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SHABBOS  
MEVORCHIM  
CHESHVON

Rosh Chodesh is  
TUESDAY & WEDNESDAY

The Molad is Tuesday  
October 9 @ 9:01 and 11  
Chalokim PM

A  
Gezuntte  
Vinter



RABBI YY JACOBSON

SHABBOS

9:00AM - CHASSIDUS  
AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN

9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
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Monsey, NY 10952

Shabbos Morning MINYAN STARTING AT 8:00AM 18 FORSHAY RD. MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



RABBI LANKRY

# DEAR KEHILLA,

## PARASHOT BERAISHIT

HAFTORAH

Yeshayahu Hanavi was from the tribe of Yehuda. His father, Amotz was also a Navi and the brother of Amtzihu the King of Yehuda. Yeshayahu's prophecy occurred during the time of four kings; Uziyahu, Yatom, Achaz and Chezkiyahu, all from the kingdom of Yehuda. In the time span of 113 years he revealed Hashem's words to the nation. The Sefer Tana Debay Eliyahu chapter 16 explains; why Yeshayahu merited receiving all the wonderful prophecies and words of consolation to the nation? That is because he accepted the yoke of heaven with great joy, more than any other Navi.

"כה אמר האל הבורה השמים ונוטיהם רקע הארץ וצאצאיה נתן נשמה לעם עליה ורוח להלכים בה"

"So says Hashem the creator of the heavens and their expanse, He who spreads the land and its sprouts, gives breath of life to the people residing upon it and Heavenly spirit to those who walk there."

The Gemarah Ketubot asked a question on the words "Leam Alei-ha- to the people that reside upon it" - to whom is that referring to? Rabi Abahu states it is referring to a non-Jewish maid servant that lives in Eretz Yisrael; she will automatically receive Olam Haba just by living in the land. The idea behind this is that we live in a world where Hashem is hidden from us and we are meant to discover Him in our lives. Due to the miraculous way of life in Eretz Yisrael, Hashem is evident there, even to a simple maid servant. This is the powerful effect of Eretz Yisroel. It may be a shock that there is such an extreme change in a person

just because of their location. The original plan for humanity was that each individual independently was to find and live a life connected with Hashem. There was initially no Jewish nation. Adam and Chava were individuals striving to develop a relationship with Hashem. The location that they were in, Gan Eden, gave them the potential to reach that lofty connection with Hashem.

"All that is called by My name was created for My glory." (Yeshaya 43:7) The term for Glory in Hebrew is "Kavod" all of creation is for Hashem's Kavod. What is Kavod? And why should it be that everything is an expression of Hashem's Kavod? The way I understand it is that a person needs a place in this world that defines his essence. For example a king has a throne, a father sits at the head of the table; the location of their presence defines who they are.

And so it is with every position; a teacher at the desk in the front, the CEO of a business the back large fancy office and the head seat in the boardroom. "Mekomo shel Adam zu he Kevedo" this is why in reference to Hashem- Kevedo Malay Olam. All that was created, was created for Hashems Kavod ; in other words everything in the world has in it Hashem . So as we eat, and breathe we are ingesting and inhaling internalizing Hashem Presence. The person that searches Kavod and is acting in a way to constantly search Honor really has no place in Hashems world because everything is Hashem and he would be moving into Hashem's space and that is really degrading Hashem.



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	6:14PM
MINCHA TENT	6:24PM
SHKIYA	6:32PM
MINCHA 20 FORSHAY	6:25PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:28AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18+	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM & 6:00PM
PIRCHEI	2:00PM
DAF YOMI	5:30PM
MINCHA SHALOSH SEUDOS	6:10PM
SHKIYA	6:30PM
MARRIV	7:10PM & 7:15PM

## WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ 30 ON YOM TOV	
S 6:39	M 6:40 T 6:41 W 6:42 T 6:43 F 6:44
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 5:04	M 5:03 T 5:01 W 5:00 T 4:59
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 6:16	M 6:14 T 6:13 W 6:11 T 6:09
OCTOBER 07 - OCTOBER 11	
NEITZ IS 6:59 - 7:04	
PELAG IS 5:16 PM - 5:11 PM	
SHKIA IS 6:28 PM - 6:21 PM	
MAGEN AVRAHAM	
9:16 AM - 9:18 AM	
GRA- BAAL HATANYA	
9:52 AM - 9:54 AM	



## WEEKDAY MINYANIM

Starting September 20 "א תשרי תשע"ט

שחרית		מנחה ומערב	
כותיקין	20 Forshay ↑	12 MIN. זריקת שמים	18↓
6:15AM	18 Forshay ↓	12 MIN. זריקת שמים	18Tent
7:00	18 ↓	AT שקיעה	20 Tent
7:30	18 Tent	20 MIN. זריקת שמים	18Tent
8:00	20 Tent	50 MIN. זריקת שמים	18Tent
8:15	18 ↓ NEW		
8:30	18 Tent		
8:45	20 ↑ NEW		
9:00	20 Tent		
9:15	18 ↓ NEW		
9:30	18 Tent		
9:45	20 ↑ NEW		
10:00	20 Tent		
10:15	18 ↓ NEW		
10:30	18 Tent		
10:45	20 ↑ NEW		
11:00	20 Tent		
מנחה			
1:30PM	18↓		
2:00	18↓		
2:30	18↓		
3:00	18↓		
3:30	18↓		
4:00	18↓		
4:30	18↓		
5:00	18↓		
5:30	18↓		
6:00	18↓		
6:30	18↓		

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert			
MINCHA	5:00	PLAG	5:19



RABBI COREN

### “IF HE DOES NOT MERIT”, THEN “OPPOSITE HIM”

By Guest Columnist  
RABBI YISSOCHER FRAND

The Torah says, “It is not good for man to be alone, I will make for him a help-mate (eizer), opposite him (k’negdo).” [Bereshis 2:18] Rashi comments (based on Yevamos 63a) “If he merits, she will be his helpmate; if he does not merit, she will be oppose him.”

The simple interpretation of this Gemara is that if a person merits finding the right wife, then he will have a spouse who will be his helper. If, however, he does not have that merit, he will have a wife with whom he is constantly arguing.

