

## Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

### Adult education:

Rabbi Avrohom and Rivky Bergstein

### Youth Outreach:

Rabbi Eli and Ruty Steinhauser

### Israeli Division:

Rabbi Yudi and Chana Eisenbach

## Shabbos Schedule

### Erev Shabbos – Oct 13 / Tishrei 28

Candle Lighting .....6:01 pm

Mincha .....6:00 pm

### Shabbos Day –Oct 14 / Tishrei 29

Tehillim Reading .....8:00 am

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

Torah Reading .....10:45 am

Kiddush .....12:10 pm

Bais Midrash ..... 4:40 pm

Mincha .....5:40 pm

Farbrengen .....6:00 pm

Shabbos Ends .....6:59 pm

*\*The latest time for saying the morning Shema is now 9:52 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 sponsored by  
"The Berman Law Office"  
and  
"Psychiatric Family Care"*

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."

*(continued next column)*



In the summer of 1973, weeks before the surprise outbreak of the Yom Kippur War, the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, urgently requested that thousands of Jewish children gather at the Western Wall and other locations across the globe to pray and recite words of Torah, in fulfillment of the verse, "Out of the mouths of young children You established the power . . . to neutralize the enemy" (Psalms 8:3).

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. ❖

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**תהלים**

*Tehillim - Psalms*

Join us this Shabbos morning

Oct 14 at 8:00 AM for

Shabbos Mevorchim Tehillim.

The Tehillim reading

is dedicated for

our brothers and sisters in  
Eretz Yisroel.

### Halachic Zmanim

Shabbos, Oct 14, 2023

Eastern Daylight Time

Earliest Tallis.....6:10 AM

Latest Morning Shema .....9:52 AM

Earliest Mincha (Gedola) .. 1:11 PM

Plag Hamincha..... 5:12 PM

Earliest Evening Shema .... 6:46 PM

## Chassidic Masters

### Tzimtzum

*Based on the teachings of  
the Lubavitcher Rebbe.*

*Courtesy of MeaningfulLife.com*

*In the beginning, a simple divine light filled the entirety of existence. . . . When there arose in His simple will the desire to create the worlds, He contracted His light, withdrawing it to the sides and leaving a void and an empty space in its center, to allow for the existence of the worlds. (However, this was not an absolute void, for there remained a residue of the divine light within the void.) He then drew a single line of His infinite light into the void to illuminate the worlds . . .*

*Rabbi Isaac Luria (the "Ari")*

*First of all, — will marry — in accordance with the law of Moses and Israel. They will not hide away nor conceal anything from each other. They will live together in love and affection, as is the way of the world . . .*

*From the text of the tena'im  
(engagement contract)*

A single individual, say our sages, is but "half a body." For man was created in the image of G-d, and the divine image has both a male and female aspect. As the book of Genesis states: "G-d created man in His image, in the image of G-d He created him; male and female He created them."

Man was initially created "male and female"—as a "single being with two faces." Soon after, however, G-d separated the female side from the male, recasting them as two distinct beings, man and woman.

From that point on, man seeks woman, and woman yearns for man. In marriage, the divine analogue is made whole again, as man and woman regain their original state as a single entity.

### The Splitting of the Light

The separation of the female from the male, creating the tension that draws them to each other and to their ultimate reunion, is a theme that runs through the entire process of creation, all the way to its very beginnings in the primordial will of G-d.

In the teachings of Kabbalah, the act of creation is described as an act of tzimtzum—an act of contraction, concealment and withdrawal. In the beginning, the "light" of G-d (i.e., the manifest expression of His omnipresence and omnipotence) filled the entirety of existence.

A world such as ours—finite, self-defined and independent, with the capacity to turn away from and even deny its Creator—could not exist, for it would have been utterly nullified within the divine light. In order to allow for the existence of the world, G-d "contracted" His light, creating a "void" and "empty space" within which His infinite being and power is not manifest. Into this void G-d then allowed a single "line" (kav) of light to penetrate, through which flows a divine energy that is meted out to every level of reality in accordance with its capacity to receive it.

But the "line" is not the only source of divine energy in our world. For the withdrawal of divine light that occurred at the time of the tzimtzum was not absolute; rather, a "residue" (reshimu) of light remained within the "void."

This "residue" is the divine power of concealment and limitation (as opposed to the power of revelation and infinite expansion withdrawn by the tzimtzum). This divine energy does not contradict the existence of our finite and material world; on the contrary—it is the very source of its finiteness and materiality.

In other words, the divine light, as the expression of G-d's infinite power and perfection, also includes the divine capacity for finite self-expression. In the words of the Kabbalist Rabbi Meir ibn Gabbai, "Just as He possesses the power of infinity, so does He possess the power of finiteness. For should you say that He possesses the power of infinity but does not possess the power of finiteness, you are detracting from His perfection." What to our perception was a tzimtzum—a contraction and concealment—was actually the separation of the divine power of finiteness from within the omnipotence of G-d.

Originally, the divine light was utterly "simple" (i.e., not comprised of components or parts): the power of finiteness was not a distinct force, but simply a factor of the divine omnipotence. With the tzimtzum, the manifestation of the divine infinity was withdrawn beyond the parameters of the "void," leaving behind the divine potential for limitation and definition, which is the source of the finiteness and definitiveness of our reality.

