

**Parshas Bereishis 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 the "lower waters." On the third day He sets the boundaries of land and sea, and calls forth trees and greenery from the earth. On the fourth day He fixes the position of the sun, moon and stars as timekeepers and 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.

*(continued next column)*

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G-d wants man to exist in a universe which by its very nature seems to separate creation from its Creator. And the intent is that man realize the connection for himself, and develop it until the world proceeds to the state of ultimate fulfillment.

-- The Rebbe

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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 third son, Seth, is born to Adam; Seth's eighth-generation 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

**Shabbos Schedule**

**Erev Shabbos – Oct 1 / Tishrei 25**

Candle Lighting ..... 6:20 pm

Mincha ..... 6:20 pm

**Shabbos Day – Oct 2 / Tishrei 26**

Tehillim Reading ..... 8:00 am

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

Torah Reading ..... 10:40 am

Kiddush ..... 12:20 pm

Mincha ..... 6:15 pm

Rabbi's Drasha ..... 6:40 pm

Shabbos Ends ..... 7:17 pm

\*Latest morning Shema is now **9:47 AM**. Be sure to recite the Shema at or before that time (even if at home).

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

**Minyan**

Shacharis (Mon-Fri) ..... 6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha (Sun-Thurs) ..... 1:45 pm

Maariv (Sun-Thurs) ..... 9:15 pm

**Mazal Tov**

To Yankee Bergstein and the entire Bergstein Mishpacha on the occasion of Yankee's

Bar Mitzvah

May Hashem bless Rabbi and

Rebbetzin Bergstein with

abundant Nachas from

Yankee and their other

children.

**תהלים**

*Tehillim - Psalms*

Join us this Shabbos morning  
Oct 2 at 8:00 AM for  
Shabbos Mevorchim Tehillim.

This week's Tehillim reading is  
dedicated to  
a refuah sh'laima  
for  
Doniel Aryeh Leib ben Rivka.

**Halachic Zmanim**

Shabbos, Oct 2, 2021

Daylight Savings Time

Earliest Tallis ..... 5:58 AM

Latest Morning Shema ..... 9:47 AM

Earliest Mincha (Gedola) .. 1:15 PM

Plag Hamincha ..... 5:27 PM

Earliest Evening Shema .... 7:04 PM

## Chassidic Masters

### Holy or Land?

*Based on the teachings of  
the Lubavitcher Rebbe*

"In the beginning G-d created the heavens and the earth." So the Torah famously begins its 5,845 verse blueprint for life.

It seems an obvious opening line. What could be more natural than to begin at The Beginning? Yet many of the commentaries question that very premise. The name Torah means "instruction," and indeed, a great part of Torah is devoted to the mitzvot ("commandments"), which are specific instructions from G-d on how to lead our lives. It would follow, therefore, that the chapters of the Torah containing the mitzvot are more essentially "Torah" than its stories and historical narratives.

Thus the great commentator Rashi (Rabbi Shlomo Yitzchaki, 1040-1105) asks in his very first commentary, on Genesis 1:1:

*The Torah ought to have begun with the verse "This month shall be for you the first of months" (Exodus 12:2), which is the first mitzvah commanded to the people of Israel. Why, then, does it begin, "In the beginning G-d [created the heavens and the earth]"?*

Quoting the Midrash Rabbah, Rashi offers the following answer:

*So that if the nations of the world say to the people of Israel, "You are thieves, for having conquered the lands of the seven nations," they would reply to them:*

*"The entire world is G-d's; G-d created it, and G-d grants it to whoever he desires. It was G-d's will to give it to them, and it was G-d's will to take it from them and give it to us."*

If nothing else, this emphasizes the centrality of the Land of Israel in Judaism. But there is also a deeper dimension to the answer Rashi cites. The dialogue between the "nations of the world" and the "people of Israel" described above also takes place on the individual level, within the heart of every Jew.

The Jew serves G-d in two ways: a) by fulfilling the divine commandments of the Torah; b) by living his or her ordinary life—eating, sleeping, doing business, etc.--as an exercise in experiencing the Divine and serving G-d's purpose in creation. But the Jew's internal "nations of the world" (i.e., his worldly outlook) argues: "You are thieves, for having conquered the lands of the seven nations!" What business have you commandeering the "secular" areas of life? Serve G-d in the ways he has explicitly instructed us to serve Him, and leave the rest to its rightful, worldly owners...