This simple interpretation is by no means the only interpretation of the Talmudic passage. I saw an interesting explanation in the Sefer Duda’ay Reuvain from Rabbi Reuvain Katz. Rabbi Katz writes that this pasuk [verse] is not referring to two different types of wives. The entire pasuk is referring to the classic “good” wife. The pasuk is explaining that a good wife must perform two roles for her husband, even though the two roles are sometimes opposite in nature to one another.

Certainly the Almighty created the institution of marriage because a person should have a help-mate throughout life. If a person is doing the right thing with his life, then the Almighty wishes that his wife should help him reach his goal. However, there is another aspect to why the Almighty created wives. Chazal comment on the pasuk “And He formed [vaYiven] the rib that he took from Adam into a woman and He brought her to Adam” [Bereshis 2:22] that a Binah Yeseirah [extra understanding] was given to women [Gemara Niddah]. Sometimes it is the function of the wife to use that Binah Yeseirah to tell her husband “You should excuse me my dear husband, but this is NOT the way to go!”

The classic example of this is the famous Gemara that states: “the wife of On ben Peles rescued him.” [Sanhedrin 109b] Even though he had initially joined Korach’s rebellion against Moshe, he bailed out in the middle. Why did he bail out? It was because his wife pointed out to him the folly of his ways: “Don’t be a fool. It does not matter to you in the least whether Moshe is the leader or Korach is the leader. You won’t be the leader in either case.” Even though this was a put down, it nevertheless saved him from destruction.

In the scenario above, Mrs. On ben Peles was not playing the role of the dutiful wife who always reinforces her husband’s decisions and complements him on the wisdom of the path he has chosen. She was not playing the role of the “help-mate”; she was playing the role of being “opposite.” She saved him with her Binah Yeseirah, with her different way of looking at things. She saved him – physically and spiritually, in this world and in the next!

This, says the Duda’ay Reuvain, is the exact role of “Lo zacha – k’negdo” [if he does not merit, opposite him] to which the Gemara refers. “If he does not merit” — meaning he is not acting in the meritorious way that the Almighty would want him to act — then she should stand up “in opposition to him” and tell him that he is being a fool!”

## IN THE BEGINNING G-D CREATED: THE ENERGY BEHIND THE WORLD’S EXISTENCE

Rabbi Ovadia Chen

In the Beginning G-d Created: The Energy Behind the World’s Existence

Did you ever ask yourself this simple question: Why does the world exist?

Rashi explains in his commentary: All the worlds and heavens,

angels and Paradise, the earth and all the creatures that fill it, everything was created for one purpose: Torah and Torah students. There is no other reason. The nations of the world live in our merit and for our sakes, so that each one of us can sit and study Torah while they engage in keeping the physical world functioning. That’s the whole caboodle. Without Torah, the world is superfluous and there is no point for its existence.

When G-d created His universe, He instituted another law, a kind of caveat, which conditions the existence of the world on the Jewish people receiving the Torah and studying it. As the prophet says in G-d’s name: “If not for My covenant day and night — I would not have put in place the laws of heaven and earth.” (Jer. 33:25) This means that if G-d’s covenant of the Torah is not being studied day and night, then the heaven and earth will return to its original state of darkness and void.

Rabbi Chaim Volozhin writes this even more explicitly in his book Nefesh HaChayim (page 227) : “The truth is that without the slightest doubt, if the entire world would be without even one second of Jews studying and meditating in Torah, in that second all the worlds, including both upper and lower, would be destroyed. All would be empty and darkness G-d forbid...”

Rabbi Moshe Levi says on this that if it would happen that at a particular moment there is only one Jew studying Torah, the reward for that Jew (for the moment he is studying) would be the same as for one who saved every person living in the world as well as all those who will be born in the future.

This reality gives us an answer to two interesting questions:

1) Why was the earth created round so that when it is dark on one side of the world, it is daytime on the other?

Why didn’t G-d make the world flat, so that everyone can go to sleep at the same time and rise to the new day at the same hour? Rabbi Levi Assoulin in his book Bnei Levi gives this interesting explanation: If the world would have been created flat, at night time everyone would be sleeping and there would be no one to uphold the world through his Torah study. But since the world is round, then when those on one side are sleeping, it is daytime on the other side and people are studying Torah there.

The world works like a well-functioning machine. If it continues to function day and night, the energy that keeps it going — Torah study — must also keep going day and night around the clock.

2) Why is Purim the only holiday that was ordained for 2 different days — either the 14th or 15th of Adar, depending on where one lives?

Rabbi Meir Mazuz writes in his book Asaf Ha-Mazkir (“Purim”) this interesting reason: “Because people get drunk on this holiday, there is a concern that the world will remain without Torah study on this day. Therefore they ordained two different dates for this holiday so when some Jews are celebrating the holiday on one date, other Jews will devote themselves to Torah study.”

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The Brisker Rav makes this amazing observation

Before World War II, the Trans-Siberian railway was built to cross the Siberian plain and reach Vladivostok which is opposite the coast of Japan in the Far East. It spanned thousands of kilometers. The Tsars labored on its construction over dozens of years, and spent blood and sweat and huge amounts of money to realize this humongous project. Many wondered why they constructed this train line whose usefulness seemed limited at the time.

The answer to this question became clear when the students of the Mirrer yeshiva fled from a Europe on fire to the safety of Japan, and the Trans-Siberian railway was their route of escape. The rescue of these students to the Far East provided a powerful energy wave of Torah study to offset the Torah study being lost in Europe.



**PARSHA  
SNAPSHOT**  
**LAZER SCHEINER**

# BE A GIVER

Parshas Bereshis tells of not only the creation of the world, but also the creation of one of the world's most important institutions – marriage. Adom was first created alone, but Hashem then declared, “It is not good for man to be alone – I shall make for him a helper opposite him” (Bereshit 2:18). And so He created Chava, the first woman.

While the Catholic Church sees celibacy as the ideal lifestyle, the Torah here very clearly teaches, that to the contrary, Hashem very much wants men and women to marry and have families. Marriage, from the Torah's viewpoint, is the ideal lifestyle, not a compromise or concession.

