



Bereishis | Tishrei 27 - Cheshvan 2 | October 12 - 18

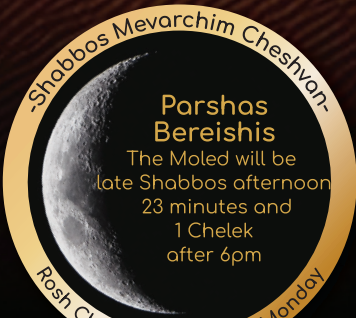
יהוי אור



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RABBI YY JACOBSON
will be in town for Shabbos



Inside:
The Art of Parenting

Simple Faith

Hashem's Seal: Truth

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בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

Rabbi Aaron Lankry
Marah D'asra
305-332-3311
alankry@gmail.com

Rabbi Daniel Coren
דומ"צ - מגיד שייעור
914-645-4199
rabbidac@gmail.com

Rabbi Nachum Scheiner
Executive Director
Rosh Kollel, Kollel Boker & Night Kollel
845-587-3462
rabbisheiner@18forshay.com

Sholom Ber Sternberg
Director of Operations
office@18forshay.com

Shmulie Fruchter
Facilities Manager
manager@18forshay.com

Bais Medrash Ohr Chaim
18 Forshay Rd. Monsey NY 10952
info@18forshay.com | 845-587-3462
Shul Website: www.18forshay.com



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Shabbos Zmanim

Summer 2023 **Early Friday Mincha**, 18 Main
at מנחה גדולה and every 15 minutes
from 1:30pm-4:45pm

| | |
|----------------------|--------|
| CANDLE LIGHTING | 6:00PM |
| MINCHA in tent Aleph | 6:10PM |
| CHABAD MINCHA | 6:10PM |
| SHKIYA | 6:18PM |

SHABBOS SHACHRIS MINYANIM:

| | |
|----------------------------|---------|
| Shachris 1, 20↑ | 6:27AM |
| Shachris 2 18 Main | 8:00AM |
| Shachris 3 Tent א | 9:15AM |
| Shachris 4 BAIS CHABAD 20↑ | 10:00AM |
| Shachris 5 18 Main | 10:30AM |

| | |
|-----------------------------------|--------|
| PIRCHEI | 2:00PM |
| MINCHA FOLLOWED BY SHALOSH SEUDOS | 5:55PM |
| SHKIYA | 6:17PM |
| MAARIV 1 | 6:57PM |
| MAARIV 2 | 7:02PM |

Late Maariv Motzei Shabbos Every 15 Minutes!
8:15 pm – 10:30 pm | 18 Main

Weekday Zmanim

Zmanim for the week of Oct 15 - 21

Shacharis — 20 min. before Neitz

**Mincha & Maariv — 12 min. before Plag
and 12 min. before Shkia**

NEITZ

S 7:08 | M 7:09 | T 7:010 | W 7:11
T 7:13 | F 7:14 | SH 7:15

SHEMA- Magen Avraham

S 9:13 | M 9:14 | T 9:14 | W 9:15
T 9:15 | F 9:16 | SH 9:16

SHEMA- GRA

S 9:54 | M 9:55 | T 9:55 | W 9:56
T 9:56 | F 9:57 | SH 9:57

TEFILA- GRA

S 10:50 | M 10:50 | T 10:50 | W 10:51
T 10:51 | F 10:51 | SH 10:51

CHATZOS

S 12:41 | M 12:41 | T 12:41 | W 12:41
T 12:40 | F 12:40 | SH 12:40

PLAG

S 5:06 | M 5:05 | T 5:03 | W 5:02
T 5:01 | F 5:00 | SH 4:58

SHKIA

S 6:15 | M 6:14 | T 6:12 | W 6:11
T 6:09 | F 6:08 | SH 6:06

For Shiurim:



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pictures
will
appear
in the
Noach
issue*

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Rabbi Lankry *Dear Kehila,*

Parashat Bereishit 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. Over the course of 113 years he revealed Hashem's words to the nation. The *sefer Tana D'bay 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*.

"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 aleiha*—to the people that reside upon it" — to whom is that referring to? Rabbi 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 in the large fancy office and the head seat in the boardroom. "*Mekomo shel adam zu he kevodo*" this is why in reference to Hashem — *kevodo malay olam*. All that was created, was created for Hashem's *kavod*; in other words, everything in the world has Hashem in it. 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 seek honor really has no place in Hashem's world, because everything is Hashem, and he would be moving into Hashem's space, and that is really degrading Hashem.



Shnaim Mikra

by Rabbi Daniel Coren

Many of us have heard about the mitzva of '*shnaim mikra ve'echad targum*.' In order to have a better appreciation of this *mitzva*, which is based in *Maseches Brachos* and quoted in the *Shulchan Aruch* in *Hilchos Shabbos*, I would like to share with you a few thoughts.

In the Yom Tov period, our primary request is that Hashem give us the gift of life. Well, the *Gemara* says in *Brachos* that one who fulfills the mitzva of *shnaim mikra* is guaranteed that his/her life will be prolonged!

There is a famous story of R Elchanan Wasserman who came to his yeshiva one Thursday night and asked if the students were learning *shnaim mikra*. The boys replied "Rebbe, we so busy with learning *Gemara*, how do we have time to learn this too?" R Elchanan responded by pointing out the *Gemara* mentioned above. He said to the boys, "What kind of excuse is this to say you don't have time? After all, the *Gemara* is guaranteeing us a longer life if we do *shnaim mikra*, so you are assured to have the time."

