



ב"ה

**Parshah Beraishis in a Nutshell**  
(Genesis 1:1–6:8)

G-d creates the world in six days. On the first day He makes darkness and light. On the second day He forms the heavens, dividing the "upper waters" from illuminators of the earth. Fish, birds and reptiles are created on the fifth day; land animals, and then the human being, on the sixth. G-d ceases work on the seventh day, and sanctifies it as a day of rest.

G-d forms the human body from the dust of the earth, and blows into his nostrils a "living soul." Originally Man is a single person, but deciding that "it is not good that man be alone," G-d takes a "side" from the man, forms it into a woman, and marries them to each other.

Adam and Eve are placed in the Garden of Eden, and commanded not to eat from the "Tree of Knowledge of Good and Evil." The serpent persuades Eve to violate the command, and she shares the forbidden fruit with her husband. Because of their sin, it is decreed that man will experience death, returning to the soil from which he was formed, and that all gain will come only through struggle and hardship. Man is banished from the Garden.

Eve gives birth to two sons, Cain and Abel. Cain quarrels with Abel and murders him, and becomes a rootless wanderer. A 3rd son, Seth, is born. His descendant, Noah, is the only righteous man in a corrupt world. ❖

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Erev Shabbos – Oct 25 / Tishrei 26**

Candle Lighting.....5:44 pm

Mincha .....5:45 pm

**Shabbos Day – Oct 26 / Tishrei 27**

Tehillim Reading.....8:00 am

Shacharis.....9:30 am\*

Torah Reading .....10:35 am

Rabbi Neubort’s Drasha.....11:10 am

Kiddush .....12:10 pm

Gemara (2-31 Summit) .....4:40 pm

Mincha .....5:40 pm

Rabbi’s Drasha.....6:00 pm

Shabbos Ends .....6:42 pm

*\*Latest morning Shema is now 9:57 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):**

**Minyan**

Shacharis.....6:15 am

Mincha .....1:45 pm

Maariv.....9:15 pm

**Classes**

Chassidus, Mon-Fri .....5:55 am

Halachah, Mon-Fri .....1:40 pm

and at 9:25 pm

Monday Torah Studies.....7-8:00 pm

Tuesday Talmud .....9:30-10:00 pm

Wednesday Mishna .....8:30-9:15 pm

Thursday B’lyun.....9:30-10:00 pm

**Kiddush**

This week's kiddush is sponsored by the Shul.



*Tehillim - Psalms*

Join us this Shabbos morning  
October 26 at 8:00 am for  
Shabbos Mevorchim Tehillim.

This week’s Tehillim reading is dedicated to a refuah sh’laima for

Avrohom Baruch ben Mateel.  
And Shoshana Miriam Bas Mindel

Join us each  
weekday morning  
Mon-Fri

as we delve into  
the mysteries of  
Chassidic concepts.  
5:55 am  
followed immediately  
by Shacharis.

**Halachic Zmanim**

Shabbos, October 26  
Daylight Savings Time

Earliest Tallis .....6:23 AM

Latest Morning Shema ....9:57 AM

Earliest Mincha (Gedola) ..1:08 PM

Plag Hamincha .....4:57 PM

Earliest Evening Shema ....6:29 PM

**Thank You to:**  
**Nachum Nachum**  
for reading the Torah  
and to our  
**Kiddush Volunteers**

## Chassidic Masters

### “G-d's Business”

*Based on the teachings of  
the Lubavitcher Rebbe  
Courtesy of MeaningfulLife.com*

The purpose of a business venture is to make a profit: no self-respecting businessman would invest capital and expend time and talent where the figures did not show a definitive potential for profit.

And yet, the greatest profits are to be harvested under the very conditions that the responsible businessman seeks most to avoid—in the wake of completely unforeseeable developments, in environments over which he has no control and in which his entire venture (and perhaps his own self) are in jeopardy.

In other words, the mind of the businessman can be said to operate on two levels. On the manifest level, he seeks stability and control. On this level, being caught unawares is anathema to business. While he knows that there are risks to every venture, his aim is to avoid the risks, to steer clear of the unforeseeable, to have a contingency plan for every possibility.

But on a deeper, subconscious level, the businessman craves the unforeseeable. In his heart of hearts, he wants to be caught unawares, to be plunged into the very circumstances that his business is structured to avoid. For here, and only here, lies the potential for profits greater than any analyst could forecast.

On this level, having everything go according to plan would be a disappointment rather than an achievement.

These are scenarios that he will never present to his investors, or even to his own conscious self. But in the final analysis, it is these very possibilities, lurking behind the official figures and projections, that are his greatest motivation for engaging in business.

#### The Fearsome Plot

The Talmud declares that "the kingdom of Heaven is similar to the kingdom of earth"—that the structures of human society and the patterns of human behavior reflect the manner in which the Creator relates to and runs His world.

G-d has a business strategy: the Torah, which the Midrash calls "G-d's blueprint for creation," catalogues the profit that the Creator desires to see from His enterprise. The Torah's laws detail what should and what should not be done, and what should and what should not happen, to safeguard the divine investment in creation and assure its "profitability."