Certainly, the significance and purpose of marriage runs much deeper than procreation and populating the earth. Man was created in a divine image. The implication of this concept is that we must live our lives in a way that resembles the Creator. Specifically, this means that we are to live lives of giving. Hashem is constantly giving. At every moment, He sustains the lives of billions of people, feeds them, cares for them and protects them. There is not a millisecond when Hashem is not performing innumerable acts of kindness. It is impossible to even begin to imagine how much kindness Hashem performs at any given moment. As creatures made in Hashem's image, we to should be giving people;

It is for this reason that “it is not good for man to be alone.” Judaism urges all people to get married so that we all share our lives and everything we have with somebody else. It does not suffice to build and support institutions, important as this undoubtedly is. A person who donates does so voluntarily and on the terms which he determines. Marriage, however, requires complete selflessness and constant giving. It necessitates taking somebody else other than oneself into consideration at all times and under all circumstances. “It is not good for man to be alone” because only if he shares his life with another person is he capable of truly resembling Hashem by living to give.

When we speak of “giving” in the context of marriage, we do not refer to giving only what is expected, such as a husband working to support his wife. Rather, we mean giving of one's time, lending an ear, speaking a kind word, buying a thoughtful gift, showing each other genuine consideration.

In our society, people marry for their own selfish interests, to receive, rather than to give. If a husband and wife aren't looking to constantly give to each other, the marriage will not succeed. Rav Eliyahu Dessler writes that true love is achieved by giving, by investing of oneself in someone or something. A person who marries for his own needs and desires does not love his wife; he loves himself, and marries to advance his own interests. A person truly loves his wife if he works hard to please her and regularly gives of himself on her behalf. The same is true of children: parents love their children far more than anyone else because of all the work and exertion they invest in the children.

Thus, a stable, happy and fulfilling marriage is achieved when both partners give selflessly of themselves on behalf of one another. This is the recipe for true, lasting love and marital fulfillment – and also the way we fulfill our obligation to resemble our Creator and live in accordance with our divine image.

# QUICKLY OR PERSONALLY?



**RABBI BERACH  
STEINFELD**

The Gemara in Kiddushin, daf mem alef, amud alef says there is a mitzvah to be mekadesh a woman in person rather than via a shaliach (proxy.)

If the process of Kiddushin will take longer by doing it in person rather than via proxy, should the preferred method of choice be the faster option or not? Do we say that the inyan of doing it by yourself is preferred only when everything

else is equal, or do we say zrizus takes precedence? We can apply the same question in reference to preparing for Shabbos. We learn that Amoraim prepared for Shabbos themselves. Is that protocol only if everything were equal? Would the situation be different if a shaliach could do the preparation sooner or in a quicker fashion? Would the preferred thing in such a case be to have it done via a proxy?

This chakira whether the maalah of doing it yourself takes precedence over a shaliach who can do it quicker is a machlokes between the Mishnas Avraham and the Sdei Chemed. The Mishnas Avraham says that zrizus is preferred so if it will be done sooner via a shaliach, that is the way it should be done. The Sdei Chemed, on the other hand, argues with this and says that the person himself should rather do the mitzvah, despite the fact it may take longer to get it done.

If you hold like the Mishnas Avraham that zrizus takes precedence over doing mitzvos by oneself, we could still analyze the question regarding Kiddushin. There are shittos that hold that Kiddushin is just a hechsher (preparation) for the mitzvah of having children. Others say there is a mitzvah in the Kiddushin in and of itself. If you hold that the act of Kiddushin is a mitzvah itself, then you would for sure need to have it done via shaliach if that will enable it to be done in a quicker fashion. If you hold it is just a hechsher mitzvah, then the person should rather do it by himself because it will not bring the mitzvah of having children any closer.

If one plans on doing a mitzvah at a later time, but the beginning of the mitzvah can be done now, is there an inyan to do it quicker rather than doing it by yourself later? For example, if I can buy daled minim closer to Yom Tov or have someone else pick it up for me earlier, which scenario is preferable? The mitzvah itself will not be done until Yom Tov anyway so does it matter when I purchase the daled minim? The same question can apply to preparing for Shabbos since everyone has to finish at the same time before the zman. Is there any reason to prepare for Shabbos personally, or is it preferable to have someone else do the preparations if it will result in them being completed earlier?

We can apply this question to mitzvos on Purim in the following scenario. If Reuven is only capable of being mekayem half the mitzvah of matanos lo'evyonim on Purim morning since he has only one poor person to give to and he won't find the second person until late on Purim afternoon, is there an inyan for him to do the mitzvah by himself on Purim morning despite the fact that he will only complete half the mitzvah? It would seem from Reb Yehuda Ossad's psak on this topic that there would be a chiyuv to be mezarez even if it means doing only half the mitzvah of matanos lo'evyonim. This would in turn translate in the case mentioned above regarding Kiddushin that one should rather have the shaliach do the mitzvah of Kiddushin earlier via a shaliach despite the fact that the mitzvah of piryeh ve'rivyva (having children) won't happen until later.

Halacha le'maaseh is not clear. However, the lesson learned is how important it is to do mitzvos yourself and to do it as quickly as possible.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### MITZVOS TZRICHOS KAVANAH PART IV –

Understanding the dispute if having in mind is a prerequisite As was already discussed, one must have in mind when fulfilling a mitzvah, that he is doing this action in order to perform Hashem's command and there is a dispute as to whether this is only something that should be done or an actual prerequisite for fulfillment of a mitzvah.

Rav Elchonon Wasserman zt"l, in his classic sefer Kovetz He'aros, explains the dispute as to whether this is a prerequisite for fulfillment of a mitzvah or not in the following manner.

In essence, there are two reasons why we do every mitzvah. We do the mitzvos because we are commanded to do them by our Creator, even when we do not know the purpose of the mitzvah. We find this concept in the Gemara, in regards to blowing shofar. Although there are many reasons given in the commentators for blowing shofar, when the Gemara asks why we blow shofar, the question is rejected out of hand by stating that we blow shofar because that is what Hashem commanded us to do and no further explanation is necessary.

Additionally, every mitzvah has its special power to accomplish something. For this reason, the Avos fulfilled the mitzvos without being commanded

because they knew the special strength each mitzvah has and therefore wanted to accomplish those things.