I was recently teaching a friend about the difference between the written law and the oral law i.e. Torah verses *Gemara* and *Mishnayos*. In order to appreciate the greatness of the Torah, I told him that everything in the oral Torah can be found in the written law — sometimes hidden, sometimes revealed.

It has been stated that the Vilna Gaon, at the end of his life, would simply sit with a *Sefer Torah*, because he was able to 'see' everything in it through the scroll itself. There were other *tzaddikim* as well that were able to see the past and the future in the words of the Torah.

From the Ramban we learn that words in the Torah are really different permutations of Hashem's name.

There is a *midrash* that states that the reason why some parts of the Torah are not totally in order is because of the concern that one may misuse the power of the words to revive the dead, a gift bestowed on some people but which can be dangerous if fallen into the wrong hands.

All these thoughts and many others show us how precious each word in the Torah really is. Spiritually, we know that each Jewish soul has a letter in the Torah that corresponds to his *neshama*.

So let's resolve this year *be'ezras Hashem* to join Klal Yisrael each week and focus on each word of the coming parsha *together* with the *targum*.

Wednesday Night 8pm – Smichas chaver Rabbi Coren Office
Shabbos Morning - Vasikin Minyan & 8:00am Minyan

Source for *Shnayim Mikra V'Echad Targum*

by Rabbi Nachum Scheiner



As we begin the Torah once again, it would be an opportune occasion to discuss the weekly *mitzvah* of *Shnayim Mikra V'Echad Targum*.

The Gemara in Brochos (8a) tells us: "לעולם ישלים אדם פרשיותיו עם הצבור עם הצבור שנים מקרא ואחד תרגום, שכל המשלים פרשיותיו עם הצבור – מאריכין לו ימיו ושנותיו – One should complete the parsha along with the community, reading the *pasuk* two times and the *targum* once, and one who does so will merit longevity." The commentators point out that the Gemara is telling us that one should not think that he will be losing out on precious time that he would have spent on other things. This should not be a concern because, on the contrary, one will only gain, and have a longer life from spending time on this *mitzvah*.

The *Baal Haturim*, in the beginning of *Parshas Shimos*, writes that this is alluded to in the very first words of the parsha. The acronym of the words "ואלה שמות בני ישראל" spells: **אדם אשר לומד הסדר שנים מקרא ואחד תרגום, בקול נעים ישיר יחיה שנים רבות ארוכות לעולם** – "One who learns the portion of the week, by reading the *pasuk* two times and the *targum* once, with a pleasant voice, will merit to live a long life." The *Levush* has a slightly different acronym from the words **ואלה שמות בני ישראל לחייב אדם לקרות הפרשה שנים מקרא**. He writes that it spells: **ואחד תרגום, וזה חייבים כל בני ישראל ללמוד הסדר שנים מקרא ואחד תרגום** – "All Jews are required to study the portion of the week, by reading the *pasuk* two times and the *targum* once."

Requirement or recommendation?

From the simple reading of the Gemara, we do not see that this is a *chiyuv*, something that one must do. The Gemara just states: "*yashlim*," which sounds like something that you should do, but not necessarily a mandate. Even the Tur uses the expression *yizahair*, which means to be careful about it, but does not spell out that it is required. However, the Rambam and the *Shulchan Aruch* do spell out clearly that it is, in fact, a bona fide requirement.

Many *poskim* write emphatically about the importance of this *mitzvah*, equating it with any other *mitzvah d'rabanan*, such as lighting the *menorah* on Chanuka. Rav Moshe Feinstein zt"l, – in a *haskama* to the *sefer V'eleh Shimos*, a sefer that discusses the importance of this *mitzvah* – writes quite strongly that it is a full-fledged *chiyuv dirabanan*, and all are required to do it.

In *Teshuvos V'hanhagos* (1:544), Rav Moshe Shternbuch quotes the Brisker Rav, who was quite outspoken about its importance, and that even one who is busy learning, must find time for this *mitzvah*.

In the biography on Rav Baruch Ber Leibowitz – *Harav Hadomeh L'malach* – it is recorded how the students would gather around and listen as Rav Baruch Ber read the *parsha* on Erev Shabbos, with a pleasant voice. When asked if there is any *heter* for those who are lax in this *mitzvah*, he responded that he does not know of any allowance (except for the "*heter*" of Rav Huna, an allusion to the Gemara that when one does an *aveira* numerous times, it *feels* to the person like something that is allowed...).

The *Shevet Halevi* (8:46) also writes emphatically how throughout the generations it was something that everyone was vigilant in each week. Ha also points out that the Rambam doesn't just quote the words of the Gemara, as he often does, but rather makes the point of writing that it is a full-fledged *chiyuv*.

Reason

What is the reason for this *mitzvah*? Many *rishonim* explain

that the idea behind this *mitzvah* is to become fluent in the entire Torah. Although we read the Torah publicly – known as *krias hatorah* – if one also studies the parsha himself, along with the *targum*, which explains each *pasuk*, that will help a person to know and be able to keep the entire Torah.

The *Aruch Hashulchan* adds that this is a fulfillment of the *tefillah* that we recite every morning before *krias shma*. We ask Hashem: "*lishmoah, lilmod* – to hear and to learn." *Lishmoah* is accomplished with leining, when we hear the words of the Torah. In addition, we have the *mitzvah* of *shnayim mikra*, which is when we learn the *parsha*. He adds that it is better to do it before *leining*, which will help a person understand the *parsha* better, when they *lein* the *parsha* in shul.

