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Parshas Bereishis 5781

Seven things were created prior to the creation of the world. (Perkei D'Rabi Eleazer). The first is Torah, then Gehinom and Gan Eden, next is the Kesai Hakavod (Divine throne), the Bais Hamikdash, Teshuva, and the name of Mashiach. These things that predates the creation of the world are an integral part of the blueprint and success of the world.

Torah is the antithesis of the evil inclination; it is to save us from making moral misconduct. The study of Torah elevates our lives and puts us in a proper place. In view of this, it is expected that humanity will make mistakes without the Torah. The second creation of Gehinom is for after we mess up it is a way to cleanse ourselves. When we do good, we will be rewarded, so we need the third creation of Gan Eden. The Kessei Hakavod and the Bais Hamikdash are dwelling places of the Divine Presence, one in the spiritual realm and one in the physical world and are reflective of each other. One of the main purposes of the Beit Hamikdash is to forgive our sins via the service of the Korbanot. Teshuva is needed when

we don't have the Bais Hamikdash and the Korban services. Lastly, the name of Mashiach is the purpose of Mashiach which is to return everyone and bring them back to the dominion of Hashem.

It's fascinating that 6 out of 7 of the creations that predates the creation of the world are part of a system needed because humanity will fail. Torah is the antidote to prevent sin, gehinom is the cleansing after sin, Kessei kavod and Beis Hamikdash are reflective of our actions and provide repentance. Teshuva removes our sins and Mashiach will unite us and bring us back to Hashem when we have strayed. It seems that even before the world and humanity was created, we were destined to sin!!

If we are meant to fail, why are we so hard on ourselves when we sin and violate the will of Hashem? Can we really blame the first 26 generation from Adam until Matan Torah, for failing? They did not have the Torah, how could they possibly succeed? And mostly, what is this world all about? Do any of us have a chance to succeed?

The reality is, life is not about ascending like a rocket. Humans will stumble and fall, it's inevitable, indeed it's predestined!

The objective is, after we fall to get up and keep going. When we pick ourselves up and rise again, that is how we grow. Like when doing push-ups, we don't appear to have moved anywhere, but our muscles are stronger. Life is about the struggle and the effort in climbing. Although it's very slippery, and we fall numerous times, the growth is accomplished when we push ourselves to get up again. The pasuk in Mishlei (chapter 24, pasuk 15) states, "Ki sheva yipol Tzaddik v'kam u'rishaim yikashilu b'ra'ah" Everyone will fall seven times, but the Tzaddik will get up and the Rasha will remain in his fallen evil state. The only difference between the two is the ability to get up and keep moving forward. A child only accomplishes the skill of walking because each time he falls he pops back up again. Toddlers may cry from the pain and frustration of falling but they don't get depressed and disillusioned, they keep on trying!

In the medrash we learn that Hashem created many worlds and destroyed them and created again. This is to illustrate to us that the process of success is through a series of setbacks. In Kabbalah it is referred to as "the breaking of vessels" (sheviras hakeilim).

Our failures are not failures but merely

tools towards reaching strength and perfection. The world was created with sin and failure as an absolute reality! We must not let it get us down! Let's use the challenges and disappointments of life to bounce back on our feet and reach higher than before. Bereishis is a new beginning! We can be human, and we can reach greatness!

AARON LANKRY

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RABBI COREN ד"ר



My dear friend, Avi Weinberg, shares a beautiful message in his Sefer Yismach Avi. He points out that every Chumash in the Torah begins with an expression of chiba – endearment--that Hashem has for the Jewish people. Breishit (see Rashi-- בשביל ישראל שנקראו ראשית-- Hashem created the world especially for the Jewish people; Sefer Shmos begins with the counting of the Jewish people which represents Hashem's love for us; Sefer Vayikra, as Rashi explains, begins with loшон chiba--a loving language. The Fourth book of the Torah, Sefer

Bamidbar, once again starts off with the numbering of the Jewish people and lists their respective positions in the Jewish Army, in particular the family of Leviim. Lastly, Sefer Devarim introduces a hidden language which suggests the prohibition against saying anything negative about the Jewish people because of Hashem's love for us.