The concept of kavanah, says Rav Elchonon, is in regards to the intention of keeping the mitzvos because that is what Hashem commanded us to do.

This is where the different opinions – whether this is a prerequisite for fulfillment of a mitzvah or not – come in. According to the opinion that intention to fulfill Hashem's command is a prerequisite for fulfillment of a mitzvah, if one did not have in mind to fulfill Hashem's mitzvah, not only did he forego the fulfillment of Hashem's command, he has also not accomplished any of the effects that the mitzvah could have accomplished. Consequently, he must start again the mitzvah.

However, the other opinion holds that although one has not fulfilled obeying Hashem's command, he does accomplish the results that the mitzvah can have. Consequently, it is too late to repeat the mitzvah, and doing the mitzvah over again will be a useless endeavor.

### THE IMREI BINAH'S EXPLANATION OF THE MACHLOKES

There is another perspective on understanding this dispute as to whether this is a prerequisite for fulfillment of a mitzvah or not, mentioned by the Imrei Binah. The Torah writes that we

have a mitzvah: "ul'avdo bichal livavchem – to serve Hashem with our whole heart". This pasuk can be understood as a specific reference to tefillah, the service of the heart. It can also be a general reference to the proper way to fulfill all mitzvos with the proper intention. If the pasuk is referring to all mitzvos, then it may very well be a prerequisite in the fulfillment of the mitzvos. However, if it is just talking about tefillah, then, although it is the proper thing to have the correct intentions, it will not be something that will impede the fulfillment of the mitzvah.

However, he points out, that all will agree that lack of proper intention will not be considering lacking in the actual mitzvah per se, but rather a side deficiency. He proves this from the following question. We are all familiar with the rabbinical mandate of chinuch, training our children to do the mitzvos. However, this should be something that is inherently impossible to accomplish. A child's da'as (halachic intelligence) is always considered to be nil and his intentions to fulfill the mitzvah are, therefore, not halachically valid. Hence, just as one cannot provide his child with a lemon to practice fulfilling the mitzvah, one should not be able to give his child the four minim, since the child cannot have the proper kavanah.

But, based on the above, the Imrei Binah suggests that the mitzvah of chinuch only requires

that the child perform the mitzvah in its entirety, which has been done. True, the child has not fulfilled the mitzvah, but that is only because of a stipulation of having the proper intentions. The stipulation is a side point in how to get credit for fulfillment of the mitzvah, but that will not affect the essence of the mitzvah and hence the mitzvah of chinuch is fulfilled.

In summary, according to Rav Elchonon, the question is whether this is a prerequisite for fulfillment of a mitzvah to have kavanah. One opinion holds that if one did not have in mind to fulfill Hashem's mitzvah, not only did he forego the fulfillment of Hashem's command, he has also not accomplished any of the effects that the mitzvah could have accomplished. The other opinion holds that although one has not fulfilled obeying Hashem's command, he does accomplish the results that the mitzvah can have..

According to the Imrei Binah, if the pasuk ul'avdo bichal livavchem is referring to all mitzvos, then it may very well be a prerequisite in the fulfillment of the mitzvos. However, if it is just talking about tefillah, then, although it is the proper thing to have the correct intentions, it will not be something that will impede the fulfillment of the mitzvah.

*Rabbi Nachum Scheiner*

# THE DAY AESTHETICS

## REPLACED ETHICS

Reversing the paradigm shift from "good" to "true"?



RABBI YY JACOBSON

### THE BRIT, FRENCH AND RUSSIAN

A Brit, a Frenchman and a Russian are viewing a painting of Adam and Eve frolicking in the Garden of Eden. "Look at their reserve, their calm," muses the Brit. "They must be British."

"Nonsense," the Frenchman disagrees. "They're beautiful; they're romantic, and they are enjoying life. They are French."

"No clothes, no shelter," the Russian points out, "they have only an apple to eat, and they're being told this is paradise. They are Russian."

### A GOOD SIN?

A defining moment in human history takes place in this week's Torah portion -- the opening of the entire Bible -- when Eve and Adam consume fruit from the "tree of knowledge of good and bad." This was a betrayal of G-d's commandment to them, "From the tree of knowledge you should not eat, for on the day you eat from it you will die."

In the beginning of his work "The Guide for the Perplexed," Rabbi Moshe Ben Maimon, Maimonides (1135-1204), one of the greatest philosophers and personalities in Jewish history, raises an "extraordinary question that a learned man asked me some years ago."

On the one hand, the Torah relates that the consequences of eating the fruit of the tree were cataclysmic in their negative effect: Adam and Eve were banished from the Garden of Eden, and death and pain became the plight of human life on earth.

Yet on the other hand it seems that as a result of this forbidden meal a great benefit was bestowed on the human race. Since this tree was defined as "the tree of knowledge of good and bad (1)," by consuming its fruit, Adam and Eve actually acquired unprecedented awareness and knowledge of "good and bad." This, indeed, served as the chief argument employed by the serpent to entice Eve to eat the fruit -- "G-d knows that on the day you eat from it, your eyes will be opened, and you will be like G-d, knowing good and bad." The vision of the

serpent actually materialized: following the eating of the tree, "G-d said, 'man has now become like the Unique One among us, knowing good and bad'".

In that case, asks Maimonides, it means that the sin committed by Eve and Adam was a tremendous blessing, not a curse. It liberated them from the status of mere animals acting in response to instinct. Now they became rational, discerning creatures who could discern good from evil and live a life in accordance with that knowledge and wisdom.

### GOOD VS. TRUE

Upon deeper reflection, however, Maimonides demonstrates the negative effects that came about as a result of eating of the "tree of knowledge." I believe that this explanation of Maimonides bears special relevance our highly sophisticated and knowledgeable generation, when, as one philosopher put it, people are reading more and more about less and less.

Before the sin in the Garden of Eden there was only truth and the opposite of truth. After Adam ate from the tree, the result was "pleasurable" and "not pleasurable" - "Good" or "Bad". This helps us understand the three stages in dealing with addiction. This class also has an explanation of the chassidic view on Tznius.

