



THE CHEVRA

Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center

Joe Smith - President

Shabat Parashat Bereshit

29 Tishrei, 5767

October 20, 21 - 2006

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|------------------------|-----------------|
| <u>Friday</u> | |
| Candle Lighting | 5:50 PM |
| Mincha | 5:55 PM |
| <u>Shabbat</u> | |
| Chevra Mishnayos Shiur | 8:00 AM |
| Shacharit | 9:00 AM |
| Sof Zman Keriat Shema: | 9:57 AM (Gra"h) |
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| Mincha | 5:45 PM |
| Maariv and Hakafot | 6:48 PM |
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| Sunday Shacharit | 8:00 AM |

Thank You !

A tremendous Yasher Koach to our Gabbaim, Jack Mermelstein and Sam Lorber for all their hard work in making sure our Davening over Yomim Noraim and Sukkot went so well.

A great Yasher Koach to Sid Goldschmidt, Abe Adler, David Schwartz and Phil Kestenbaum who helped make the Davening over Sukkot so special. The beautiful Davening was enjoyed by everyone.

Mazel Tov to our honored Chasanim : Sid Goldschmidt - Chasan Torah, Yossi Herbert - Chasan Beraishis and David Graber - Chasan Maftir. Special thanks to Rachel and Ken Elkin who again and again decorate the Shul with incredible

arrangements making sure our Shul is beautiful inside and outside.

May we all enjoy together with Klal Yisroel a happy, healthy and successful 5767.

Torah Links

[Harav. Yitzchok Weinberger](#)

The Wednesday night Bais Medrash program at Shomrei Torah begins again on Wednesday October 25 at 8 PM with the following classes -

Parsha Pearls: Insights into the weekly Torah reading By Rabbi Moshe N Abramczyk
Wednesdays Aug 29- Sept 27 at 8 PM. Mariv at 9 PM followed by Halacha Highlights: focusing on common Halacha questions.
By Rabbi Daniel Nosenchuk at 9 :15 PM at Congregation Shomrei Torah 19-10 Morlot Rd Fairlawn NJ.

Please Join us Tuesday mornings with Torah Tuesday at Shomrei Torah Shachris 745 followed by breakfast 9 AM Halacha with Rabbi Yudin 10- 1130 AM Gemorah (Shabbos 23 - Chanuka beginning Oct 24) coffee break Chumash 1145- 1230

Shabat Mevarchim

[Source: Ezras Torah](#)

Seven Aliyahs in Parshas Breishis; The Haftorah is read from MACHAR CHODESH, the special Haftorah for a Shabbos whose morrow is Rosh Chodesh. (Samuel I 20:18-42).

We bless the month of MarCheshvan and announce the time of the New Moon. Note, the time of the appearance of the New Moon is that single moment when the New Moon is visible in Israel. When we announce that the time of the Molad is in the early morning, we mean that it appeared in Eretz Yisroel in the early morning, although here in America, it was not yet midnight. This discrepancy in time does not affect the yearly calendar, which always follows Eretz Yisroel. However, it does affect our Sanctification of the New Moon, which should be done before the exact moment of mid-month, which is one half of 29 days, 12 hours and 793 Chalakim from the Molad. (A Chelek is 1/1080 of an hour or 1/18 of a minute). It is logical to conclude that we in America must sanctify the moon before mid-month in Eretz Yisroel, which is 7 hours before mid-month in New York.]

Molad Cheshvan is Sunday Morning 21 minutes and 7 Chalakim after 8:00AM.

Rosh Chodesh Cheshvan is for two days. The first day is on Sunday (motzei Shabbat), 30 Tishrei 5767 (October 22, 2006).

Torah Insights – Harav Shlomo Riskin

Shabbat Shalom: Parshat Bereishit Genesis 1:1-6:8 By [Shlomo Riskin](#)

Efrat, Israel - What is the most distinctive feature of the human being which sets him/her apart from the animal world and places humanity in a sui generis, unique position in this very complex universe in which we live? The philosopher Descartes taught, "Cogit, ergo sum," "I think, therefore I am," suggesting that it is the gift of intelligence which is humanity's most vital possession; my revered teacher Rav J.B. Soloveitchik once maintained that it is the human ability - and necessity - to take responsibility for his/her own life as well as for the lives around him/her which is the most important aspect of the human personality. But it is Aristotle's definition which I believe is closest to the Biblical outlook when he describes the human being as a social animal, or an animal which has the ability to communicate with others.

I would like to begin my analysis of this most significant aspect of the human character with a fascinating commentary of R. Isaac Abrabanel

(15th Century Spain). This week's portion of Bereishit, the renewal of our yearly cycle of Biblical readings, tells the story of the Creation of Adam, the first human being, and from Adam's very essential self, Eve. "And the Lord G-d caused a deep sleep to fall upon the man and he slept; and He took one of his sides and closed up the flesh beneath it," thereby fashioning the first woman (Genesis 2:21). What follows this account (in Chapter 3 of Genesis) is the fall of man and woman with their sin of eating the fruit of the tree of Knowledge of good and evil - without any record of conversation between them either before or after they succumb to temptation. Indeed, Adam only voices recriminations against the "woman whom you gave to me, she gave from the tree and I ate" (Genesis 3:12). And at this point we are told of the punishment meted out by G-d to the first man and woman, and then to the serpent.