I would like to expand and focus on this vital idea which takes us back to Gan Eden. I would also like to connect this to the special joy of Simchas Torah which is supposed to carry us through the winter until we arrive at the next of the 3 רגלים --Pesach.

Let's first begin with an intriguing question that Reb Shlomo Zalman Z"l asked about the holiday of Shmini Atzeres. Especially in Israel, but in America as well, we combine the celebration of Shmini Atzeres with Simchas Torah. This would seem to be very problematic based on the rule of אין מערבין שמחה --you don't mix one simcha with another simcha as it cheapens the celebration of both joyful occasions. Why are we allowed to do this here? Reb Shlomo Zalman offers a beautiful explanation. He posits that a celebration of joy without Torah isn't real joy. And so the two occasions are celebrated as one. The gladness of Shmini Atzeres as the Chasidishe Sefarim explain (see Nsivos Shalom) is the dveikus to Hashem, it's a time of Yichud – unity-- when we move closer to Hashem and become one with Him. We can't achieve this union without the deep cleansing wisdom of the Holy Torah. Perhaps this is why one of the main songs we sing on Simchas Torah is השם תמימה משיבת נפש--the Torah is complete and totally sound. The Baal Shem Tov tells us that the Torah cannot be negatively affected. Rather it is able to turn the worst negativity into positivity. As long as a person wants to grow and reach closeness with Hashem, the Torah will bring him there. It will guide him on how to reach a place of ultimate bliss and delight.

Let's return to Gan Eden. Hashem provides us with a very clear command ויצו האדם לאכול מכל עץ הגן אכל תאכל ומועץ הדעת טוב ורע לא תאכל ממנו. Hashem clearly states (although ArtScroll uses the word 'may' which I humbly believe is a mistake based on what we're about to present) that Adam and Chava must eat from all the fruits in the garden but from the tree of good and bad they don't eat. Even the mefarshim say that the command is that the fruits are supposed to be eaten but not until Shabbas. So why would Hashem command them to eat every fruit? The Mashech Chochma connects this question to the well-known Yerushalmi in Kiddushin and it's also quoted by the Taz in Orach Chaim that every person will be judged for the fruits that he/she had the opportunity to taste and didn't. In fact the Yerushalmi mentions that the Rabbis of old would save money to make sure they were able to purchase the new fruits of the year to fulfill this obligation each year.

A powerful message is clearly being broadcasted to each one of us from the time of creation: Hashem is infinite and doesn't need anything. The only reason He created this world is for us to receive and experience pleasure. Of course

we need to know how to accomplish this, how to reach the highest possible contentment and not be stuck at the lower levels of physical gratification. Indeed, with regard to משיב הרוח ומוריד הגשם, Rav Schwab relates in one of his most incredible stories (one day I will share

it here) about a dream he had in which he saw the interaction of משיב הרוח where one can make his ruchinyus blow higher and מוריד הגשם where one's physical pleasures can be lowered. The bottom line is that Hashem loves us and He created us because He wants us to deserve the pleasure that He keeps for us as the highest experience in the next world. He does this by providing us with a small sample of his special gifts and delights here in this world below.

The key is to connect to the Torah and follow its instructions and by doing so fulfill the first words of Torah - בשביל ישראל שנקראו ראשית ובשביל. התורה שנקראת בראשית. We, the Torah and Hashem are really all one entity.

Shabbat Shalom

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RABBI YY JACOBSON

## THE DAY AESTHETICS REPLACED ETHICS

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

## 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[4]." 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'[5].

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?"



### DR. SIMCHA

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## It Doesn't Take Two

Penina's walk was a high point of her day. She walked in a group of four women down a major thoroughfare in town. The composition of the group varied according to the members' schedules and commitments, but Penina rarely missed a day. The fresh air, exertion and camaraderie were a perfect antidote to her high stress job.