The partaking of the fruit of the tree of knowledge transformed the vocabulary of the human race. Prior to the sin of the tree, the prism used by man to classify cravings, events and ideas was whether they were false or true. If they were true he embraced them; if they were false, he rejected them.

In the aftermath of the sin, a paradigm shift occurred in the psyche of man: Now the primary barometer of the significance of things became dependent upon them being bad or good, not true or false.

A good business, good food, a good speech, a good school, a good day do not necessarily mean a truthful business, healthy food, an honest speech, a moral school and an honest day. We often gravitate and pursue that which looks and feels good, even though it may be wrong and false.

If Adam had not eaten the metamorphosing fruit, the primary question in life would have been, "Am I doing the right thing?" Now, in the post-consumption era, the defining question has become, "Am I doing the comfortable thing?"

Our job in this world is to reverse the process of sacrificing ethics for the sake of aesthetics. We need to restore the vocabulary of humanity to its original form.

Before you make any decision in your life, ask not "Is this the comfortable path?" Instead ask, "Is this the right path?"

**Kollel Boker**

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

**Currently Learning**

**מסכת מכות**

Summary Shiurim from Rosh Hakollel  
בעניני דיומא ועניני הפרשה Erev Shabbos Halacha Shiurim

**7:00-8:00am**  
Upstairs Bais Medrash

**Shacharis**  
**6:15 & 8:00am**

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**MAARIV 9:45pm**

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SHABBOS BEREISHIS

*Strengthening Our Emunah*

It's the season, it's the era, it's a planetary thing...Emunah is all the buzz these days. Yeshiva curriculums are being created from scratch by a new wave of educators- it is so vitally important. Without Emunah we run the risk of becoming empty inside. Yet, recognizing the link between Emunah and knowledge is the key to our survival. Even though faith is implanted in our DNA, we as a people go through periods where our Emunah desperately needs strengthening- take a look around, this generation is one such period. Nothing fortifies our faith so much as learning and discussing Torah, delving into the rich history of our philosophical commentaries. We must seek until we find- a mentor who speaks to our hearts and helps us grab onto the healing waters of our rightful inheritance, as we wash away harsh interpretations that may have led us down a path of coldness and unhelpful guilt. Years ago when my family and I visited the Amish country, my wife managed to befriend an Amish housewife who invited her into her new and spacious, non technological house. After being alternatively impressed and charmed with the lifestyle she was privy to see, my wife, asked her hostess for the reasons behind their practices. The only answer the Amish woman could give to every question was- "because the elders tell us to do it."

Her answer should send chills through our

collective nation, especially when we look around and see friends who have all but lost their faith and are having trouble hiding their indifference. We want to help, but feel powerless to do so.

Ignorance and blind faith are co-conspirators that sow indifference and detachment wherever they go.. Beware, they have the potential to bring a life sentence of misery and emptiness for us as Jews.

If we do not take the time to build up our knowledge with real steps.. we can fall..we will fail. We must persist til the questions that have led us to doubt, get answered.

A Jew was meant to question, not take things with blind faith. We ask, clarify and grow. But the community of those who have stopped asking becomes larger each day. The ripples of discontent are evident everywhere. Parts of our community are witness to an underground where people seem religious externally but due to their internal dissatisfaction, engage in activities way beyond the pale.

Yomtov has strengthened and reinvigorated us all - Bereishis and the parshiyos of creation are here again for us to read - it's evident that we need all the spiritual help we can get. Family values and religion are under attack everywhere. The advent of the internet has made the search for truth appear to be easier, as facts and "knowledge" are at our fingertips, but the skeptical naysayers online seek to convince us to believe only that which we can

verify - a dangerous and infectious belief.

Although from a different era, the following story conveys this message in an amusing albeit reflective way.

When the Yemenite Jews came to the newly founded state of Israel, the early leaders of the government tried to wrestle away their faith and practice. Professionals were hired to give classes, in hopes of convincing the community that religion was not logical. "You must believe only that which you see"- the lecturer prodded them. "Do you see this table?..then you may believe that it is here.. Do you see this chair? "Yes", they said, "then it exists"...do you see G-d? No, they answered.. Then why do you believe in Him?.. From the back of the room- a bright young Yemenite boy said- "My friends, do you see the brain of our lecturer?, No- so we may safely assume that he has none.."

Ours is a tradition that is based upon an intimate relationship with our Creator and His Torah, a strong and rich inheritance. At the beginning of each year, He calls us to come closer, to study and therefore re-ignite our desire to come closer- let us not leave this call unanswered. This is the year we must leave no stone unturned...asking those questions we may have once been punished for asking. Let us clear the way for a renaissance of belief. We owe it to ourselves, our children and our nation.

Good Shabbos!

# THE IMPROVEMENT

Rabbi Yisroel Reisman

A story for Parshas Beraishis. Maiseh Shehaya Kach Haya. The Maiseh is brought in Sefer V'harev Na the second volume and it is brought from a Teshuva Sefer of Rav Chaim Palagi.

A man borrowed a Gemara from his neighbor. The Gemara was a very thick Gemara as he had the whole Seder Nezikin, all of the Masechtos in one binding. When he returned it to the person he had cut it into two and rebound it so now it was two Gemaras. He felt that he had made it better. The lender said I didn't lend it to you in two volumes, I gave it to you in one volume. Either fix it or pay me for it. The other man said I made it better as it is so hard to Schlep around such a heavy Gemara. I made it into two. The lender said you had no right to do it. I like one Gemara as I can look up other Gemaras easily for cross reference purposes. The Shaila came to Rav Chaim Palagi.

He said look at Parshas Beraishis. It says in 2:21 (וַיִּשָּׁן) that Adam was put to sleep and while he was sleeping HKB"H took a piece of Adam and created Chava. The Gemara says in Sanhedrin 39a (3 lines from the top) that the Caesar called Rabban Gamliel and said your G-d is a thief. While Adam is sleeping he steals a piece of his body to create Chava. The Gemara says that the daughter of the Caesar said let me answer. (ממרה ליה ברתייה שבקיה דאנא).

She said thieves came last night and stole our silver Becher and replaced it with a gold one. The king replied Halevai, this thief should come every night. Said the daughter of the Caesar that is what G-d did. G-d took away a little piece of Adam and created Chava. It was an improvement and that is not Genaiva.