Adam then continues his task of naming the various creatures in the world: "And Adam called the name of his wife Havah, because she is the mother of all human beings." Now the Hebrew hay means life, but havah may well be from a similar but nevertheless somewhat different root word; the Abrabanel suggests that hvh means a communicator, a woman of words, as we find in Psalm 19:3 ("Night unto night communicates- yehaveh - knowledge); in Job (36:2) and even in our modern usage of the Hebrew mahvah as a verbal gesture of goodwill. And clearly hay (life) and havah (communication) are inter-related linguistically and ideationally if indeed the essence of human life is the ability to communicate.

The inter-relationship between these two ideas is likewise to be found in an earlier verse in our Torah portion: "And the Lord G-d formed the human being (Adam) dust from the earth, and He breathed into his nostrils the breath of life;" the human being then became a nefesh hayah, or a living soul " (Gen 2:7. The image depicted in the Bible is very different from that of Michelangelo's portrait of the creation of man in the Sistine Chapel in Rome, where he painted the hand of G-d (as it were) touching the hand of the first human being, finger to finger. Apparently Michelangelo, a genius sculptor and painter, felt his creativity in his fingers and transfixed that power-in-the-hand to the Divine as well.

But such is not the Biblical image, which is far more profound. In the words of the Sacred Zohar, cited in the first chapter of the Tanya of Rav Shneur Zalman of Liady, founder of Habad (Lubavitch) Hassidism, "Anyone who exhales, exhales from the essence of his innermost being." Hence, G-d's breathing into dust of the earth in his Creation of the human being is tantamount to saying that there resides in the deepest recesses of every human being a portion of the Divine from on high, a spark of G-d Himself. This is the eternal aspect of the human being which can never be subject to death or destruction; this is the part of the human personality which enables him/her to create, to love, to transcend him/herself. Targum Onkelos, the early and accepted Aramaic translation - interpretation of the Bible written by a righteous proselyte who was a leading disciple of Rabbi Akiba, translates the concluding two words of the verse, nefesh haya , as ruah memalela, a

capture by the Spanish army, 1541.

[5 MarCheshvan]

- Jews of Landau, Germany, ordered to wear yellow badge, 1468 (notice that the yellow badge was not invented by the Nazis).
- Yahrzeit of Rabbi Tzvi Hirsch Kalischer, 1874.
- Yahrzeit of Rabbi Avraham Rice, 1845, one of the Orthodox leaders of the Baltimore Jewish community and founder of one of the first Hebrew schools in the U.S., 1869.
- Hebrew became one of the official languages of the courts in E. Yisrael under the British Mandate, 1920.

[6 MarCheshvan]

- King of Sicily forbids decorating the outside of Shuls, 1366. (King Frederick III probably thought of himself as being kind to the Jews for allowing them to have a shul in the first place.)
- 100 Jews of Florence, Italy deported to extermination camps, 1943.
- **First census in Israel counts 712,000 Jews, 1948.**



Shabbat Shalom

A Day in Jewish History

[1 MarCheshvan]

- Biblical plague of Dever.
- The seventh and last of the Crusades ended, 1270.

[2 MarCheshvan]

- Pogrom in Odessa took 300 Jewish lives, 1905.
- Mir Yeshiva was forced to close its doors after 124 years, 1939. Today, B"H, it is alive and well in Jerusalem.
- Nazis executed 10,000 Vilna Jews, 1941.

[3 MarCheshvan]

- King Cyrus of Persia formally occupied Babylon, 579 b.c.e.
- Last of 16,000 Jews of England expelled by King Edward I left, 1290.
- Germany occupied Kharkov - 20,000 Jews fall into Nazi hands, 1941.

[4 MarCheshvan]

- Rambam reached Jerusalem, 1165, six months after his arrival in Eretz Yisrael. He and his family celebrated the date as a private holiday.
- Rumanian soldiers massacre 26,000 Jews of Odessa, '41.
- Nazis liquidate Riga ghetto, 1943.
- Torquemada was appointed Inquisitor-General of Spain, 1483.
- Purim Edom by the Algerian Jewish Community celebrating their escape from

speaking or communicating spirit. Apparently Targum understood the internal connection between human life (hayah) and human speech (havah), two very closely allied verb and noun forms.

No wonder then that the part of the human organism which allows for speech, the larynx, is anatomically connected to the part of the human organism which enables us to breathe, the trachea. Human speech and communication is a direct out-growth of the breath of the Divine, which informs every human being, which enables him/her to live (the breath of life), and which defines him/her as a shadow or image of G-d (tselem E-lohim). And it is precisely because each and everyone of us has within him/her self a spark of the Divine that each and everyone of us is related to each other in an inextricable bond of unity; the part of G-d within us all truly makes us all part of the One and part of each other.

And if we are related to each other, we must relate (communicate) to each other as loving relatives, as part of one greater organism of G-d and humanity united. This is the deepest meaning of the verse, "you must love your neighbor like yourself, I am the Lord" (Leviticus 19). Since G-d is part of each of us, we are all part of each other, and must therefore communicate with each other in love. Unless we learn and practice this, there is no future for humanity.

Shabbat Shalom

Shlomo Riskin

Chancellor Ohr Torah Stone

Chief Rabbi - Efrat Israel