Just one thing marred the experience: the sour-faced woman who walked in the opposite direction, crossing Penina's group each day. Having heard her speaking to her occasional companion, Penina figured out that she was a nonobservant Israeli. For a reason Penina couldn't fathom, her own little group seemed to irk the woman. She would often be heard muttering under her breath as she passed. Since the group made sure to step aside for passers-by, Penina was sure that her reaction wasn't resentment that "they think they own the sidewalk." Was it a dislike of Torah observant Jews? The sight of happy, smiling friends highlighting her own loneliness, maybe? No one could account for the hostility but it was there, shooting like an arrow in their direction.

Penina decided to test a theory she had long propounded. As the pasuk teaches, "Just as in water a face mirrors a face, so is the heart of a man to a man" (Mishlei 27:19). In other words, if you smile at someone, he'll smile back. Penina's group launched a friendliness campaign, starting with a nod and a smile in passing. Little by little, the woman's demeanor changed. As her icy features began to soften, Penina ventured a bit more friendliness: a short "hello," "nice day," "enjoy your walk." The experiment working! Slowly, over the next few months, the woman's scowl disappeared. One day she smiled back, and soon afterward she began to respond with her own friendly greeting. The daily encounter became warm and welcome.

The best thing was that it proved something to me. When we deal with someone difficult we always think, 'How can I be nice when she's so hostile?' But it doesn't depend on the other person – it depends on you. When you change how you react, very often it will shift the whole situation. ONEG SHABBOS, London, UK from the Chofetz Chaim Heritage Foundation

## Just One Cigarette On Shabbos

Reb Mendel Klein had an uncle that I knew by the name of Rav Bentzion Rabinovitz, zt'l, who passed away two years prior and used to be a mashgiach in a Yeshiva called Pressburg in Givat Shaul for many years.

RABBI BENTZION SNEH



תעובד ע"י הר"ר אברהם הלל ר"ך שליט"א  
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

BEREISHIS

### THE CALL OF THE HOUR

As I made my way towards the kever of the Ribnitzer Rebbe earlier this week on the yahrzeit, my glasses started to fog up because of the mask I was wearing.

Once inside the tent, the scene darkened, and because of this fog it became increasingly hard to make out everything I was seeing in front of me. It was all so ethereal, there was sobbing and davening as a closely monitored single file line of Jews passed by the tziyon where they placed their notes of spiritual and physical requests.

This scene was emblematic to me of the past year, with its many problems and even more opinions about how to deal with those problems, we still remain largely in the dark.

As we start the new year with hope and determination for things to change for the better, Rabbi Sneh introduces the first parsha of the Torah with a timely thought.

Beraishis barah (lit. Hashem created in the beginning) has another meaning- Beraishis, first and foremost, the most important thing is barah, our health.

This past year has seen us in a crisis of health, but it has also seen a terrible hatred fester between both sides of our community. Both sides need to calm down and come closer to each other in their actions. Tempers and emotions are flaring and that is never good. It's important and helpful to express our opinions cogently, but we must do so with respect and not with anger or degradation.

Without going into who is right.. there are rabbonim on both sides of the issue-

whether to mask or not to mask, whether herd immunity is achievable and whether exercising extreme caution could create a more severe situation or not.

In any case Rabbi Sneh advises, let's not get into who is right.

Throughout our history, there have been divergent rabbinical opinions on many issues. Let's put that aside now. Even amongst the scientists there is legitimate debate.

One thing we must be careful about is to maintain respect for those who we disagree with. To belittle another Jew because of his opinion is not right.

We can follow the path our own rabbinic leaders have set out, but we must be especially careful not to harass those on the other side, no matter how strongly we feel.

By showing anger towards those we disagree with, we are merely hurting ourselves, physically as well.

Anger that festers inside of us is detrimental to our health, but the angry words we share about those members of our community we disagree with on social media and in private conversation is eminently dangerous to our survival as a nation.

Machlokes, infighting, the gemara says, causes irreparable damage to our communities. Many historians recognize that this infighting led to the Holocaust as well.