Summary

Shnayim Mikra is a real *chiyuv*. The reason for this *mitzvah* is to help a person know and keep the entire Torah. It is better to review the *parshah* before *leining* on Shabbos, which will help a person understand reading of the *parsha* better, when they *lein* in shul.

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara
Currently: מסכת סוכה פרק הלולב הגדול
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
Currently: הלכות יום כיפור

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm
- Mishna Yomis | 8:45-9:00pm
- ZERA SHIMSHON SHIUR | 8:15-9:00pm Thursday Nights

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- Yeshivas Bein Hazmanim
- Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim
- Shovevim Program / Early Friday morning learning b'retzifus.
- Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

On the Essence of Education – Part 1



Rabbi YY Jacobson

One Heart

The Talmud relates the following episode:

When our father Jacob was on his deathbed, surrounded by all of his children, he suddenly felt that the Divine presence, the Shechinah, departed from him. He was overtaken by dread and fear that one of his children present in the room was living an immoral life, and that is why the Shechinah has left him. The old father confronted his children asking if perhaps one of them has corrupted his ways, betraying the values he, Jacob, had attempted to inculcate within them.

His sons responded with the most famous Jewish declaration: “Shema Yisrael Hashem Elokenu Hashem Echad.” Listen Israel – Jacob’s name was Israel – the Lord is Our G-d, the Lord is One. Kishem Sh’ein B’libcha Ela Echad, Kach Ein B’libeinu Ela Echad. Just as in YOUR heart there is only One, so too, in OUR heart there is only One.”

At that moment Jacob responded and said, “Boruch Shem Kevod Malchuto Le’olam Va’ed. Blessed be the honorable name of His kingdom forever and ever.” (Talmud Pesachim 56a).

Their response raises a question. Let’s listen to their words carefully: “Just as in YOUR heart there is only One, so too, in OUR heart there is only One.” The first half of their statement seems superfluous. We know that in Jacob’s heart there was only One G-d. That was not up for discussion; no one was suspecting Jacob’s heart. The question was what was going on in THEIR heart. All they needed to say was, “Listen father, in OUR heart there is only One!”?

A Mirror

The answer is that in this very expression they have encapsulated one of the great themes of education. The first half of their sentence was not superfluous. Jacob’s children were explaining why their father need not fear about his children’s moral destiny. “Jacob our father, if

there is One in your heart,” the children told their father, “you can be assured that in our hearts, too, there is only One.” Children are the mirror of their parents’ hearts, not of their words. Since in your heart there was one, our heart too is saturated with the one living G-d.

All too often, parents think that they can impart values to their children without internalizing these values in their own daily lives. They teach their children about integrity, faith, love, and discipline, but they do not necessarily embody these principles themselves. They preach of one G-d, but that G-d does not challenge them in their personal lives. They will speak up against anger, animosity, envy, and selfishness, but they themselves fall prey to these traits.

This usually does not do the trick. Children do not respond to what the parents say as much as to who they are. Values are like colds: they are caught, not taught. If in your heart there is One – in his heart, there will also be One. When your child experiences consciously and subconsciously your purity and integrity, it is likely that the values that shaped the parents will continue in the lives of their children. It may take some years or sometimes decades, but the seeds planted by your heart in the heart of your children will produce the results.

Political scientists have long found that four out of five people with a party preference grow up to vote the way their parents voted. In fact, while many people experience a temporary rejection of their parents’ politics in very early adulthood, virtually nothing is more predictive of your political ideology than that of your parents—it’s more of a determining factor than income, education, or any other societal yardstick.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs)
After Davening 12:00pm (20 Upstairs)

UFARATZTA



VEYAKOV HOLACH LEDARKO

In the City of

Lubavitch they used to announce: “VeYaakov Holach Ledarko” on Moitzei Simchas Torah. In 770, the Rebbe would sometimes call it out by himself, or ask the Gabay to call it out, at the end of Shabbos Breishis, as we are going into the first full work week after Tishrei.

The explanation of this quote, taken from a pasuk*, is: During the month of Tishrei, we were busy focusing on Hashem, davening, with our minds, hearts and speech, then, with action – mitzvos:

building, and eating in, the Sukkah, lulav and esrog, and dancing, etc.

We came from such a spiritual month, spending so much time with Hashem. Now Yaakov – the Jewish nation – is going out to work, ledarko – each one in his field. We call out to them: Remember: who is going? “Yaakov” the chosen of our forefathers. Ledarko – to his way, as in B’chal derachecha do’eyhu – know Hashem in all your ways.

The month of Tishrei we were busy with Avodas Hashem. Now, one may

think, we are going back to work, we are busy with ourselves. No! Our work during the year in a way might be more important to Hashem than our spiritual Tishrei, because now our Avodah is to make a dirah betactonim – A dwelling place for Hashem in this world. Each person, in his field and with his household, doing business and conducting the home according to the Torah, is bringing Hashem into his world, thereby bringing Hashem to dwell in this world, fulfilling the reason for which Hashem created the world.

==== Based on the Rebbe’s talks.

*Vayeitzey 32,2.