Based on this Gemara in Sanhedrin 39, Rav Chaim Palagi says someone who takes someone else's thing and does something to it that all people would agree is an improvement, he shouldn't do it without permission but once he did it he can't be made to pay. He is not a thief and whatever he did he was permitted to do. At least he is not a Mazik, he is not a Ganav and what is done is done.

## Mesiras Nefesh in a Russian Labor Camp

Rabbi Paysach Krohn describes how when Rav Tuvia Goldstien and his friends were young, they were ready to sacrifice their lives for Shabbos. The story takes place in a Russian labor camp, in 1943. Rav Tuvia and some Yeshivah Bachurim were imprisoned in the camp, and were forced to work even on Shabbos. Their job was to take chopped tree trunks and branches and carry them to a nearby river. One Shabbos afternoon, the supervisor brought the group to the work area, and told them that he would return in three hours to check on their progress.

The Bachurim thought they would be left unobserved, but the supervisor went to the top of a nearby hill and secretly watched them, and what he saw made him very angry. Rav Tuvia and his friends felt that if they had to work on Shabbos, they should at least minimize the Chilul Shabbos as much as possible. They therefore decided to implement two Halachic concepts. One, if two people carry an item that is usually carried by one person, it is a Rabbinic violation, not a Torah violation, and second, carrying less than four Amos at a time. This too is an Aveirah M'DiRabbanan, not a D'Oraysa. All afternoon, Rav Tuvia and his friends carried all the small twigs in this manner, two people holding them, walking three Amos at a time until they got to the river.

The supervisor was furious and he put them all on trial, accusing them of sabotaging their war efforts against the enemy. When one of the Bachurim tried to defend their actions on religious grounds, the judges did not believe them, and called them traitors and spies, and they were taken to jail. Rav Tuvia and the boys decided to say Viduy, believing they would not live to see the next day. As the judges took turns lecturing their audience about the great war efforts of the Soviet Union, they suddenly stood up as a group of six men from the Moscow Interior Central Committee entered the room.

They usually came once a year to check on the conditions of the laborers, but there was no purpose for them to come at night, as no one worked at night. Why were they here now? The presiding judge, seeking to make a favorable impression on his superiors, had the supervisor repeat his argument that the Bachurim were traitors, and the Moscow officials seemed to be pleased, except for one, who stared ahead without emotion.

He asked permission to speak with the boys privately. When the Bachurim entered the room with the official, they stood stiffly at attention, not knowing what to expect. The officer said, "Gut Voch", and then reassured them that he was a Yid. The boys immediately tried to explain their story as best as they could, and then the officer told them his story.

"I am a Jew, but I am also a Communist. Before my mother died, she told me that she wanted to be able to die in peace, and made me promise that someday I will help a religious Jew. I believe that now is the time to fulfill my promise, because it was a power beyond my control that brought me here to you. We never come to these camps after dark, but tonight, our car broke down on a nearby road. We had no idea where we could stay overnight, until we saw the lights of this auditorium. We walked over here, right in the middle of your trial." He told the boys, "When we return to them, let me speak on your behalf. I will take care of you." When they returned, the officer addressed the judge, "You insist that these people are traitors, but how have they been working until now?" The supervisor quietly said, "Until now they have been loyal." The officer glared at him and the supervisor added, "I don't know what happened to them today. In fact, just this past Thursday night they were the only ones who volunteered to help with a late-night delivery of heavy chains."

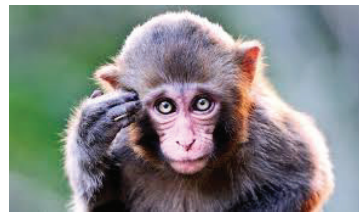
The officer said, "It is my impression that these boys are extremely loyal in our fight against the enemy. It's obvious

that just today they changed their work habits because of this religion of theirs. It is also my impression, just by looking at them, that these workers are not being given the amount of food that they need. How can they produce effectively when they are only given meager portions? Their rations must be increased, and then they will be able to work even better!" The case was dismissed and no punishments were given out! Rav Tuvia finished this story and said, smiling with pleasure, "I lived through a miracle in which we were saved from imminent danger and saw the hidden hand of Hashem revealed! It was nothing short of an outright miracle!"

## Why Do Monkeys Resemble People?

By  
Ari Waldman

The Talmud (Berachot 59b) says: "If you see a monkey you make the blessing "He who changed the creations". The commentators ask: what change was made to creation pertaining to monkeys? The Kabbalist Rabbi Meshulam answers that in the time of the great flood G-d punished some of the people and turned them to monkeys (and elephants). So that is why monkeys look like people be-



cause **they were once people!** This also explains the superior intelligence that monkeys (and Elephants) have over the rest of the animal kingdom.

The Midrash Rabbah (Genesis 23, 9) says: "Four things changed in the times of Enosh: one, the mountains became rocky, two, the de-

ceased began to rot, three, **people's faces became similar to those of apes**, and four, people became susceptible to demons." In Sanhedrin (109a) it says about the generation of the "Tower of Babel" **one third of the people wanted to wage war against G-d and He turned them into monkeys, ...**

The Malechet Shlomo asks: "Why are these animals (monkeys and elephants) singled out for a special blessing? He answers, look in the Meiri who says they are similar to man in certain aspects.

The Shevet Mussar (chapter 47) says we should look at the monkeys and it should arouse us to repent. Why? Because monkeys originally were men and for this reason when they see people they copy them ("monkey see, monkey do"). They want to go back to their original state, to being human again but they can't so they copy our actions and gestures."

"So why should a person sin and cause himself irreversible damage ... and he will be embarrassed to be seen by people? He will desire to undo the damage but he won't be able to... today is the time to do them (the mitzvot) and tomorrow is not the time.. so do them now and don't wait. Don't be like the monkey that wants go back to his original state but can't."

Text for appointment Avi: 845.558.2141



# LOST RING

Dr. Jack Cohen



It was the Shabbat immediately following Ephraim and Chani's wedding. Gathering together at the house of Chani's family in Netanya, Israel, for the Shabbat meals were both sides of the newlyweds' family. It was, of course, a happy get-together of many people, which especially included Ephraim's grandmother. It was the grandmother's custom to present each new granddaughter-in-law with a gift, and this time was no exception.

