

**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.

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.

*(continued next column)*



Why does a person come to a particular place, at a particular time? Because there, he has the potential to help the world reach its ultimate purpose, and more particularly, to prepare that corner of G-d's home to carry out its function in this undertaking.

-- The Rebbe

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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. ❖

**תהלים**

*Tehillim - Psalms*

**Join us this Shabbos morning  
October 22 at 8:00 AM for  
Shabbos Mevorchim Tehillim.**

**This week's Tehillim reading is  
dedicated to a refuah sh'laima  
for  
Avraham Baruch ben Matil.**

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*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule**

**Erev Shabbos – Oct 21 / Sivan 25**

Candle Lighting ..... 5:49 pm

Mincha ..... 5:50 pm

**Shabbos Day – Oct 22 / Sivan 26**

Tehillim Reading ..... 8:00 am

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

Torah Reading..... 10:30 am

Kiddush..... 12:00 pm

Mincha ..... 5:25 pm

Mevorchim Fabrengen ..... 5:50 pm

Shabbos Ends..... 6:47 pm

*\*Latest morning Shema is now 9:56 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

***Bulletin***

*This week's Bulletin  
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**Halachic Zmanim**

**Shabbos, Oct 22, 2022**

**Daylight Savings Time**

Earliest Tallis ..... 6:19 AM

Latest Morning Shema..... 9:56 AM

Earliest Mincha (Gedola) . 1:08 PM

Plag Hamincha..... 5:02 PM

Earliest Evening Shema.... 6:34 PM

# Chassidic Masters

## Powerful Insights From the Rebbe

*Compiled by Mordechai Rubin*

### The Purpose of it All

The Torah begins with the narrative of creation, how G-d brought the world into being from absolute nothingness. But what was the purpose for creation? On the verse, "And the spirit of G-d was hovering over the waters," our Sages comment: "This refers to the spirit of Mashiach." And in other sources, they state: "The world was created solely for Mashiach."

Our Sages tell us that G-d created the world because He wanted a dwelling, a home. G-d wanted a place where He could reveal Himself without constraint, where who He is can come into expression. That's why He created our world.

But He did not want that revelation to be a natural part of the world's existence. Instead, He wanted it to be hidden at the outset, and for man to become His partner in creation, by shaping the world and developing it until he becomes aware that he is living within G-d's dwelling.

### 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. This taps an unlimited fountain of energy that enriches all of his activities and pursuits.

### The Significance of Names

Shortly after his creation: "Adam gave names to all the animals, the fowl of the heavens, and the beasts of the earth." As the Midrash indicates, choosing these names was not a casual matter. Before having Adam name the animals, G-d asked the angels to do so, but they demurred, stating that it was not within their capacity.

G-d then gave the task to Adam, telling the angels: "His wisdom surpasses yours."

Giving names was not just an arbitrary choice. The name of an entity reflects its inner life-force. G-d created the world through speech and through a series of mystic permutations, the letters of the ten Divine utterances of creation became altered so that can serve as the life-force for each individual created being. Having the wisdom to name an entity implies the ability to see within an entity's material form and recognize the spiritual energy that maintains it.

Moreover, naming the animals was not intended merely to demonstrate Adam's wisdom; instead, it was part of his Divine service. For by naming the animals, he called forth this G-dly potential, bringing it to the surface. Giving them names associated their inner spiritual potential with their actual existence, empowering them to fill their purpose in creation.

This concept relates to the role given Adam — and all of his descendants — in the purpose of creation. G-d created man to reveal a different motif: that His oneness be acknowledged by a created being on his own initiative. He wanted man, even though he has an individual identity and sees the world in terms of his own self, to develop an awareness of Him. ❖

G-d made the world out of nothingness, and man's mission is to make the somethingness of the world into nothingness, i.e., to reveal its spiritual core.

## From Our Sages – Bereishis

***In the beginning G-d created the heavens and the earth (Genesis 1:1)***

*Said Rabbi Yitzchak: The Torah ought to have started with “This month shall be to you . . .” (Exodus 12:2), which is the first mitzvah commanded to the people of Israel. Why, then, does it begin with “In the beginning [G-d created the heavens and the earth]”? . . . So that if the nations of the world say to Israel, “You are thieves, for having conquered the lands of the seven nations,” they can reply to them: “The entire world is G-d’s; He created it, and He grants it to whoever He desires. It was His will to give it to them, and it was His will to take it from them and give it to us.”*

*(Rashi, Genesis 1:1)*

*The above dialogue between the “nations of the world” and the “people of Israel” also takes place in the “miniature universe” within the heart of man.*

*The Jew serves G-d in two ways: 1) by fulfilling the divine commandments (mitzvot) of the Torah, and 2) 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 (as expressed by the ideals “All your deeds should be for the sake of Heaven” [Ethics of the Fathers 2:12] and “Know Him in all your ways” [Proverbs 3:6]).*

*It is regarding the second area that the Jew’s internal “nations of the world”—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? Must you turn everything into a religious issue? Serve G-d in the ways He has explicitly told us to serve Him, and leave the rest to their rightful, worldly owners!*

*To answer this argument, the Torah begins not with its first mitzvah, but with the statement “In the beginning G-d created the heavens and the earth.” The entire world is G-d’s; He created it, the Torah is saying—not just the matzah eaten on Passover or the percentage of one’s income given to charity.*

*With its opening statement, the Torah is establishing that it is not merely a rulebook, a list of things to do or not to do. It is G-d’s blueprint for creation, our guide for realizing the purpose for which everything in heaven and earth was made. Every creature, object and element; every force, phenomenon and potential; every moment of time was created by G-d toward a 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.*

*(The Lubavitcher Rebbe) ❖*

*A child from our community is in **urgent need of a kidney donation** and [Renewal.org](http://Renewal.org) is organizing a county wide (no commitment) adult cheek swabbing event to help find a donor on Sunday, 10/30 from 8:30am to 12:30pm - in Fair Lawn at Congregation Darchei Noam: 10-04 Alexander Ave, Fair Lawn. Contact Howard Eisenstadter @ 201.960.3326 for details*

## Haftorah for Parshas 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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**Marc S. Berman, Esq.**  
*Attorney-at-Law*  
140 E. Ridgewood Ave.  
Suite 415  
Paramus, NJ 07652

Telephone: **(201) 797-4411**  
msb@bermanlawoffice.com  
www.bermanlawoffice.com  
17-10 River Road, Suite 2C  
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Join us each weekday morning Mon-Fri  
as we delve into the mysteries of  
Chassidic concepts.  
5:55 am,  
followed immediately by Shacharis.

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**Good Shabbos to all!**