But on the very first business day of history, the plan went awry. Adam and Eve, by eating from the fruit of the Tree of Knowledge, violated the first mitzvah (divine commandment) commanded to them. Their deed jeopardized the entire venture, unleashing a chaos of good and evil upon the controlled, orderly world into which they were born.

Yet our sages tell us that this was G-d's "fearsome plot upon the children of man." It is I who caused them to sin, G-d admitted to Elijah the Prophet, by creating them with an inclination to evil.

For it is the process of teshuvah (return) from sin that yields the greatest profit of the endeavor of life. There is no greater love than the love experienced from afar, and no greater passion than the quest to return to a forsaken home and an alienated self. When a soul's bond to G-d is stretched to the breaking point, the force with which it rebounds to its Source is greater than anything that can be generated by the soul that never leaves the divine orbit. And when a soul wanders off to the most alien corners of life, and exploits the very negativity and evil of its environment as the impetus to return to G-d, it redeems those parts of G-d's creation that lie beyond the pale of a righteous life.

This is G-d's "fearsome plot upon the children of man": to create man with an inclination to evil, so that when he succumbs to it, he should rebound with a greater love for G-d, and with a greater harvest of transformed and redeemed resources, than is generated by a life lived in conformity with the divine will.

However, it cannot be said that G-d wanted man to sin: a sin, by definition, is an act that G-d does not want done.

*(continued on next page)*

Also, if G-d's plan was that man should sin, this raises the question of what would have happened if Adam and Eve had not chosen (for this was an act of choice on their part—had it not been, it would not have been a sin) to eat from the Tree of Knowledge. Would the purpose of G-d's creation not have been realized?

### **What G-d Wants**

This is where the analogy of the businessman comes in. As is the case with the conventional businessman, there are two levels of motivation behind the divine act of creation.

On the manifest level, the world was designed and created to carry out the plan outlined by the Torah. This plan calls for the existence of an inclination to evil in the heart of man, in order that our conformity to the divine will should have meaning and significance. As Maimonides writes, "If G-d were to decree that a person be righteous or wicked, or if there were to exist something in the essence of a person's nature which would compel him toward a specific path ... what place would the entire Torah have? And by what measure of justice would G-d punish the wicked and reward the righteous...?"

This plan does not require actual evil to be committed—only the potential for its actualization. It must be possible for us to violate the divine will, so that our not violating it should be a moral triumph for us and a source of pleasure for G-d.

It must be possible for us not to do good, so that our good deeds should have value and significance. The risks must be there—they are what make the business venture rewarding and profitable—but the point of it all is that they be avoided.

But on a deeper, subconscious level, G-d plots man's succumbing to sin. This is not what He wants—indeed, it is at variance with His express will. But when it does happen, it unleashes a wealth of possibilities that are infinitely more potent than anything the official business plan could have yielded. And it is these possibilities, lurking behind the official figures and projections, that are His ultimate motivation for investing in the business of human life. ❖

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**One of the central principles of Judaism is:**  
**"All Israel is responsible for one another."**

**The new  
Anshei Security Committee  
is asking for volunteers  
for Shabbat morning.**

**Shifts are only 30 minutes.**

**We can use any help you're  
willing to offer.**

**Please contact  
Jordan Rockowitz  
at [rockowitzj@gmail.com](mailto:rockowitzj@gmail.com)  
with questions or  
to volunteer your time.**

### **Haftorah in a Nutshell – Bereishis**

*Isaiah 42:5-21*

The haftorah of this week's reading opens with a statement by "the Almighty G-d, who created the heavens and stretched them out, who laid out the earth and made grow from it." This echoes the Torah portion's recounting of the creation of the world in six days.

G-d speaks to the prophet Isaiah, reminding him of his life's purpose and duty, namely that of arousing the Jewish people to return to being a light unto the nations, "To open blind eyes, to bring prisoners out of a dungeon; those who sit in darkness out of a prison."

The prophecy continues with a discussion regarding the Final Redemption, and the song that all of creation will sing to G-d on that day. G-d promises to punish all the nations that have persecuted Israel while they were exiled. The prophet also rebukes Israel for their errant ways, but assures them that they will return to the correct path and will be redeemed. ❖

## From Our Sages

### ***G-d called out to the man and said to him: "Where are you?" (Genesis 3:9)***

In 1798, Rabbi Schneur Zalman of Liadi was imprisoned on charges that his teachings undermined the imperial authority of the czar. For 53 days he was held in the Peter-Paul Fortress in Petersburg.

Among the rebbe's interrogators was a government minister who possessed broad knowledge of the Bible and of Jewish studies. On one occasion he asked the rebbe to explain the verse, "G-d called out to the man and said to him: 'Where are you?'" Did G-d not know where Adam was?

Rabbi Schneur Zalman presented the classic explanation offered by the commentaries: the question "Where are you?" was merely a "conversation opener" on the part of G-d, who did not wish to unnerve Adam by immediately confronting him with his wrongdoing.