The Power of Shabbos for Teshuvah

“האזינו השמים ואדברה, ותשמע הארץ אמרי פי”

“Let the heavens listen and I shall speak, and let the earth hear the words of my mouth.” What is the purpose of the heavens and earth listening?

Moshe Rabbeinu tells Klal Yisroel that there are two parts to a person: the *Shomayim* which represents the *Nefesh*, and the *Oretz* which represents the *Guf*. If we do the *Rotzon Hashem*, then nothing on this earth will be able to wield power over us. If we do not follow *Rotzon Hashem*, nations of this world will make us subservient to them. (מדרש הגדול)

There were seven things that were created before the creation of the world. One of the things listed is *Teshuva*. The general understanding of *Teshuva* is that if one does an *Aveirah*, he needs to rectify his actions by doing *Teshuva*. If *Teshuva* is only relevant after *Aveiros* have been done – why did it need to be created before the world was created? There was no concept of *Aveiros* before the world was created. When man was created, there was a natural separation between *Hakodosh Boruch Hu* and man. A person’s goal in this world is to bring himself close to the *Ribbono Shel Olam*. The correct definition of *Teshuva* is to bring oneself closer to the *Ribbono Shel Olam*. This is true even if one never does an *Aveirah*. When one does an *Aveirah*, he creates an even greater distance between

himself and the *Ribbono Shel Olam*. A person who does *Aveiros* must increase his *Teshuva* because he caused himself to be even further from the *Ribbono Shel Olam*. (דעת תורה)

Shabbos is the root and the main part of *Teshuva* of the *Aseres Yemei Teshuva*. *Bereishis Rabbah* 22 – After the incident with *Kayin* (after he killed *Hevel*), he met *Adam Harishon*. *Adam* asked him what happened with his judgment. *Kayin* responded that he did *Teshuva* and has returned to the *Ribbono Shel Olam*. *Adam* cried out and said, “Such is the *Koach* of *Teshuva*, but I did not know”. He immediately stood up and said “מזמור שיר ליום השבת לך טוב להודות לך”. The *Zohar* explains that *Shabbos* is the day of the *Neshama* and not a day of the *Guf*. All week, one can do *Teshuva* to fix a *P’gam* that he caused in the *Guf*. *Shabbos* is the only day that we have the opportunity to be *Mesaken* the deficiencies that we caused in our *Neshama*. (נתיבות שלום)

Moshe was referring to the *Neshama* of a person. Not only do we have to work on being *Mesaken* our bodies, we also must be *Mesaken* our souls, the heaven. *Shabbos Shuva* is a day that is designated for *Teshuva* for the *Neshama*. *Teshuva* is a way to bring ourselves closer to the *Borei Olam*. This is our goal in this world that we must strive for. We should be *Zoche* to have a proper *Teshuva* on this *Shabbos*, and we should all be *Zoche* to come into the *Yom Hadin* with a pure *Guf* and a pure *Neshama*. We should all be *Zoche* to a *גמר חתימה טובה*, and all our *Tefilos* should be answered לטובה – for good!

Vitamin E for Emunah

It’s the season, 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. Even though faith is implanted in our DNA, we as a people go through periods where our Emunah desperately needs strengthening. This generation is one of those times.

It’s all about the right teacher – a mentor who speaks to our hearts and helps us wash away harsh interpretations that may have led us down a path of coldness and unhelpful guilt. Whether on a podcast or live, one thing is for sure; the right answers will mend our hearts.

If we don’t take a daily dose of Emunah, through a shiur, virtual or otherwise, we may fall prey to anxiety and self-doubt. And run the risk of transmitting these emotions to the next generation.

Dangerous indeed.

Yomtov has strengthened and reinvigorated us all. If you haven’t done so already – grab on to one of the many lifelines of emunah and bitachon.

Gedale Fenster, Rabbi Efreim Goldberg, *Chovos Halevavos* inside with a chavrusa, an inspirational whatsapp message – grab whatever speaks to you, but grab you must!

The waters are rough out there without a life preserver.

Literally.

RABBI BEN ZION SNEH



There have been other periods as well in which our faith was threatened.

When the Yemenite Jews came to the newly founded state of Israel, the early leaders of the government tried to wrestle away their faith. Professionals were hired to give classes, in hopes of convincing the Yemenite 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. At the beginning of each year, He calls us with love, re-igniting our desire to come even closer – let’s not leave this call unanswered.

This is the year to leave no stone unturned in our desire to grow our Emunah. We must herald a renaissance of belief. We owe it to ourselves, our children and our nation.

Good Shabbos!

Written by R’ Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita



Losing a Competition

Rabbi Yochanan Zweig

In the story of *Kayin* and *Hevel*, Hashem accepted the offering brought by *Hevel* the shepherd, but rejected the offering brought by *Kayin* the farmer. The Torah says that *Kayin* was very bothered by this and his expression showed his discontentment. At this point, Hashem speaks to *Kayin* and asks: "Why are you annoyed, and why has your countenance fallen?" [Bereishis 4:6]

Should it not have been obvious why *Kayin* was annoyed and why his face showed disappointment? After all, his offering was rejected! No one likes to be rejected, especially not by the Almighty!

We can obtain insight into this question from the following true story:

Someone came into the *Beis Din* [Court] of Rav Chaim Soloveitchik. The person was a *shochet* who had slaughtered an animal and had a question as to whether the animal was kosher or not. The judge examined the animal and ruled 'Treif!' (not Kosher!) In those days, it was not like today where arrangements are made with non-Kosher meat producers to accept the animals that are not fit for the Kosher trade. In those days, hearing that an animal one just slaughtered was 'treif' was a real financial setback. But, the *shochet* took the news stoically. He walked out of the Court without uttering a peep.

