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1. The significance of Shm. Atz., the "last days" of this long Succoth festival, were explained by our Rabbis by means of an interesting and quaint story. G-d to Israel: KASHAH ALAI P'RIDASHEM....HIS'AKVU ME'AT....
 2. "Parting" brings to mind another scene, a scene which is touching and full of pathos. For if parting is, as Shakespeare would have it, "such sweet sorrow", we realize that entails more sorrow than sweetness. Such a sorrowful scene, not unmixed with the sweetness of sympathy and tenderness, took place between the Prophet Elijah and his student, who was to him more like a son than a stranger, Elisha.....Elisha turns to Elijah after ESHAKAH NA L'AVI U'L'IMI VA'EILCHAH ACHARECHA....And then the time comes when they must part, when Elijah, tired after a life of wandering and battling for the supremacy of the Word of G-d, must respond to the Heavenly Call which summons him to retire from life in a whirlwind. And here Elisha, young and still frightened of the horrendous tasks that face a Prophet, Elisha must see his beloved teacher, indeed the man who was his father (AVI, AVI) leave this life. Elijah spies the anxiety in the eyes of his beloved Elisha, and says: SH'AL MAH E'E'SEH ~~LAH~~* LACH B'TEREM ELAKACH MEI'IMACH, tell me, my son, what can I do for you now, as I am being taken away from you and leaving you on your own? And, Elisha, looking in adoration and love at his departing older friend, summons up all the emotion in his frail frame and cries, with the true spirit of a prophet, VI'YA'HI NA PI SHNAYIM BE'RUCHACHA EILAY, Master, let me have twice your spirit. And Elijah answers him, saying: HIKSHISSA LI'SH'OL, you have made a difficult request, but IM TIREH OWSSI LUKACH MEI'ITACH, YEHI LCHA CHEIN if you can see me after I am gone, then your request is granted.
 3. How strange, is it not, that young Elisha should ask for twice the spirit of Elijah. Would he not have been satisfied with accomplishing what his teacher did? Why did Elisha feel he needed PI SHNAYIM? And is not the Old Prophet's answer strange - if you see me when I am gone, you have the PI SHNAYIM.
 4. And yet the answer is simple. Let every person here today think back on the Elijah he or she is memorializing, the Elijahs who have gone to their eternal reward, the Elijahs who were parents and spouses and children, who, it seems, were just with us and seem to have disappeared as if in a whirlwind - suddenly, unexpectedly and without preparation. O how we need PI SHNAYIM BERUCHACHA, a double portion of their spirit. In an age where Life was comparatively simple, our needs were simple too. But where there is complexity, there our needs increase. In their generation, where television was unknown and radio not quite so popular, it required only a certain measure of spirit for a man to use his leisure hours in study and in attention to the more permanent matters of life. Today it requires PISHNAYIM, twice as much initiative. When the world, in the days of the Elijahs we remember today, had its share of troubles and problems and sicknesses, it took a degree of spirit to face up to life and emerge the victor; today, we Elishas face atom and hydrogen bombs and germ war. We need PI SHNAYIM, twice the faith, twice the determination, twice the courage to survive sane, untainted with the insanity of fear which surrounds us. When, in their days, the weapons against faith and decency were relatively harmless philosophy books, a spirit was needed to maintain that decency. Today we are faced with communism - with an equally vicious reactionary movement, with an indifference forced upon us by the very streets in which we walk, by a complete breakdown in morals and ethics. We need PI SHNAYIM, twice the interest in the Synagogue, twice the education for our children, twice the feeling for Jewishness.
 5. And how can we tell, friends, if we have that PI SHNAYIM, if we are going to be blessed with that double portion of the spirit? The same sign is given to us as was given to Elisha of old. If we can each of us see the Elijahs who fashioned the early part of our lives even after they are gone, if we can capture their essence even after

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they have left the earthly scene, if we can determine to continue their way of life even after we have left the synagogue and remembered them; if we can take the beauty of their lives and weave into our consciences, so that it becomes part and parcel of our very selves; if we merely know enough so that after they gone we can remember them sufficiently well to want PI SHNAYIM, twice their spirit then indeed it shall be ours.

6. Friends, when you will leave this House of G-d, we hope that you will retain the picture you have seen. The picture of your individual Elijahs - father, mother, husband or wife, or son and daughter. Retain that picture even after you leave, but retain too the picture of this synagogue. Keep emblazoned in your mind the message in these Torahs, the image of holiness emanating from this ark. And let that picture, engraved in the tablets of your hearts after you have left, draw you back into the synagogue which is open every day of the year waiting for you. We, friends, have the PI SHNAYIM BERUCHACHA, the double portion of the spirit which can give meaning to the emptiness and hollowness which plagues us.
7. But, friends, most of us here do have some knowledge of business. We know that with the constant rise in standard of living and prices, it is impossible for us to exost in our businesses on exactly the same budget as three and five and ten years ago. Overhead climbs, and so does the capital required to do business. It is the same with the synagogue. And we are more than just the same synagogue. We are constantly enlarging and expanding....new activities etc.....we need PI SHNAYIM....

for other offices:

- 1- Mirror - reason for covering during morning - is NOT "soon forgotten" - use with - וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ . way to remember is וְאֵלֶּיךָ יְיָ - and leave something here.
2. Reuben, Gad & Yimchorke, to Moses: give us houses for our cattle & sheep, & cities for our children. Moses: No, order is reversed: וְעָרִים וְבָתִּים and then וְצֹאן וְכֶבֶד, will s-d do you bidding. If we want G-d to listen from our prayers, let us do FIRST THINGS FIRST.
3. Drizin (1952 Manual): given today in day עֲשֵׂה לָנוּ . why? ... Tomorrow: read Death does, not rejoice? ... Dasha on וְיָשְׁבוּ בְּעָרֵיהֶם Then וְיָשְׁבוּ בְּעָרֵיהֶם . Contradict... story Rabbi accept pulpit - great Rabbin learned there, i.e. they don't live in study spirit... so too - in וְיָשְׁבוּ בְּעָרֵיהֶם (idols) etc. Men dead. But where לֵךְ - מֵעַן etc., no grave, he still lives - וְיָשְׁבוּ בְּעָרֵיהֶם . so too on memorial services - they're not dead but live - help us keep their spirit alive....

(didn't use)