"What Rashi says, I already know," said the minister. "I wish to hear how the rebbe understands the verse."

"Do you believe that the Torah is eternal?" asked the rebbe. "That its every word applies to every individual, under all conditions, at all times?"

"Yes," replied the minister.

Rabbi Schneur Zalman was extremely gratified to hear this. The czar's minister had affirmed a principle which lies at the basis of the teachings of Chassidism, founded by Rabbi Israel Baal Shem Tov—the very teachings for which he, Rabbi Schneur Zaman, was standing trial.

"Where are you," explained the rebbe, "is G-d's perpetual call to every man. Where are you in the world? What have you accomplished? You have been allotted a certain number of days, hours and minutes in which to fulfill your mission in life. You have lived so many years and so many days"—here Rabbi Schneur Zalman spelled out the exact age of the minister—"where are you? What have you attained?"

-- (Told by Rabbi Yosef Yitzchak of Lubavitch)

### **Sponsor a Kiddush or the Weekly Bulletin**

**It's a wonderful way to honor a loved one,  
remember a *yahrzeit*, or celebrate a special occasion.  
For more information, please contact the Rabbi.**



שבת שלום! גוט שבת!

**Good Shabbos to all!**



CHASSIDUS

**5:55-6:10 AM**  
Monday-Friday  
**THE MITZVAH OF LOVING  
OUR FELLOW JEW**  
Derech Mitzvosecha



SHULCHAN  
ARUCH

**1:40-1:45 PM**  
Monday-Thursday  
**HILCHOS TEFILLAH**  
Laws of Reading the  
Shema

**9:25-9:30 PM**  
Sunday-Thursday  
**HILCHOS SHLIACH  
TZIBUR**  
*Laws of Leading the  
Davening*



TALMUD

**9:30-10:00 PM**  
Tuesday  
Currently learning  
**TALMUD, tractate  
SUKKAH p. 24a**



MISHNA

**8:30-9:10 PM**  
Wednesday  
**MISHNAYOS,  
tractate MEGILLAH  
Chapter 1**



CHUMASH

Toprah B'lyun

**8:00-9:00 PM**  
Thursday  
**Bereishis 1:1**



**WANT TO LISTEN TO A CLASS ON-THE-GO? Text  
your number to 201-362-2712 to join the  
Torah Classes @ Anshei WhatsApp group**



MONDAY EVENING TORAH STUDIES

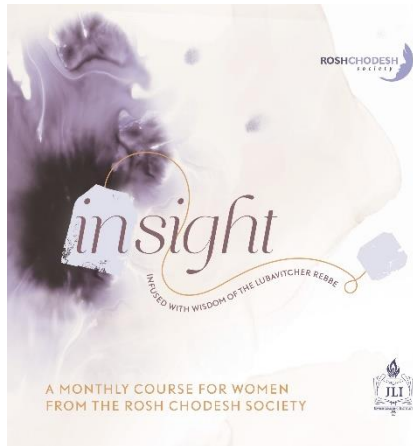
7:00-8:00 PM • Maariv at 9:15

Monday, October 28, 2019

## MIRROR ON THE WALL

Why What You See in Others Is a  
Reflection of Yourself

Two people witness the same event; one finds flaws, the other sees opportunity. What do our interpretations reveal about who we are? How can paying more attention to them help us become better people?



INSIGHT, the Rosh Chodesh Society's newest course, is a remarkably transformative experience that unveils the purpose, beauty, and power buried within ourselves, our destiny, and all of existence. It does so by distilling the Lubavitcher Rebbe's unique wisdom and infusing our lives with the ability to see things from his empowering perspective.

Contrary to the idiom, "What you see is what you get," our sight is superficial, taking in the exterior and leaving the interior undiscovered. With insight, however, we enter within and encounter a deeper, more truthful and divine reality begging to be embraced.



## WORRIER TO WARRIOR

**Next Sunday:** 5 Cheshvan / Nov. 3

We yearn to feel happy, self-assured, and enthusiastic, yet we're consumed by feelings of doubt, regret, insecurity, and suffering. Do our delicate positive emotions have a fighting chance at being in control?

This course explores negative emotions in a completely new light, offering spiritual mechanisms that allow us to remain upbeat no matter what life brings.

This seven-part course explores the Rebbe's broad view of the world at large, of our personal failures, of the feminine role, current trends and events, and more. We invite you on a journey in which wild jungles morph into beautiful gardens, dreadful weakness becomes cathartic strength, and blind adherents become conductors of insight...

Sight is seeing what is. *INSIGHT* is seeing what could be.

**>> SAVE THE DATE <<**  
Cheshvan 8, November 6

### LESSON 1

## Changing of the Garden: a World Abloom in Goodness

With the Rebbe's outstanding, indefatigable optimism, he taught that all that transpires in the universe are expressions of G-d's beautiful "garden." How can we dig beneath the surface and uncover that wellspring of goodness and virtue? *Gain insight into a different view of the world.*