Several months later, the same Jew had a 'Din Torah' [monetary dispute] with another person. The dispute was over a non-substantial amount of money. Certainly, the sum involved was far less than the loss he sustained when the Court ruled that his animal was 'treif'. The judge listened to the arguments of both parties and again he ruled against this same person. The *shochet* heard the ruling and he 'lost it'. He began cursing the judge. He began cursing Rav Chaim. He became abusive and stormed out of the Court.

Those observers who remembered that several months earlier this person had lost a much greater amount without reacting in the slightest, could not figure out why he was so upset on this occasion. Rav Chaim explained the difference to them: "It was not the amount of money that upset him, it was the fact that now he lost and someone else won." In the previous case, it was not him against the cow. It was a ritual 'shaylah' — is the cow kosher or *treif*? There was no 'winner' vs. 'loser' in that 'shaylah'. However, in the second case, Rav Chaim said, there was a winner and a loser. The fact that the other fellow won is what bothered him. That is what he could not accept.

This, Rav Chaim went on, explains the nature of G-d's question to *Kayin*: "*Kayin*, your offering was rejected and *Hevel's* offering was accepted. But, G-d asked him, 'Why has your countenance fallen?' Are you angry that your offering was rejected? Or, are you angry because your offering was rejected while your brother's offering was accepted?"

"If you are upset because I have not accepted your offering, you indeed have something to be upset about. But if what is bothering you is that '*Hevel* won' — the first game in the history of mankind — that is a very inappropriate reaction."

This is what Rav Chaim told the *Beis Din*. It was not the money. It was the fact that there was a winner and a loser, and people cannot stand to lose.

Make Your Days Count -Rabbi Berel Wein



The Torah covers quite a bit of ground in a very short period of writing in this week's first parsha of the Torah. The ten generations from Adam to Noach are dispatched without too much detail or description. The Torah in its entire narrative does not spend effort to inform us of the particularities of the lives of many of the people that it mentions. The Torah instead concentrates on detailing the lives of the people whose lasting moral impression on humankind was so great that they live on throughout the generations.

The Torah in fact comes to teach us the great lesson of opportunities granted and either frittered away or positively exploited. The Torah obliquely mentions our father Avraham already at the beginning of its narrative even though he will not appear in real life for another twenty generations. The Torah thereby points out to us the truism that our rabbis in *Avot* stated: that Avraham exploited his opportunity for spiritual greatness and received the reward of all of the preceding generations, while those people preceding him did not, either out of passivity or willfulness.

The lesson here is obvious. In every generation, each and every person, has an opportunity to enhance spirituality and morality in the world. It is those who exploit this opportunity that the Torah details and expands upon. They are the true builders of civilization and goodness in God's world. The Torah slows down, so to speak, to enable us to analyze their lives and deeds and to draw conclusions from this to apply to our own lives.

The length of life of the people that the Torah mentions in this week's parsha is also astounding. They lived for centuries on end and yet apparently they had very little accomplishment to show for all of those years. Though length of life is certainly an important factor in one's own life, apparently it is not the most important factor.

There are those who accomplish much in a relatively short time and those who leave little inspiration behind them after living many decades. King Solomon in *Kohelet* makes note that even if a person lived a thousand years that would not be a guarantee that a productive and meaningful life took place.

We are bidden by Moshe in his famous psalm to "count our days in order to bring forth a wise heart." The phrase can certainly be understood to mean that one should attempt to make one's days count as well. Our father Avraham is described as having come to his old age with his days in his hand. Time is a precious commodity and squandering it is one of our foolish and self-defeating habits.

Adam is criticized by the Midrash not only for his original sin and expulsion from the Garden of Eden but for withdrawing morosely from life for so many long decades thereafter. Avraham is complimented for being active and vital even till his last days on earth. The attitude of Judaism towards life is to make it meaningful and elevating, productive and noble. It is for this purpose that we were in fact created.



The Art of Parenting

Rabbi Ephraim Mirvis,
Chief Rabbi of the UK

In Parashat Bereishit we learn how tragedy struck the first family on earth. Adam and Eve were blessed with two children – Cain and Abel. One was murdered and the other was a murderer.

How could this be explained? The world's first experience of parenting was a total disaster. Adam and Eve couldn't blame this on the neighbors, nor on negative peer pressure, nor on the grandparents, or on television.

There is a clue as to what went wrong through the exclamation of Eve at the time when the first naturally born child came into this world. She said 'Kaniti Ish Et HaShem', I have acquired a person with the Lord.

You see, in the same way that God had produced Adam and Eve and they belonged to Him, Eve felt that she had produced Cain, together with God and therefore he belonged to her. Consequently, Cain was called Ka-in, from 'Kaniti Ish', I have acquired, he was her acquisition, a possession that she believed belonged to her. So he grew up to be a mollycoddled child, a mummy's boy, and as a result, he lacked self-confidence and he couldn't handle failure.

So in a situation when Abel's sacrifice was accepted by God and Cain's was not, Cain reacted violently because he couldn't take the situation in which he had failed, while his brother had succeeded.