Approaching Chani, she handed her a nicely wrapped box as she looked into her eyes with a smile.

Chani went on to open the box, only to gasp in surprise and disbelief. It was a diamond ring, and surely worth thousands of dollars. As Chani slipped it on to her finger and admired its beauty, she hugged her new grandmother-in-law and expressed her deep appreciation.

After some time, however, Chani began to realize that the ring was in fact a bit loose and bigger than her own finger size. She didn't mention anything about it, as she wished to avoid sounding ungrateful, but its outsized fit slightly bothered her. She continued wearing it, nonetheless, until the time came when it was realized that something had happened.

As the family enjoyed each other's company and the festivities ensued, Ephraim's mother looked over at her new daughter-in-law. Something didn't look quite right. Chani was wearing her wedding band, but not her diamond ring. "Chani!" she exclaimed, "where is your ring?" Chani, looking down at her finger, was startled herself. The diamond ring was not on her

finger. Before long, the entire household was thrown into pandemonium.

Everyone began to look all over for the ring, but as was unhelpfully suspected, it was nowhere to be seen. Chani had no idea what could have happened to it. Ephraim, of course, searched all over for it as well, but to no avail. To make matters worse, this incident led Ephraim's family to frequently make snide remarks about Chani, forever highlighting her carelessness.

Months later, it was the summer, and Ephraim and Chani were invited to Ephraim's parents' home. After spending some quality time together, the parents presented the two of them with a beautiful new vase for their home. "But," added the mother-in-law, "I think Ephraim should carry it home this time," once again implying Chani's incompetence and negligence. At that point, it became too much for Chani to bear. She could no longer take the constant barraging and insults. For the remaining summer, Chani felt that she needed to discontinue all communication with her in-laws.

As Rosh Hashanah rolled along and Ephraim began preparing his special Yom Tov suit, which he had only worn once before around the time of his wedding, he felt something strange in one of his pockets. Reaching down deep below, he felt some sort of jagged protrusion. And then finally, he grabbed hold of it and pulled out... a diamond ring. With Chani standing right beside him, she was shocked. All along, Ephraim was the one to have misplaced the ring, not her.

Chani felt nothing more than vindication. She could now proudly feel assured that she was in fact not careless. It had never been her fault all the while, but that of her husband. Touting this newly-found information before her in-laws, the tables seemed to have turned. From then on, it was no longer Chani who received the brunt of any insult, but Ephraim. She would as well always remind her husband about who the careless one was in the family.

Ten years later... Ephraim's grandmother passed away. Shortly thereafter, Chani, having gotten a bit complacent with her current jewelry, decided that she wanted to purchase something new. Taking the dia-

mond ring she had received from Ephraim's grandmother to the same jeweler who sold it, she asked what she could get in exchange. The jeweler looked at the ring and shook his head. "It's a beautiful diamond, but I'm sorry, I didn't sell this piece of jewelry. I know all of the different necklaces, rings and diamonds I sell, and this is not one of them." Chani was confused. "What do you mean?" she asked. "Let me see your receipt," said the jeweler.

Chani went through her belongings and eventually came up with the receipt. But then something caught her attention. Oddly so, the receipt was dated September 9th of that year. She had gotten married in June, though, and received the diamond then.

Later that evening, as Chani sat down with Ephraim, she relayed what had gone on earlier. "I went today to the jeweler to see if I could exchange that diamond ring which Grandma gave me years ago." "And what happened?" Ephraim asked, a bit anxiously. "Well, the jeweler didn't recognize it, and said that he never sold it." Silence. Ephraim seemed confused, as did Chani earlier that day.

"But," added Chani before Ephraim could get in a word, "I know what happened. It was you! After I lost the ring, you went elsewhere and bought me a new one! Throughout all these years, I thought I was getting back at you, while the truth was just the opposite. That is why you have been working long and extra hours for many years. You didn't want me to feel bad, and so you took out a loan, purchased the ring, and ever since have been working extra hard to pay back the loan."

Ephraim was speechless. Chani had figured out the entire story by herself. Exactly as she had said was exactly what had been done. All Chani could now do was apologize for all those years of thinking she was vindicated, which had not been the case, and express her deepest appreciation and love to Ephraim who had shown what a real, caring husband would do for his wife.



## YEHUDAH GRODKO

Throughout my youth, I've heard people ponder a question which has come across thousands of people of all ages and walks of life. Although many of us have theories and opinions, the topic remains obscure and hard to nail down.

Why is the country of Israel such a popular place? What makes it so beautiful and attractive that it draws people from all over the world to visit and walk its' land? I'm not only referring to religious Jews which, of course, the country attracts many, but all nationalities. If you were to take a walk around the shuk or the old city you'll see Americans, Asians, Chinese and – while not as frequently – African Americans as well. (See me in-person for my thoughts as to why they are not as impressed with the country).

Now, there are many good suggestions people give, such as the scenery, the Kedusha, the ancient history, but to answer the question regarding non-Jewish people as well, please be open to my approach. I attained this clarity just moments after landing into Ben Gurion airport. It was the sight of a man taking off all the suitcases from the plane, one after another. Him, along with others as they passed the bags onto trucks following their rotation. How did that answer the question you may wonder? Well it was because these people were working the same system you can find in thousands of other airports similar around the world, yet they were wearing Yarmulkas. The reason we all feel that Israel is a such special country, is because it is a country with its majority population all being

related. A family with thousands of brothers and sisters. "Eretz Yisroel – the land of the Jews."

From the perspective of Jews, it can almost be considered the Disney World of Jewish people. In Disney World a person gets to experience all the childhood stories and movies he/she was told and brought up with. All the fairies and magic and characters come to life. So too, in Eretz Yisroel, we're all together as a family watching each other's backs. Living the Torah in an authentic way. The mitzvahs [on some level] are kept by most, it's a place where Jewish words and ideas are experienced in a real, genuine way. Just the other day I was waiting on line to get into the Mearas Hamachpela, and it almost felt like the excitement one feels before riding a rollercoaster.