This is why the Torah begins not with its first mitzvah, but with with the axiom that "The entire world is G-d's, he created it." The Torah is telling us: every creature, object and element, every force, phenomenon and potential, was created by G-d for a holy purpose. Our mission in life is to "conquer the lands of the seven nations" and transform them into a "Holy Land"--a world permeated with the goodness and perfection of its Creator. ❖

## Torah and Renewal

Parshas Bereishis is an experience of renewal. In this vein, our Rabbis said: "The stance which a person adopts on Shabbos Bereishis determines the manner in which he will proceed throughout the coming year."

Our Sages teach: "G-d looked into the Torah and created the world. Man looks into the Torah and maintains the world." The Torah serves as the blueprint for creation; it is the treasure store for the principles and patterns on which our existence is based. Similarly, in the personal sense, the Torah can provide us with guidelines for our individual process of renewal. Each one of us can use the Torah to help us redefine our existence and develop a new means of relating to our environment.

When we study a portion of the Torah's wisdom, be it a law, a story, or a philosophical or ethical concept, we are not just collecting information. Instead, we are uniting our minds with G-d's wisdom. He is the author of those laws, stories, and concepts. Through this study, we are aligning our minds — and through them, our entire personalities — to function in accordance with G-d's wisdom and desires.

Moreover, this study grants a person new vitality and energy that extends far beyond the intellect. G-d has invested Himself in the Torah; therefore, when a person is studying the Torah, he is not merely establishing a connection with G-d's wisdom, he is establishing a bond with G-d Himself. ❖

## From Our Sages

**G-d said, “Let there be light!” and there was light . . . G-d said, “Let there be a firmament” . . .  
. . . G-d said, “Let the earth sprout grass” . . . (Genesis 1:3, etc.)**

**The world was created with ten utterances. (Ethics of the Fathers 5:1)**

*It is written: “Forever, O G-d, Your word stands firm in the heavens” (Psalms 119:89). Rabbi Israel Baal Shem Tov, of blessed memory, explained the verse thus: Your word which You uttered, “Let there be a firmament”—these very words and letters stand firmly forever within the firmament of heaven, and are forever clothed within the heavens to give them life and existence. . . . For if these letters were to depart even for an instant, G-d forbid, and return to their source, all the heavens would become naught and absolute nothingness, and it would be as if they had never existed at all, exactly as before the utterance “Let there be a firmament.”*

*And so it is with all created things, down to the most corporeal and inanimate of substances. If the letters of the “ten utterances” by which the earth was created during the six days of creation were to depart from it for but an instant, G-d forbid, it would revert to absolute nothingness.*

*This same thought was expressed by the Ari (master Kabbalist Rabbi Isaac Luria) of blessed memory, when he said that even in completely inanimate matter, such as earth and stones and water, there is a soul and spiritual life-force—that is, the letters of divine “speech” clothed within it which continually grant it life and existence.*

-- (Tanya)

**G-d said, “Let there be light!” and there was light (Genesis 1:3)**

*The Midrash compares G-d’s creation of the universe to the work of a human architect. When a person wishes to build something, first he fixes his purpose in his mind. Then he starts his labor.*

*“Let there be light” was the first statement in Creation, because “light” is the true purpose of existence: through the study of Torah and the fulfillment of mitzvot, divine radiance is revealed.*

*“Light” is the purpose of existence as a whole. Further, each individual is a microcosm of the world. “Light” is therefore the purpose of each Jew: that he or she transforms his or her situation and environment from darkness and negativity to light and goodness.*

-- (The Lubavitcher Rebbe)

**And G-d said: Behold, the man is become like one of us, knowing good and evil (Genesis 3:22)**

*Evil, and freedom of choice, existed before Adam ate from the Tree of Knowledge. But then evil was something external from the person, and the two domains were completely separate. Man’s mission in life was to “work and keep the Garden”—to cultivate the good and keep out the bad. By eating from the Tree, man gained intimate knowledge (daat) of evil, ingesting it into himself and—man being a microcosm of creation—into his world. From that point on the two realms were confused, there being no evil without good and no good without evil. The task of man became the “work of refinement” (avodat habirurim)—to distinguish and separate good from evil and evil from good.*

-- (Rabbi Schneur Zalman of Liadi) ❖

## Haftorah for Bereishis in a nutshell

*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. ❖



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**Join us weekday mornings  
as we delve into the mysteries  
of Chassidic concepts.  
5:55 am followed immediately  
by Shacharis.**

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The Baal Korei, and  
The Security Volunteers**

**שבת שלום גוט שבת!**



**Good Shabbos to all!**