



Bereishis 5787

FRIDAY NIGHT, OCTOBER 9

- » Mincha/Candlelighting/Kabbalas Shabbos/Maariv: 6:45 PM
- » Sunset: 7:03 PM

SHABBOS, OCTOBER 10

- » Shacharis followed by Kiddush 8 AM
- » 15-min Pirkei Avos Shiur for Women and Kedushas Levi Chabura for Men following Kiddush
- » Women & Children S"Ts at Rich Home 6:00 - 7:30 PM
- » Mincha 6:35 PM
- » Sunset 7:07 PM
- » Maariv 7:36 PM
- » Shabbos Ends (50 min) 7:44 PM
- » Rabbeinu Tam (72 min) 8:20 PM

A WISE MAN WOULD SAY: "YOU WILL NEVER GET AHEAD OF ANYONE AS LONG AS YOU CONTINUOUSLY TRY TO GET EVEN WITH HIM."

REFUAH SHELAIMA

Men

- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)

Women

- » Chana Esther bas Miriam Dina (Friend of Rebbetzin Rich)
- » Chana Rivka bas Yosefa (Friend of Rebbetzin Rich)
- » Devorah bas Heni (Friend of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)
- » Chana bas Hendel (Friend Of Yael Bodenheimer)

KIDDUSH SPONSORSHIP

- » Kiddush is sponsored by Rabbi Yaakov & Rebbetzin Susan Rich in honor of Moshie & Ariela Bush in gratitude for the honor of Chassan Torah this past Simchas Torah.

CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of Oct 11, 2026)

- » Mon - Fri - 6:00-6:30 AM: Gemara Zevachim
- » Mon - Fri - 6:30 AM: Shacharis followed by Mishnayos Shekalim
- » Sun - Fri - 12 -1 PM: Amud HaYomi Sanhedrin, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » Sunday - 6:40 PM: Mincha/Marriage Chaburah followed by Maariv
- » Mon - Thur - 6:40 PM: Mincha/Mishnayos Keilim/Maariv

TIDBITS

PARASHAS BEREISHIS • OCTOBER 10TH • 29 TISHREI 5787

This week is Shabbos Mevorchim Chodesh MarCheshvan. Rosh Chodesh is this Sunday & Monday, October 11th-12th. The molad is Sunday morning at 9:43 AM and 2 chalakim.

There is no Yom Kippur Katan observed for this Rosh Chodesh as Yom Kippur was previously observed this month.

With Parashas Bereishis we begin a new cycle of Shenayim Mikra v'Echad Targum, the mitzvah to read the Parashah twice, along with the Targum Onkelos once. The

Gemara (Berachos 8) says the reward for this mitzvah is arichas yamim (longevity). Can one fulfill the obligation to read Targum by reading an alternate translation, such as English? Consult your Rav.

We began saying Mashiv HaRuach u'Morid HaGeshem on Shemini Atzeres. One who said Morid Hatal instead (i.e., Nusach Sefard) does not need to repeat Shemoneh Esrei (the same applies if one is unsure whether he said one or the other). For Nusach Ashkenaz (whose adherents do not otherwise say Morid Hatal), omitting Mashiv HaRuach requires repeating Shemoneh Esrei. One who realizes his error before beginning Atah Kadosh may immediately say "Mashiv HaRuach..." and continue with Atah Kadosh etc. If he realizes his error after beginning Atah Kadosh, he must return to the beginning of Shemoneh Esrei. If one is unsure whether he added Mashiv HaRuach, for the first 90 tefillos it is assumed that he did not say Mashiv HaRuach, as he is not yet accustomed to saying it (the 90th tefillah will be Maariv on Friday night, Shabbos Parashas Vayeira, October 30th). However, one who repeated the phrase "Mechayei Meisim Atah Rav L'hoshia, Mashiv HaRuach u'Morid HaGeshem" 90 times can be halachically presumed to be accustomed to saying it correctly; he would then not need to repeat Shemoneh Esrei in case of uncertainty.

As Rosh Chodesh begins on Motzaei Shabbos, one who extends his seudas shelishis eating past sundown faces halachic uncertainty in whether to include in his bentching Retzei or Ya'aleh Veyavo, or both. Some are careful not to eat bread after tzeis hakoachavim (for this purpose 35-40 minutes after shekiya) and then only say Retzei. Speak to your Rav.

One should remember to fulfill any Yizkor tzedakah pledges and/or donations promised in the course of the Tishrei Kibbudim purchases.

The first opportunity for Kiddush Levanah is Wednesday, October 14th. The final opportunity is Sunday night, October 25th at 9:44 PM ET.

Tzidkas'cha is omitted at Minchah on Shabbos.

The series of fast days of BeHaB begins on Monday, October 19th.

BEREISHIS: The Seven Days of Creation: Day 1 - the entire world, starting with light (day & night) • Day 2 - the sky separating the waters • Day 3 - dry land and seas and vegetation • Day 4 - sun, moon and stars • Day 5 - fish and birds • Day 6 - beasts of the earth, Adam and Chavah (Kayin and Hevel were born on this day as well) • Day 7 - blessed and holy rest • Adam and Chavah are placed in Gan Eden • The Tree of Knowledge is forbidden to them • The serpent entices Chavah to eat of the Tree of Knowledge; she in turn has Adam eat as well • The serpent, Chavah, and Adam are cursed • Adam and Chavah are expelled from the garden • Kayin and Hevel offer sacrifices; only Hevel's is accepted • Kayin kills Hevel • Hashem warns Kayin about the nature of the evil inclination • Generations later, Lemech kills Kayin • Sheis is born • Ten generations from Adam to Noach • Hashem 'regrets' creating man and resolves to obliterate mankind • Noach finds favor in Hashem's Eyes.

Haftarah: As Shabbos is Erev Rosh Chodesh, the haftarah of Machar Chodesh (Shmuel Alef 20:18-42) replaces the regular haftarah. It discusses the interaction that took place on Erev Rosh Chodesh between David Hamelech and Yehonasan, son of King Shaul. Although David would later become king instead of Yehonasan,



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they remained as close as brothers. The haftarah tells the story of how Yehonasan saved David's life from King Shaul.

Parashas Bereishis: 146 Pesukim • 1 Mitzvah (Mitzvas Asei)

1. Peru U'revu - A man must marry and bear a son and a daughter.

"Kayin rose against his brother Hevel, and he killed him" (Bereishis 4:8)

Since we know that everything that happens is justified, why did Hevel deserve to be killed by his own brother?

Rav Nachum Partzovitz zt"l, quoted by Rav Elya Baruch Finkel zt"l, explains that from the pasuk it is clear that Kayin looked obviously distressed when Hashem did not accept his korban. It is reasonable to assume that Hevel saw Kayin's disappointment, yet it does not seem that Hevel attempted to comfort his brother in any way. This lack of empathy for his brother's distress made Hevel deserving of death at his brother's hand!

Chazal say, "Yesh koneh olamo besha'ah achas," literally translated as "Some acquire their portion in the World [to Come] in one moment." However, the Ba'alei Mussar explain that sha'ah" can also mean to "turn to". Thus, explaining the phrase, "Some acquire their world through turning oneself to attend to someone", by being mindful of his needs. If Hevel had considered his brother's pain, he may well have "acquired his world" and his life could have been spared.