The sight of all people, regardless of profession, whether it be working as an attendant taking off the suitcases at the airport, police officers, people at the front desk in hotels and even the people who provide transportation – all wearing this little round circle representing their fear of God and their loyalty to our one beautiful nation. This facet of Israeli life cannot be found in any other country in the world.

Think about it,  
Yehuda Grodtko

## JOKES

A women speaker was addressing a large group and said, "Where would man be today if it were not for woman?"

She paused a moment and looked around the room and in a very loud voice asks again. "I repeat, where would man be today if it were not for woman?" From the back of the room came a timid voice, "He'd be in the Garden of Eden, eating strawberries."

I made a beginner's mistake and went shopping on an empty stomach. I am now the happy owner of aisle 7.

I have one thing to say to the person who stole my camouflage army jacket: You can hide, bro, but you

can't run.

A boss announces to his staff: "I've lost a wallet with 500 dollars, if you find it, I'm offering a 100 dollars finder's fee!"

A voice in the background says: "I'm offering 200!"

Knowledge is knowing a tomato is a fruit. Wisdom is not putting it in a fruit salad.

Children: You spend the first 2 years of their life teaching them to walk and talk. Then you spend the next 16 years telling them to sit down and be quiet.

You do not need a parachute to skydive. You only need a parachute to skydive twice.

What do you call a deer with no eyes? No eye deer.



## UFARATZTA

### SHABBOS BREISHIS A TIME FOR ACTION

There is a saying in Chabad, from the Tzemach Tzedek: "How you set yourself up on Shabbos B'reishis that is the way it goes for the entire year."....

This saying was said about spiritual matters. Even more so, this has an effect on material (Gashmius) matters for the year....

The main thing is action: If you take upon yourself a shiur... in addition to your Shiurim, the things you asked for in Tishrei will come down from the spiritual realm in to material (b'gashmius).  
===Excerpt from a Farbrengen Shabbos Breishis 1954

Editor's Note: Shabbos Breishis is the appropriate time to start doing the resolutions you took upon yourself in the month of Tishrei, this has a positive effect on the entire year.



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~Night Kollel~  
**RABBI NACHUM SCHEINER**

**TAKING THE LESSON OF SUKOS ALONG FOR THE WHOLE YEAR**

I would like to share some of the ideas that I discussed at the Yeshivas Bein Hazmanim, culled from my grandfather's sefer Michamos Yehuda, and can serve as an important lesson to take along with us for the entire year.

Sukkos is the yom tov that helps us put into perspective our purpose in this world. The sukah is a temporary abode, reminding us that our stay in this world is relatively short term.

The 7-day "training period" of living in the sukah is meant to help put things into perspective, to remind us not to get carried away with acquiring material assets, building fancy homes, and driving the latest model vehicles. Rather, one should remain focused on our purpose in this world, a place to accomplish one's mission, and

therefore be content with meeting our basic physical necessities. In fact, he explains, this can be why Sukos is considered the ultimate zman simchaseinu – the time of happiness – because one who is samei'ach b'chelko, happy with what he has, is truly considered wealthy, since he is content and not always looking for more.

The sukah teaches us that this world is a place of preparation, like a hallway, where one prepares to go into the grand ballroom. How silly one would be to sit around in the reception area and forget about his purpose of coming, to enjoy the wedding. Similarly, we must constantly remember that we are in this world to serve Hashem and thereby merit eternal bliss in the World to Come.

He adds that this can be why we find a specific point in beautifying the sukah. This is for us to

show that we are indeed content with the simple, and we appreciate the splendor and grandeur that exist in a humble and simple dwelling.

Thus, the message that we take with us as we bid farewell to the yom tov of Sukos is to remember that the materialistic world is not here as an ends in itself, but rather as a means to accomplish what we are here in this world for: to serve Hashem and thereby earn our eternal rewards.

**YESHIVAS BEIN HAZMANIM**

The Yeshivas Bein Hazmanim was once again a smashing success! We started right after Yom Kippur, with breakfast and lunch served and Matan Schara B'tzida. We were also privileged to host many Rabbanim and Roshei Yeshiva as guest speakers. Before yom tov, we were privileged to hear from

our esteemed Rabbi Coren, as well as Rabbi Yaakov Kapelner, who presented various gems in preparation of the yom tov of Sukkos.

Once again we also had a Yeshivas Bein Hazmanim program through the night of Hoshanah Raba, with refreshments served throughout the night!

After yom tov, we were honored to hear pearls from our beloved Rabbi Lankry, and once again we were privileged to host Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim of Wesley Hills. His topic, "Timely Shailos Relating to Bochorim & Yungerleit," is always a hit, where he takes many common questions, shedding light on so many different subject matters.

Wishing You a Wonderful Shabbos and a Chodesh Tov,

**Rabbi Nachum Scheiner**

**THE WONDROUS SHABBOS TABLE**

*Rabbi Mordechai Finkelman*

For years, my next door neighbors have been an Italian couple with whom I share a wonderful relationship. On one Shabbos their niece rang my doorbell and stood waiting with a basket full of fresh figs which she had just cut down from her own yard. She asked me if I could hold onto it for her aunt, who was our neighbor, as she was not home at the moment. Telling her that it was the Sabbath, I said that she could put the basket on the kitchen counter and leave a note on her aunt's door that we have the figs. Whenever her aunt would come over, we would direct her to take the basket. Half an hour later our doorbell rang again. It was our next door neighbor. Confirming that her niece had brought her fresh figs, I indicated that they were lying in the kitchen. I then returned back to my seat at the Shabbos table with my family as she

proceeded to walk towards the kitchen through our dining room.

As she walked by our table and took note of the children dressed in their finest clothing, the table beautifully set and the wonderful meal being served, she began to cry. "Do you do this every week?" she asked. "Twice a week," I replied, "Friday night and Saturday morning." "That is so wonderful," she said, "we do it twice a year." She then continued to pick up the figs and leave the house.

A few weeks later I met her in the street. Without hesitation, she said to me, "I am still telling my friends about the Sabbath meal."

There is a lot to be said about the Shabbos table. It is a special time when we enjoy each other's company, sing zemiros and share words of Torah, eat delicious foods and bask in the aura of Shabbos. It is most certainly something we should anticipate and look forward to all week long.

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