Let's show that we can disagree yet love and respect each other.

Hashem is waiting for us to lead by example with the lesson that the polarized world outside so desperately needs to learn as well.

Let's learn the true lesson of achdus this coming year.

Have a wonderful Shabbos!

At the shiva, there was a Yid that came to pay respects, he said that he'd owed his entire life to Rav Bentzion .

He continued, "When I was a bochur in Yeshiva, I was "yenne tzatzkele" I deteriorated so much that I had started smoking on Shabbos. They wanted to throw me out of the Yeshiva, and Rav Bentzion said "No, you can't throw out the bochur, you don't throw him out, let me talk to him". Rav Bentzion called me into his office after Shabbos, and he asked me, "Tell me the truth, how many cigarettes did you smoke Shabbos?" "One." I answered, "One. You promise me?" he asked "Yes, one," was my response. He wrote a kvittel with his name and his mother's name and gave me a pidyon and said "This is for you." And I looked at him and started to laugh, asking if he was making a joke out of me? I smoked Shabbos, and I knew he thought of me as the lowest of the low. "No", he said, "how many cigarettes were there in the box? 19? 20? actually, you smoked 1. So that means that there were 19 cigarettes that you didn't actually smoke. And you had this nisayon. You went through this nisayon and I want to have a bracha from you".

The bochur said that at that moment he made a full turnaround, and eventually managed to create a Torah family and that this was all down to their father seeing the good in others and allowing them to see the good in themselves. Oneg Shabbos (London, UK) Based on a story by Avi Fishoff of Twisted Parenting

# Thoughts to Contemplate

## In The Beginning

Bereshis, the first and most mysterious Parsha, where creation of the world and creation of man begins.

There are many questions about the creation story. This article will focus on some of the chaos.

Something seems to be missing from the story of creation. The Torah famously begins "In the beginning G-d created the Heavens and the Earth." It then continues to say how the Earth was in a state of "Tohu V'vohu", usually translated as chaos and void.

Yet, the Torah never states how this state of Chaos and Void came to be.

The Navi Yeshaya(45:18) contradicts this. Yeshaya Hanavi writes that Earth wasn't created in a state of Tohu (chaos). He writes "not in chaos was it created" and "to be inhabited was it formed".

This contradiction also leads to the question of how did the earth find itself in chaos as the Torah says? Something must have happened between the very first Possuk in the Torah and the second Possuk. If the earth wasn't created in Chaos then how did it become this way?

Lucky for us this contradiction is discussed by the Chachamim. The Chachamim ask, "what was Hashem doing before He created the Heavens and earth"? They answer that before creating our world, Hashem was creating and destroying other worlds.

Rabbi Yehuda ben Rav Shimon said "Let there be evening" is not written, but instead "And there was evening". From this he says that a time/order existed before this.

Rabbi Abahu said "This proves that Hashem created worlds and destroyed them until He created this one". (Midrash Rabbah III:7)

Other worlds you say? What does this mean? What happened to them? Who lived on these worlds?

Once again our Holy Sages help shed light on these questions. The Sages point out an interesting Possuk in Tehillim 105. It says "the word He commanded to a thousand generations". The Chachamim ask what thousand generations is Tehillim referring to?

The Torah was given at Har Sinai in the 26th generation after Adam. Twenty-six generations are account-

ed for from creation to Sinai, so then what happened to the remaining 974 generations?

The Gemara Chagiga 13b-14a states

Rabbi Shimon the Pious said: "These are the nine hundred and seventy four generations who pressed themselves forward to be created before the world was created, but were not created. The Holy One, blessed be He, arose and planted them in every generation, and it is they who are the insolent of each generation."

Many of the Chachamim recognized that just because these generations were not "created," it does not mean that they were not "formed," or "made." These two other Hebrew verbs (yetzirah, asiyah) indicate actual physical creations, but that do not contain a certain spiritual element indicated by the creation verb (beriah).

