

THE CHEVRA

3'02



Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center
www.yifl.org

Rabbi Eli Belizon

Avi Zanjirian

President

Shabbos Parshas

Bereishis

Shabbos Mevarchim

שבת פרשת בראשית

October 5, 2018

כ"ו תשרי תשע"ט

Shacharis	7:00 AM
Candle Lighting	6:13 PM
Mincha	6:18 PM
Tzeis	6:52 PM

October 6, 2018

כ"ז תשרי תשע"ט

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	9:51 AM

Kiddush following davening

(Everyone is reminded to help out and clean up after your children.)

Seder	5:30 PM
Mincha	6:00 PM

Seudah Shelishis

Maariv following the Rabbi's shiur

Shabbos Ends	7:21 PM
Rabbi Reisman	9:00 PM

Sunday

Shacharis I	7:30 AM
Shacharis II	8:30 AM

Monday - Friday

Shacharis (M, Th, F)	7:00 AM
Shacharis (T, W)	6:45 AM
Night Seder	8:45 PM
Sanhedrin Chabura (W)	9:15 PM
Maariv (M-Th)	10:00 PM

Sukkah Assistance

Please help out in taking down the sukkah, following the 8:30 AM minyan on Sunday.

Women's Event

YIFL invites the women of the community to an evening of inspiration and song in honor of the yartzheit of Rachel I'meinu on Motzai Shabbos, October 20th at 8:15 PM. Shiur will be given by Rebbetzin Belizon followed by special kumzits.

Youth Department Events

Two exciting events this Shabbos and Sunday at the Belizon Home (33-01 Berdan Ave):

B'nos Shabbos Party

Shabbos afternoon, October 6th:
3:15-4:15 PM

Mini Minyan BBQ

Sunday afternoon, October 7th:
3:30-4:15 PM

Parshas Ha'Shavua

Parashat Bereshit – G-d's Signature

Rabbi Eli Mansour

Whenever an author or artist completes his work, he makes a point of appending his signature to the work. Somewhere on the title page of a book or a corner of a painting, we will find the author's signature.

In Parashat Bereshit, right at the beginning of the Torah, G-d puts His "signature" on the world's creation. Our Sages tell us, "Hotamo Shel Ha'kadosh Baruch Hu Emet" – G-d's signature is "Emet" – truth. The final letters of the first three words of the Torah – "Bereshit Bara Elokim" – are "Tav," "Alef" and "Mem" – the letters of "Emet." And the final three words of the creation story – "Bara Elokim La'asot" – likewise end with "Alef," "Mem" and "Tav," again spelling "Emet."

The centrality of "Emet" might also explain the reason why the Torah begins with the letter "Bet," rather than with the first letter of the alphabet – "Alef" – as we might have expected. The numerical value of "Emet" is 441, and when we add the digits (4+4+1) – a system called "Mispar Katan" – we arrive at 9. "Sheker" ("falsehood"), meanwhile, has the numerical value of 600, which results in a "Mispar Katan" of 6. When we add together the first three numbers – 1+2+3 – we arrive at 6, and we arrive at this sum when we add every series of three letters after that. For example, 4+5+6 equals 15, and the combined value of the digits is 6. Likewise, when we add 7+8+9, we arrive at 24, and the two digits combine to equal 6, and so forth. But if we start at the number 2, every three numbers combine to

equal 9. Thus, $2+3+4=9$, and then $5+6+7=18$, and the two digits of 18 combine to equal 9, and so on. Hence, the Torah begins with the second letter, “Bet,” which has the numerical value of 2, rather than “Alef,” which has the value of 1, because 1 begins a process of “Sheker” (6), whereas 2 begins the process of “Emet” (9).

The Torah is the only purely “true” book, because it was written by the Almighty, whose signature is truth. There is no other book in the world that we cannot question at all. Even honest and reputable publications contain errors. I recall once a local publication ran a story about a brief, three-day trip that I once took. I assume this wasn’t intentional, but the article was riddled with mistakes and inaccuracies. Anything we ever read or hear must be taken with some degree of skepticism, because the writer or speaker is flawed and imperfect, and any information he conveys reflects, to one degree or another, his personal biases and agendas. But the Torah is perfectly true. We can and must accept every single word fully, wholeheartedly and unhesitatingly.

Each year, when we start the Torah anew, we must recognize how fortunate we are to be able to study and practice the ultimate truth, the Torah, which expresses the wisdom of the Master of the world, whose signature is “Emet.”

Parashas Bereishis: A Tale of Two Wives

Rabbi Yissocher Frand

The Torah states: “And Lemch took for himself two wives (Vayikach lo Lemech shtei nashim) the name of one was Adah

and the name of the second was Tzeelah” [Bereshis 4:19]. The word “lo” (for himself) seems superfluous in this pasuk. I saw this issue raised in the Sefer Pri Dovid from Rabbi Dovid Friedman of Montreal. He suggests the following approach:

Rashi comments that the custom of the generation preceding the Flood was to have two wives — one was designated as the wife to become pregnant and raise a family with, the other was reserved for non-procreative sexual pleasure. Rashi elaborates that the wife set aside for physical gratification would be given a potion which would make her sterile. She would be given a diet and make-up designed to keep her looking young and beautiful. The other would be neglected. This is the practice that Lemech himself adopted and this is why the pasuk writes “Lemech took FOR HIMSELF” — emphasizing this inclination to satisfy his own needs for physical gratification.

This is akin to a similar insight on the pasuk in Ki Seitzei introducing the laws of divorce: “When a man takes a wife and has relations with her (ki Yikach ish isha u’ba-alah)... [Devorim 24:1]” This is a rather blunt way of talking! The lesson to be learned from the way the Torah writes this is that when a man marries a woman and his first thought is about physical relations, this does not bode well for their marriage and we can well understand why it is that such a marriage will end in divorce. When a person enters into marriage only thinking about himself and his own physical needs, such a marriage is not destined to last.

Lemech’s wife for procreation, Adah, had two sons. The first one’s name was Yaval. He began the profession of raising cattle. He was

basically a large scale herdsman. His brother’s name was Yuval. He invented musical instruments. Both children of Adah had honorable professions — one was a shepherd and one manufactured instruments. It turns out that the second wife, Tzeelah, also had a son. He was called Tuval Kayin. We went into the weapons business. He was basically the first gun manufacturer. His name indicates he wanted to improve on Kayin’s work. Kayin was the first murderer. Tuval Kayin was going to improve on Kayin’s work and manufactured weapons to make killing easier and more efficient!

Kli Yakar makes the comment that Adah’s children had honorable professions because the marriage was based on noble purposes — procreation. On the other hand, the offspring from Tzeelah, who Lemech married for more selfish, less noble, motives, went into a profession that brought further pain and suffering into the world.

Shabbat Shalom!