I believe that there is a very powerful lesson that emerges from here for us. Surely for parents there can be no greater gift on earth than the gift of children. But parents need to remember that we need to love our children, to respect them, to strive to inspire them, to motivate them, to generate the best out of them, but we don't own them. We always need to respect their independence and the individuality of each one of our children. In order to be able parents, we shouldn't raise a son like Cain.



Failing Forward

Rabbi Efreim Goldberg



John Maxwell is the author of 24 books on maximizing personal and leadership potential. In his book "Failing Forward" he argues that "the difference between average people and achieving people is their perception of and response to failure." There is no shortage of stories about highly accomplished people who overcame early failures. Abraham Lincoln lost eight elections, failed in business many times, and suffered a nervous breakdown. The Beatles were turned down for a record deal because they were told their sound wasn't appealing. Michael Jordan cried when he was cut from his high school basketball team. These individuals used their failures to launch success. They didn't become paralyzed or complacent; rather, they regrouped and pressed forward.

But is it only great people who have the tenacity and resolve to overcome failure? Can every one of us fail forward?

The *Midrash* notes something fascinating about the Torah's description of the first day of creation: Rabbi Abahu said: "The Holy One, blessed be He, went on creating worlds and destroying them until He created this one, and declared, 'This one pleases Me; those did not please Me.'" Rabbi Pinchas said: "This is R. Abahu's reason: 'And God saw everything that He had made, and, behold, it was very good' (Genesis 1:31). This pleases Me, but those did not please Me.

Is this meant to be taken literally? Is R' Abahu asserting as a historical fact the existence of previous worlds that were destroyed? And if it didn't occur, how are we to understand the metaphor that God created and destroyed worlds? Hashem is infinite, omnipotent and perfect. If so, what does it mean for Hashem to create and destroy until He got it "right" or to a point of His satisfaction? Could Hashem not envision and create a correct world from the start?

Rabbi Soloveitchik explains that of course Hashem is perfect and could have created the correct world from the start. But He chose not to in order

to set an example, a model, and a precedent for all of us. If Hashem could "need" to start all over again, if He could fail forward and begin anew, then we can, too.

Indeed, the *Talmud* (Pesachim 54b) tells us that seven things were created before the world was created and one of them is *teshuva*. Before man existed with the capacity to make mistakes, the process of repairing, redefining, and returning was already prepared for us. If we anticipate complete perfection in our lives, our expectations will inevitably be shattered. Perfectionism is counterproductive and ultimately damaging.

While we don't strive for failure, we embrace it and learn from it. Winston Churchill said it most succinctly: "Success is going from failure to failure without loss of enthusiasm."

Bereishis barah Elokim can be understood not only to mean "In the beginning God created," but also to highlight one of the greatest gifts He created and gave us is "*Bereishis*" itself – new beginnings, fresh opportunities. God made it possible for us to begin again, it all depends on our attitude.

Rabbi Soloveitchik shared his insight in 1957 while reflecting on the world following the Holocaust. Like Hashem at creation, many worlds had been destroyed, but the Rav encouraged us to imitate and emulate Hashem, to regroup and create again.

While we are several generations removed from the Holocaust, there are people today who have seen aspects of their world destroyed at different points in their lives. For some, financial security, savings, investments are gone. For others, the time, energy, and effort that have gone into relationships feel wasted. We cannot and must not despair or become despondent. We cannot look at a "destroyed world" and see it as the last step in the process instead of the next step towards creating another world. We must follow in the footsteps of the Divine and fail forward.



The Korban mussaf on Shabbos

R. Reisman

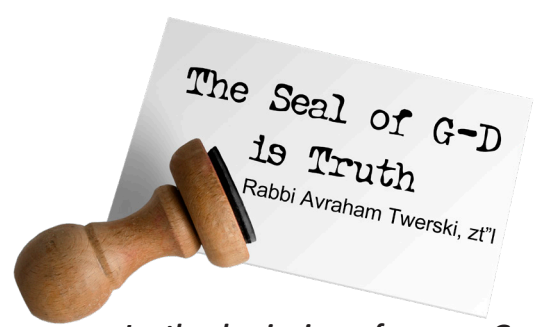
The *Korban mussaf* on Shabbos is different from all the other *mussafim*. Every one of the *Mussafim* has a *Sa'ir L'Chatas* except for Shabbos. Why is Shabbos different in that it has no *Chattos*?

The *Pachad Yitzchok* has a beautiful thought. Rav Hutner writes, the first time we have *Ein Mukdim U'muchar B'Tora* is in *Parshas B'reishis*. *B'reishis* starts with the first day, second day, third day... then after the sixth day, *Vayichulu Hashamayim* and the description of Shabbos. This is out of order because the original *Cheit* of *Adom* took place on the sixth day. Shabbos is spoken about before the *Cheit* even though the *Cheit* took place earlier. Why is that so?

Rav Hutner writes that Shabbos is a day of *Kedusha* on which we have the ability to connect to the *Ribbono Shel Olam* in a way that is *L'maylo Min Hacheit*. Shabbos has a level of *D'veikus* with Hashem that makes it *K'ilu* there never was a *Cheit*. If the *Cheit* of *Adom* was written first and then Shabbos, it would be a Shabbos that was *L'achar Hacheit*. Shabbos is really *L'mayla Min Hacheit*. If someone uses Shabbos properly, he can connect to *Hakadosh Baruch Hu*.