It would seem that we can conclude from this is that there were indeed "hundreds of generations" of "people" before Adam ever walked the Earth. And possibly because they were of a lower spiritual origin, what they did, and how they lived turned the Earth into chaos, and void! This is the foundation of the Kabbalistic teachings of the Pre-Adamic civilizations that ruled the world in ancient times.

These same ancient human peoples destroyed their world, causing Hashem to look out over the Tohu V'vohu that these generations had wrought, and to begin creation anew, with a higher spiritual man, Adam.

Man before man? Human beings before Adam? The Torah does leave the opening for this possibility. The ancient Kabbalists even point out that a remnant of these ancient humans did survive, and were taken under Divine protection as rewards for their righteousness. The ancient Kabbalists believe that the descendants of the ancient humans still interact with us, Adamic man, who they view as their spiritual younger brothers and sisters.

All these revelations are inspiring, and mysterious. As for how much is literal truth, who can say? Yet, we do discover archaeological finds all over the world which seem to validate the presence of intelligent human beings thousands of years prior to the Biblical chronology. We now can see that none of this contradicts the Torah.



**BORN IN THE UK:  
ROSH YESHIVAH IN  
KOL TORAH, HARAV  
YECHAZKEL COREN,  
Z'TL**

Hagaon HaRav Yechezkel Coren, z'tl, one of the Roshei Yeshiva of Kol Torah, passed away of the coronavirus on Monday morning at Shaarei Tzedek Hospital in Jerusalem at the age of 68.

The niftar, the son-in-law of Hagaon HaRav Elchanan Kunstadt, z'tl, Rosh Yeshivas Kol Torah, served as the Rosh Yeshiva of Kol Torah L'Tzirim as well as the Rosh Yeshiva of Darchei Shmuel L'Tzirim Ponevezh in Beit Shemesh and as the Nasi of Yeshivas Chadera Haketana in Modiin Illit.

Rav Coren was born in Sunderland, a city in northern England, and came to Israel at a young age to learn in Kol Torah, where he grew close to his Rabbanim, Hagaon Rav Gedalia Eisman, z'tl, the mashgiach, and HaRav Kunstadt, z'tl, who chose his talmid as his son-in-law.

Rav Coren's entire life was being marbitz Torah and yiras Shamayim and his devotion to his talmidim was legendary.

An interesting fact about Rav Coren's past was that he was born with the last name of Cohen and at the instruction of Rav Shlomo Zalman Auerbach, z'tl, the family changed their name to Coren since they aren't Kohanim, according to a B'Chadrei Charei-



dim report.

The niftar left behind a wife, 13 children and many grandchildren.

Hagaon HaRav Ezriel Auerbach was maspid the niftar at the levaya

On a personal note: Horav Coren was the brother of Reb Meyer Dovid Coren, father of our very own Horav Doniel Coren.

Horav Coren shared with us that his uncle was a truly extraordinary person. His every action was well thought out and he lived his life doing everything L'man Hashalom. When he signed his name in Hebrew he always called himself Coren-Kunstadt. This was a show of respect and signified the affection and esteem he had for his in-laws family.

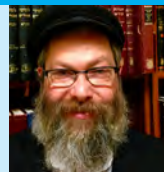
SHABBOS MEVORCHIM DAY OF FARBRENGEN

Bless Rosh Chodesh Marcheshvan. Say the entire Tehillim in the early morning. Day of farbrengen....

A public farbrengen in general, and on Shabbos or Motzo'ei Shabbos in particular, is one of the foundations in the ways of Chassidim and Chassidus. It is an opening and entry-way to the fundamental Mitzvah of Ahavas Yisrael....