*(Continued next page)*

## Conquest and Cultivation

Our purpose in life is to undo the tzimtzum—to refill the “void” with divine light. There are two ways in which this is achieved.

One way is to draw into the world the divine light that was withdrawn at the time of the tzimtzum. This means increasing the intensity of the light that flows through the “line” by gradually increasing our world’s capacity to receive it. Every time we do a mitzvah, we make the world more receptive to the divine truth, stimulating a greater infusion of infinite light via the “line.” Ultimately, the world is elevated to the point that it can receive the full intensity of the light coming from beyond the parameters of the “void,” and the area of the “void” is as saturated with the manifest presence of G-d as it was before the tzimtzum took place.

Another way of undoing the tzimtzum is to uncover the divine light already implicit in our world. Every time we exploit the very qualities that make our world “unspiritual”—its finiteness, physicality and materiality—toward a G-dly end, we bring to light its divine essence. The “residue” of the divine light that remained behind at the time of the tzimtzum, concealed and obscured by the coarseness of the worlds and the realities that derive from it, is thereby revealed. The finiteness and physicality of our world is exposed as no less an expression of the divine truth than the infinity and spirituality that fills it from “above.”

## Male and Female

The power of infinity invested in the “line” is the male element in the divine light; the power of finiteness implicit in the “residue” is its female aspect. Originally they were one, a singular expression of the omnipotence of the divine. Then came the tzimtzum, separating them into two distinct forces.

Thus the endeavor to undo the concealment of the tzimtzum includes both a “male” and a “female” dynamic. On the one hand, we strive to overcome the limitations of our existence, to break free of the confines of the material. We strive to impose a higher, spiritual truth upon our world, to infuse the infinity of G-d into our finite lives. This is the “male” active/aggressive effort to overcome the nature of reality, to expand its frontiers, to draw in “new” G-dliness from the outside via the “line” that links our

world to the infinity of G-d. But there is also another aspect to our mission in life, another source of G-dliness for our world. A source that is to be found within, in the “residue” of divine light that underlies our reality. This is the “female” endeavor to seek the divine in what is, to stimulate our inner essence instead of overwhelming it with light from without. To cultivate rather than to conquer, to be rather than to do.

Ultimately, the goal is to effect the marriage between the male and female. When the light that was withdrawn from the void is reinfused and the “residue” of light left behind is revealed, the divine light will be one. The “power of infinity” and the “power of finiteness” in our world will again constitute a singular expression of the quintessential truth of G-d.

## The Contract

According to Jewish custom, when a man and woman become engaged to marry, a contract—called tena'im (“conditions”)—is drawn up, in which the obligations of each side to the other are specified. The traditional text of the tena'im begins: “First of all, — will marry — in accordance with the law of Moses and Israel. They will not hide away nor conceal anything from each other. They will live together in love and affection, as is the way of the world . . .”

A marriage between two human beings is an analogue of the marriage of divine forces that is the purpose of creation. This is alluded to in the opening lines of the tena'im: the very first thing the parties promise each other (after declaring their commitment to marry each other) is that “they will not hide away nor conceal anything from each other.” Here we have the male and female elements of the cosmic marriage: that the divine light which was “hidden away” by the tzimtzum—withdrawn from the void—should be restored, and that the divine light which was “concealed” within the world should be revealed.

The achievement of these two aims will herald the era of Moshiach, when the diverse forces of creation “will live together in love and affection, as is the way of the world,” in harmony with itself and its G-d, as envisioned by the Creator. ❖

## 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 Rebb)*

*In the beginning” refers to the beginning of time—the first, indivisible moment, before which time did not exist.*

*(Sforno)*

*Therein lies the answer to the question, posed by certain philosophers, as to why did G-d create the world only when He did. Why not one year, a hundred years or a million years earlier, since whatever reasons He had for creation were certainly just as valid then? But time is itself part of G-d’s creation. We cannot ask why the world was not created earlier, since there is no stretch of time that can be termed before creation.*

*(Rabbi Schneur Zalman of Liadi)*

*Time was the first creation; thus the first mitzvah is kiddush hachodesh—the sanctification of time by setting the months and seasons of the Jewish calendar.*

*(The Lubavitcher Rebbe) ❖*

### **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. ❖

### **During the Yom Kippur War ....**

**By Mendy Kaminker**

The first time the Rebbe addressed the Chassidim was on 13 Tishrei, just three days after the war began. And when I started reading the Rebbe's words, I was so surprised to see that the Rebbe was speaking about... increasing in joy!

Joy? How can you increase in joy when Israel is under such a vicious attack? How can the Rebbe, who saw his dire warnings fall on deaf ears and is now witnessing the dire consequences, speak about joy?

It slowly dawned on me.


Back then, just as it is now, Israel was at war.


And in war, you need to do everything you can to win.

You can't go into battle with a faint heart or low morale. A battle cannot be won with tears. You need to be strong, courageous, and positive. Despite everything that happened up to that point, you need to be filled with faith that G-d will be with you. ❖

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Good Shabbos to all!