Shabbos is special in that Hashem is close to those people who are *M'aneig* on Shabbos. The *Zohar* compares it *B'derech Mashul* to a father who gets down on his hands and knees and plays with his child. Since Shabbos is *L'mayla Min Hacheit*, it has no *Korban Chattos*. That is *Pshat* in what we say in *Mussaf*, *Tikanta Shabbos Ratzisa Korbanoseha*, that Hashem established Shabbos and found favor in its offerings. Normally, for *mussaf*, a *Korban Chattos* is offered first and only then is the *Olah* brought. On Shabbos, there is no *Korban Chattos* brought, and we go straight to the *Korban Olah*.

Rebbi mentioned that he hopes that we who are in the working world now are using Shabbos properly in our *Avodas Hashem*, and we should be *Mekareiv* our children in the *Ahavah* of *Yom Hashabbos*, to see the *Kedushah* of *Yom Hashabbos*. In addition, Rav Hutner adds, the *Posuk* says *Vayar Elokim Es Kol Asher Asah V'hinei Tov M'od*. *Hakadosh Baruch Hu* looked at everything and said it is good. Once He said it was good, the *B'riya* was able to continue. That idea that an *Ayin Tova* gives a *Kiyum* to the *B'riya* is something we have to appreciate.



In the beginning of God's creating the heavens and the earth... God blessed the seventh day and sanctified it because on it He abstained from all His work which God created to make

These two verses encompass all of Creation. The opening three words end in the letters *taf, aleph, mem*, which spell *emet* – truth, and the closing three words end in *aleph, mem, taf*, which again spell *emet*. Rabbi Simchah Bunim of P'shis'che cites the Talmudic statement, "The seal of God is *emet*", and comments, "It is customary for an author to place his name in the opening of his book. God placed His Name *emet* – truth, in the opening chapter of the Torah. *Emet* thus envelops all of creation, a testimony to God as the Creator."

Divrei Shaul notes that all traits can be a matter of degree. There can be greater beauty and lesser beauty, greater wisdom and lesser wisdom, greater strength and lesser strength, etc. Only one trait cannot be more or less: truth. There is no such thing as greater truth and lesser truth. Something is either true or it is not true.

God is identified with truth. Just as truth can never be altered, because altered truth is no longer truth, there can be no change in God.

The *Talmud* says that *emet* is broad-based, consisting of the first letter of the alphabet, *aleph*, the middle letter, *mem*, and the last letter, *taf* (*Shabbos* 55a). Truth, therefore, has stability and durability. Falsehood, on the other hand, is the Hebrew *sheker*, consisting of three letters near the end of the alphabet. *Sheker* is top-heavy and cannot endure.

To the extent that a person lives with truth is the extent one identifies with God. Any falsehood distances a person from God.

על עצמו את שכלו ויחיה רק לפיו, ויבחון את פיתויי היצר הרע לאור השכל, אז יראה שכל עבודתו היא כמגדל הפורח באויר, חלומות רבים שאין בהם ממש. וכשישליט את שכלו על כל פעליו, יסור ממנו היצר הרע וינצח אותו כי כל כחו משאות שוא ומדוחים.

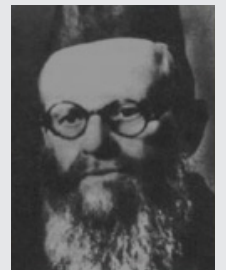
ובזה אפשר להבין מקרא זה: ואלו תשוקתו, ביאר הקב"ה לפני קין את חולשתו של היצ"ר, שהוא נצרך תמיד לעזרת השכל, שהוא עצם האדם, והיצר הרע משתוקק שהשכל יעזור לו לשלוט עליו. ומאותו טעם גופו אתה תמשול בו, משום של-כשלעצמו חלש הוא באמת, ואם אך תרצה לחיות חיי שכל ולא חיי דמיון בנקל תמשול בו ולא תמלא את תשוקתו ולא זו בלבד שלא תגרר אחריו, אלא תמשול בו לכופו לשכל והיה הוא השמש לשכל, כי הוא הצריך לשכל ולא להפך. ואל יבהילך במלחמותיו, כי כל רצונו לכבוש את שכלך ובידך לחסום את דרכו ולבקרה בשכלך, ולשלוט בו על ידו.

לקט שיחות מוסר

ואתה תמשל בו

Rabbi Isaac Sher zt"l

"ואליך תשוקתו ואתה תמשל בו."



יש להבין, מה חידוש יש בדברים אלו. ואמר האדמו"ר זצ"ל [הסבה מסלובאדקא] דבר עמוק, ידוע שהיצר הרע הוא חזק מאוד, אבל יש לו גם חולשה גדולה מאד: שהוא צריך תמיד את עזרתו של השכל. והואיל והשכל הוא היצר הטוב שבאדם, והואיל ובלעדיו אין האדם יכול לעשות כלום, הרי שגם עברות לא ניתן לעשות בלי השכל, ועל כן עמל היצר הרע בכל כחו להתגבר על השכל שיהיה כפוף תחתיו וישמש אותו.

ידוע שהאדם חפשי בדמיונו (הוא היצר הרע) ואסור במושכלו (שהוא היצר הטוב) ומכיון שעיקר מעשי האדם הם על פי השכל ואף היצר הרע נצרך לו בפיתויו, הרי שאם האדם יתגבר וישליט

JOKES

Off to the races

Jacob goes to the races for the first time. As soon as he arrives at Aqueduct, not knowing anything about horse racing, he goes straight to the corral to take a closer look. To his surprise, Jacob sees his rabbi blessing one of the horses. Jacob thinks he must be onto a good thing so he writes down the number of the horse and places a \$10 bet on it. The horse wins and Jacob wins \$50. Jacob immediately returns to the corral and there, as before, he sees the rabbi blessing another horse. He writes down the number of this horse and bets his \$50 winnings on it. It comes in first and Jacob now has over \$500.