====Hayom Yom Tishrei 24

UFARATZTAH



# Lost in the Mail

"Lost" in the Mail For Sixteen Years

By Shaul Wertheimer

Some 300 years ago, there lived an affluent man named Avigdor. He once brought a large sum of money to Rabbi Israel Baal Shem Tov, the founder of the chassidic movement, to be distributed to the poor on his behalf. Accepting the contribution graciously, the Baal Shem Tov (literally, "Master of a Good Name") inquired if perhaps Avigdor would like a blessing in return. After all, the Baal Shem Tov was renowned not only as a great Torah scholar, but also as a righteous individual who had the power to give blessings. "No thanks!" replied Avigdor arrogantly. "I am very wealthy; I own many properties, & I have servants, plenty of delicacies & everything else I want. I have more than I need!" "You are very fortunate," replied the Baal Shem Tov. "Perhaps you would like a blessing for your family?" "I have a large & healthy family of which I am very proud; they are a credit to me. I don't need—or want—anything." "Well, then perhaps you can help me. May I request one thing of you?" inquired Rabbi Israel. "Can you please deliver a letter to the head of the charity committee in Brody?" "Certainly," responded Avigdor. "I live in Brody & would be happy to assist you in this matter." The Baal Shem Tov took out a pen and paper, wrote a letter, sealed it in an envelope & gave it to Avigdor. Avigdor took the letter, placed it in his jacket pocket and returned home. But he had so many projects on his mind that by the time he arrived in Brody he had completely forgotten about the entire encounter with Rabbi Israel.

Sixteen years passed, and the wheel of for-

tune suddenly turned. All of Avigdor's assets and properties were lost or destroyed. Floods ruined his fields of crops; fires destroyed his forests. Calamity after calamity. He was left penniless. Creditors took his house & everything he owned. He was forced to sell even his clothing to feed his children.

One day, while cleaning out the pockets of an old jacket he planned to sell, he found a letter—the letter that he had received from the Baal Shem Tov 16 years earlier! In a flash, he recalled his visit & his haughtiness when he thought he had everything. With tears in his eyes, he rushed to finally fulfill his mission & deliver the letter. The envelope was addressed to a Mr. Tzaddok, chairman of the charity committee of Brody. He ran into the street & encountered one of his friends. Grabbing his arm, he said, "Where can I find Mr. Tzaddok?" "Mr. Tzaddok? You mean Mr. Tzaddok, the chairman of the charity committee?" "Yes, I must see him immediately!" replied Avigdor. "He is in the synagogue," said Avigdor's friend. "I was there only a few minutes ago. Mr. Tzaddok is indeed a lucky man. Just this morning he was elected chairman of the charity committee." "Tell me more about Mr. Tzaddok," insisted Avigdor. Willing to oblige, Avigdor's friend continued, "Mr. Tzaddok was born and raised here in Brody. A tailor by profession, he was always down on his luck, never able to make a decent living. He was hardly able to support his family, & they always lived in abject poverty. He sat in the back of the synagogue, & no one ever took notice of him. Despite working many hours, he never earned much; it was hard for him to scrape together enough money for even a loaf of bread for his family. "Recently, however, the tide changed. Mr. Tzaddok was introduced to a local nobleman, & he made uniforms for all his servants. The nobleman was very satisfied with Mr. Tzaddok's craftsmanship, and his business started to pick up. He even received an order for 5,000 uniforms for the army. He became a rich man & gained respect in the eyes of the community. He did not forget his former poverty, & gave generously to many, taking an active role in communal affairs. Just this morning, he was unani-

mously elected chairman of the charity committee."

Hearing this story, Avigdor hurried to the synagogue & found Mr. Tzaddok busy perusing the many requests for financial assistance. He handed Mr. Tzaddok the letter. Together they read the words of the Baal Shem Tov, penned 16 years earlier:

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Dear Mr. Tzaddok, The man who brought this letter is named Avigdor. He was once very wealthy, but is now very poor. He has paid for his haughtiness. Since just this morning you were elected chairman of the charity committee, I request that you do all you can to assist him, as he has a large family to support. He will once again become successful, & this time he will be more suited to success. In case you doubt my words, I give you the following sign: Your wife is expecting a baby, & today she will give birth to a boy. They had hardly concluded reading the letter when someone burst into the synagogue & exclaimed, "Mazel tov, Mr. Tzaddok! Your wife just had a baby boy!" Thanks to the Baal Shem Tov's foresight, Avigdor once again became very affluent. This time, he remained humble & was admired by all. Chabad.Org Magazine.

