, 2/29 — 20 Adar I Shacharit — 6:50 a.m. Parshat HaShavua Shiur — 7:45 a.m. Ma'ariv — 8:50 p.m.</p>	<p>Tuesday, 3/1 — 21 Adar I Shacharit — 7:00 a.m. Parshat HaShavua Shiur — 7:45 a.m. Ma'ariv — 8:50 p.m.</p> <p>Wednesday, 3/2 — 22 Adar I Shacharit — 7:00 a.m. Parshat HaShavua Shiur — 7:45 a.m. Ma'ariv — 8:50 p.m.</p> <p>Thursday, 3/3 — 23 Adar I Shacharit — 6:50 a.m. Parshat HaShavua Shiur — 7:45 a.m. Ma'ariv — 8:50 p.m. Tanya Shiur — 9:00 p.m.</p> <p>Friday, 3/4 — 24 Adar I Shacharit — 7:00 Parshat HaShavua Shiur — 7:45 a.m. Candles — 5:45 p.m. Minchah / Ma'ariv — 5:45 p.m.</p>