This process goes on race after race until Jacob has won \$21,000. It's now time for the last race of the day and Jacob watches the rabbi bless the final horse. So confident is Jacob that, although the horse is a 20-1 long shot, he bets his entire winnings on it. But, oy vey, this time the horse struggles in last, a good 20 lengths behind the field. Jacob is so upset with this outcome that he runs over to the rabbi and says angrily, "Why did every horse you blessed win except the last one, rabbi? He came in last." The rabbi replies, "That's the problem with you Reform Jews. *You don't know the difference between a brochah and a kaddish.*"

What a day

One afternoon Max comes home from work to find total mayhem. His two young children are in the front garden, soaking wet and playing with the garden hose. There is food all over the lawn, garbage spilled everywhere and some of their plants have been pulled up and are lying on the path. The front door to their house is wide open and there's no sign of their dog.

As Max enters his house, he finds an even bigger mess. The table is lying on its side, all the vases have been knocked over and wet flowers are on the floor, the armchair cushions are lying where they were thrown and one of the children has been sick over the carpet. The bathrooms are a mess and the children's room is strewn inches deep with toys and various items of clothing.

Max goes into the kitchen and finds the sink full of unwashed dishes from the morning's breakfast, none of the food has been cleared up, the fridge door is wide open and there's dog food on the floor. He's quite worried by now and heads up the stairs to look for his wife Fay. He has to step over yet more toys and piles of clothes. He's worried Fay might be ill, or even worse. In the bedroom he finds Fay. She's curled up in bed, still in her pajamas and reading a book. She smiles at him and says, "How did your day go, darling?" Max looks at her bewildered and asks, "What happened here today, Fay?" She again smiles, "You know every day when you come home from work, you ask me what in the world did I do today?" "Yes," he replies. "Well," says Fay, "today I didn't do it."



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Simple Faith

-Rabbi Shimshon Pincus

In the beginning of creation. (Bereishis 1:1)



The Gemara tells the story of Talmi, the Greek king who called in seventy-two Chachamim and told each one separately to translate the Torah for him into Greek. Hashem placed the same idea in the mind of each *chacham*, and they each changed the order of the first verse, and wrote בראשית אלקים ברא instead of writing בראשית אלקים. Rashi explains that they made this change so the Greeks won't say that an entity named "Bereishis" created "*Elokim*," who then went and created everything else. This raises a question: why are Jews different, such that they are not prone to this mistake? In our Torah it says בראשית אלקים and it is not considered a problem. But for the non-Jews, it has to be written בראשית אלקים or else they will get it all wrong. What's the difference between us and them?

The seforim hakedoshim say great things about a simple Jew's straightforward faith in Hashem and His Torah, and encourage everyone to strive for this *emunah peshutah*. It is commonly thought that this means we should simply accept, on faith, the Torah's tenets which we receive from the hand of tradition, and not think about them analytically. But what is so great about just believing everything without even thinking? It is written, "A fool will believe anything."

It seems the *seforim hakedoshim* rather meant that a person should believe the truth as his eyes perceive and his intellect understands that such is the simple, straightforward truth, without resorting to far-fetched interpretations and without raising unreasonable questions.

Let's say two people see a building. The first one says, "Why did they build it this way, and not that way?" The other one replies, "How do you know that anyone built this building? Maybe it grew of its own accord, by chance?" You can raise any possibility at all, if you want to be silly. Maybe I am really a star, and the star really is me. Maybe this and maybe that. but it's all nonsense. An intelligent person believes simply and straightforwardly in what he sees clearly before his eyes, and he doesn't veer way off track with all sorts of crazy theories. So it is when we consider the world at large. A person who thinks straight will accept that which is obvious and evident. He will understand that the world has a Creator. If we see a globe suspended from the ceiling, we understand that someone manufactured it and someone hung it from the ceiling. The sun is an awesome globe of fire, several times bigger than the Earth, and it provides life-giving warmth and light to everything in the world. And it is just suspended up there in space. Someone must have made it and Someone must have placed it there. People who say, "But maybe... but maybe..." are talking nonsense. They simply aren't thinking straight.

This is *emunah peshutah*. It means to simply believe that which is obviously true and standing right in front of our eyes. This is actually the highest level: to accept the simple and obvious truth as exactly that.

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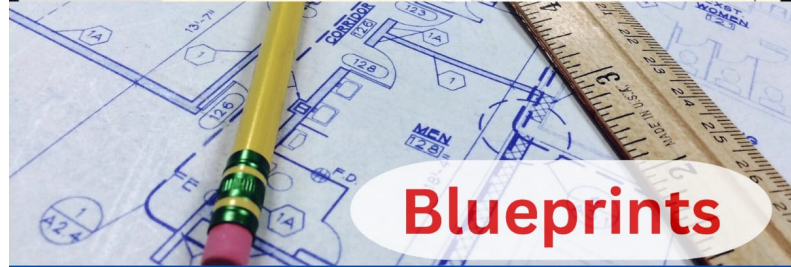
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