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## Remember His Sister

Everyone has heard of the historical figure, Karl Marx...

But no one remembers his sister, Onya, who invented the starter's pistol.

## My mind is gone

"Oh Goodness," sighed the wife one morning, "I'm convinced my mind is almost completely gone!"

Her husband looked up from the newspaper and commented, "I'm not surprised: You've been giving me a piece of it every day for twenty years!"

## Sick On Weekdays

My boss said, "I find it highly suspicious that you are only sick on weekdays."

I said, "It must be my weekend immune system."

## Name Please

"What is your baby brother's name?"

Raizel: "I don't know yet. We can't understand a word he says."

## I think I'm shrinking!

A man rushed into the doctor's office and shouted, "Doctor! I think I'm shrinking!"

The doctor calmly responded, "Now, settle down. You'll just have to be a little patient."

## The new employee

The new employee stood before the paper shredder looking confused.

"Need some help?" a secre-

# JOKES

tary asked.

"Yes," he replied. "How does this thing work?"

"Simple," she said, taking the fat report from his hand and feeding it into the shredder.

"Thanks, but where do the copies come out?"

## Texas

At the urging of his doctor, Bill moved to Texas.

After settling in, he met a neighbor who was also an older man.

"Say, is this really a healthy place?"

"It sure is," the man replied.

"When I first arrived here I couldn't say one word. I had hardly any hair on my head. I didn't have the strength to walk across a room and I had to be lifted out of bed."

"That's wonderful!" said Bill. "How long have you been here?"

"I was born here."

## Masks

Q: Which city did masks originate from?

A: Damascus

Q: Which city do masks hurt most?

A: Moscow



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As we bid farewell to these wondrous days of Elul and Tishrei, we can look back and reflect at the various programs at Ohr Chaim: the huge amount of shiurim and minyanim, as well as many other programs and services on premises – such as a sofer truck for checking tefillin and mezuzos, as well as shaatnez checking – turning 18 Forshay into the place to be.

## LEGAL HOLIDAY

The season's "opening session" was the 2-part Legal Holiday Program on Labor Day. The program featured Rabbi Moshe Weiss, Renowned Baal Tokea. His topic was: "A Practical Halachic Guide to Tekias Shofer." He described the process they use to make the shofar and how they take out the inside, to make it hollow. The second part of the program featured Rav Ami Cohen. His topic was: "Source and Shapes of the Shofer," which included a fascinating hands-on presentation. He had props of animal heads, and showed how they take the shofar off the head of the animal.

These recorded shiurim – as well as many shiurim – are available on CD at the shul – 18 Forshay Main Lobby, as well as on our website 18Forshay.com.

## SELICHOS AND MINAYNIM

On the first night of Selichos, the Yamim Noraim season was ushered in, with Rabbi Coren's minyan, where he gave powerful words of chizuk and inspiration. Starting a week before Rosh Hashana, there was non-stop action. Besides the regular minyanim around the clock that 18 Forshay offers, there were many minyanim added for selichos, both in the morning, and at night. On Erev Yom Kippur, we had minyanim for Mincha every 15 minutes.

## ROSH HASHANA AND YOM KIPPUR

The Vasikin Minyan on Rosh Hashana and Yom Kippur at Ohr Chaim took place in the tent, with Rabbi Coren, and had a full house. Rabbi Coren served as baal tefilah and baal tokea, and his warm tefillos and tekios truly uplifted the tzibbur

There was also a Youth Minyan, and a children's program, which included davening, games, stories, snacks, and of course prizes each day. Rabbi YY Jacobson gave inspirational insights into the davening at his minyan on Yom Kippur, after Kol Nidrei, before Yizkor, and before Neila.

