



Wed, October 11

6:50 Shacharis (Vasikin)
Eruv Tavshilin
6:33 Candlelighting
6:35 Mincha
7:10 Maariv

Thursday, October 12

8:45 Shacharis
>10:30 Yizkor
6:30 Mincha
7:32 Maariv
>7:50 Candlelighting (60)

Friday, October 13

8:30 Shacharis
6:30 Mincha
6:30 Candlelighting
7:10 Maariv

Shabbos, October 14

8:45 Shacharis
5:55 Laws of Shabbos
6:25 Mincha
7:38 Maariv

Bereshis

The Torah relates how G-d created the world in six days. After each part of Creation had been completed the Torah confirms that G-d saw it was good. On the sixth day of Creation, after Man and Woman had been created, G-d saw that everything He created was very good. The purpose of all creation is for the sake of Man. G-d created a perfect world that contained everything necessary for its proper maintenance.

The human being was endowed with free will. This allows him to choose to follow the Creator's will and thus be deserving of great reward. However, he is also capable of choosing to behave in a way contrary to G-d's desire, for purposes of self-glorification and pleasure. With the very introduction of the first human beings, the Torah exposes human nature and some its weaknesses.

Adam and Eve were given one mitzvah to observe in the Garden of Eden. They could enjoy the fruits of every tree in the garden except for one, the Tree of Knowledge. Had they kept this one mitzvah, they would have fulfilled their purpose and brought the world and all of its future to eternal bliss.

Yet, they allowed themselves to be enticed by the serpent. The fruit looked delicious and the serpent's arguments that they would become wiser made sense, and they ate from the forbidden fruit. Man fell to temptation,

trading eternity for a moment of fleeting pleasure.

Furthermore, when confronted by G-d as to why they had transgressed their commandment, Adam and Eve both "passed the buck", with Adam laying the blame on Eve, and Eve laying the blame on the serpent. Rather than appreciating their G-d given gift of free will, Adam and Eve turned it against G-d and complained that they were coerced. The Rabbis see in this denial of guilt an even worse sin than the original disobedience, for until man understands his failings, he cannot begin to rectify them.

Cain and Abel too, the first brothers in the world, were subject to sibling rivalry that had tragic consequences. Abel offered a sacrifice to G-d from his choicest flocks, whereas Cain offered one from his inferior produce. Abel's sacrifice was accepted and Cain's was not. Cain was jealous of his brother and murdered him. Instead of choosing to improve his own behavior, he chose to destroy his competition.

These stories portray the negative character and lowliness to which every human being is capable of falling if he fails to develop and elevate his base nature. The seeds of lust for physical pleasure, lack of appreciation, desire for honor, and jealousy are rooted in every person. It is a lifetime of work to uproot these traits and develop the G-d-like qualities that man is also capable of achieving.

Insights: Bereshis

...G-d saw all that He had made and behold it was very good... (Gen 1:31) The Midrash says that the term "good" refers to the Good Inclination, the yetzer hatov, while "very" good refers to the Evil Inclination, the yetzer hara. Rav Moshe of Pshvorsk explains that it is sometimes difficult to determine whether one's inclination stems from good or bad. The way one can tell, he advises, is by seeing how persistent the feeling is. The yetzer hatov makes a suggestion, and then leaves it to the person whether or not he will follow his advice. The yetzer hara, however, nags and doesn't let up until he has the person in his clutches. When one feels a desire to do something, and he finds himself obsessing over it, chances are it that it comes from the yetzer hara. That is why the yetzer hara is referred to as "very," since it is very persistent in its approach..

Did You Know?

There is a special mitzvah for the woman of the house to light candles before each Shabbos and Yom Tov. This is meant to atone for the sin of Eve that "extinguished the candle of G-d" by bringing death to the world. If a woman cannot light the candles, for example, she will not be home, her husband should light for her. If a couple will be eating out for the evening, the candles should preferably be lit at their home, as long as some benefit is received from the candles either before or after returning from their hosts. If not, the candles may be lit at the home of the host.

Thought for the week: Bear it, but don't grin, or you might get to like it. (A Candle by Day)

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