## YESHIVAS BEIN HAZMANIM

Another beautiful part of Tishrei at 18 Forshay was our legendary Yeshivas Bein Hazmanim program. Throughout the last few weeks, the melodious sounds of kol torah were reverberating every morning, including Chol Hamoed, with so many starting off their day with true Simchas Yom Tov. What an inspiration to see bochurim and yungerleit from all walks of life joining forces, and sitting side by side – linked by their connection with our eternal Torah, which transcends all physical boundaries. Stay tuned for a greater coverage on this year's YBH coming soon!

## SHUK AND SERVICES

After Rosh Hashana, action picked up. Kaporos was set up in a user friendly and hassle-free manner. We also had a full service shuk for daled minim, including all sukah accessories, such as various types of schach and decorations. There was also aravos available throughout Sukos, as well as hoshanos for Hashana Raba,

including long hoshanos for those who wanted that option.

## HOSHANA RABA

Once again the Yeshivas Bein Hazmanim had a learning program – with refreshments – on the night of Hoshanah Raba, with close to 70 people learning through the night. There were 4 minyanim for the leining of Mishna Torah, as well as a minyan for reciting the entire Tehillim, which was once again led by Rabbi Coren, and was extremely heartwarming and uplifting. I gave a shiur on the inyanim and halachos of Hoshana Raba. In the morning, there were 2 packed minyanim for Vasikin, as well as many other minyanim.

## SIMCHAS TORAH

Simchas Torah was something special, with both a Vasikin minyan, as well as other minyanim for davening. All the minyanim then joined for the dancing, with many, many people from all types and stripes joining together, in true 18 Forshay style. The feelings of simcha and achdus were truly palpable, as everyone joined together, holding hands and dancing together, portraying true ahavas hatorah and ahavas Yisroel.

## THE KOLLEL BOKER AND THE NIGHT KOLLEL

As in the past, the Kollel Boker and the Night Kollel learned inyana d'yoma, bringing in the air of these wonderful yomim tovim. The Kollel Boker learned hilchos lulav and the Night Kollel studied the mitzvah of yeshivas sukah, with featured guest speakers on the topics being learned.



# Night Kolloel

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The Kolloel Boker hosted a shiur given by Rabbi Avrohom Reit Shlita, renowned author of the Tekufas Hashana series – halachic works aimed at demystifying everyday mitzvos. The topic: “A buying guide for Lulav,” included a power point presentation. His clarity and audio-visual presentation truly shed a new light on otherwise misunderstood concepts. He covered many of the different cases of lulavim that are not kosher. He also covered some fascinating pointers, like which is the front of the lulav – up to the practical dimensions of how to check for a good lulav.

The Kolloel Boker hosted another shiur, given by Rabbi Shimon Schreiber, Rav of Kehilas Ksav Sofer, on the topic of “Lulav – Green to the top, Niktam, Tiyomes, and Dried Out.” He brought along his lulav from last year, which he still had, being that there was no sreifas chometz done this year. He discussed how to tell if the top of the tiumes is closed, and is not chopped off. He also pointed out that many people are so careful to buy only the best daled minim, but are not necessarily so careful to maintain them all seven days, and after a few days of Sukkos their daled minim are far from ideal.

The Night Kolloel hosted a fascinating shiur, given by the acclaimed Rabbi Avraham Kahan, Rav of Kehilas New City, and Dayan, Vaad Hadin V’horaah. He gave an in depth analysis of the mitzvah of building and sitting in the sukkah. Another shiur was given by Rabbi Simcha Bunim Londinsky, author of the sefer Sukas Chaim on hilchos sukah, and Rav of Tiferes Gedalyah in Lakewood. His encyclopedic knowledge of yeshivas sukah, as well as many other topics, kept the audience spellbound for an hour, covering thoroughly many different parts of this topic. Many stayed afterwards, to further clarify many points in this important topic.

As always, these shiurim are available on the shul’s website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. To receive updates of upcoming shiurim, or to access any of Ohr Chaim’s previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

Wishing you a Wonderful Shabbos,


**Rabbi Nachum Scheiner**

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FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
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