



Beth Israel Congregation

Rabbi Mordechai Shapiro z"l Sanctuary

Weekly Announcements

770 W 40th St. Miami Beach, FL 33140

ph: 305.538.1251

email: info@bethisraelmiami.org

www.bethisraelmiami.org

Rabbi Donald Bixon – Rabbi

Abraham Galbut – President

Shemini Atzeret/Simchat Torah/Parshat Bereshit

October 12th 2017 22 Tishri 5778

Wednesday - Erev Yom Tov

Schedule

Eruv Tavshilin

Candle Lighting	6:39 PM
Mincha	6:50 PM
Maariv	7:20 PM

Thursday Shemini Atzeret Schedule

Hashkama Minyan	7:30 AM
Main Minyan	9:00 AM
Yizkor	10:45 AM
Children Hakafot	5:15 PM
Mincha	6:45 PM
Simcha Torah Program	7:30 PM
Candle Lighting NOT before	7:30 PM

Friday Simchat Torah Schedule

Main Minyan	9:00 AM
Hakafot	10:00 AM
Simchat Torah Kiddush	11:00 AM
Mincha	6:45 PM
Candle Lighting BEFORE	6:37 PM

Shabbat Parshat Bereshit Schedule

Hashkama Minyan	7:30 AM
Main Minyan	9:00 AM
Mincha	6:35 PM
Speaker- Mr. David Gordon: "Rabbi Joseph B. Soloveitchik and the lonely man of faith"	
Maariv	7:20 PM
Shabbat ends	7:29 PM

Happy Anniversary to:
Michelle & William Saka

Happy Birthday to:
Alexis Ciment, Russell Galbut
Marilyn Gray, Avi Litwin
Ashleigh Muhrad, Lenny Reiz
Rachel Saka, Talia Saka
Arthur Shapiro

If you have not had a chance to arrange sponsorship of the Simchat Torah Kiddush, but would like to contribute – all sponsor names will appear in next week's Weekly Announcements for Thanks

Shabbat Afternoon Speaker *in between Mincha & Maariv*

Mr. David Gordon

"Rabbi Joseph B. Soloveitchik and the Lonely Man of Faith"

sponsored by

Elaine & Bob Grover

in Memory of Elaine's Grandfather
Yosef Areyh Leib Greenstein ben Heshel z"l

on the occasion of his 40th yarhzeit
&

Mordechai Moshe Horowitz ben Heshel z"l

Father of Elaine Grover

This Week's Announcements

Sponsored by

Eva & Alexander Rosner
on the Occasion of the Yarhzeit
of her father
Jacob Sojcher z"l

Mazal Tov

to

Shoshana & Daniel Robbin
On the birth of a Baby Boy
Shalom Zachor

Will be held at their home

4565 Adams Avenue

9pm Friday Night

Youth Groups

Thursday Shmini Atzeres there will be regular groups.

Pre groups at 9:15 - regular groups 9:45.

Friday Simchat Torah, children are invited to come and join the program in the main minyan sitting with their parents, there are no groups.

Shabbat - there will be regular groups. Pre groups at 9:15 - regular groups 9:45.

Thursday @ 5:30pm Join the entire community for a pre hakafot for kids.

Yummy make your own cupcake at 5:30,

Dancing and raffle at 6:00, Scrumptious Dinner for kids at 6:30. treats for everyone.

Program Anonymously sponsored.

Beth Israel's famous Candy/Prize peklach will be given out during the main hakafot.

Thank you to the many volunteers who joined in packing them.

Looking to volunteer? - Reach out to Rabbi G for Thursday volunteer opportunities.

Beth Israel BBQ in the sukka - Thank you to Morah Esti, Mr. Bruce Garfinkel, Rena Kahn, Adira Kahn and Dietrich for the invaluable assistance.

Upcoming Beth Israel Events

Parshat Lech Lecha October 28
Gil Hoffman

Chief Political Correspondent and Analyst; Jerusalem Post (co-sponsored by AIPAC)

Main Minyan – "Politics in the Parsha: Avraham Avinu as a Model for Modern Israeli Leadership"

Shabbat afternoon lecture:

"Peace, Politics and Plutonium: A Maven's Guide to the Mayhem in the Middle East"

Panapoly is Back!

Game Night for Adults

Get Your teams Ready!

Join us Saturday night Nov 4

8:45pm

\$25 per person includes refreshments, prizes and all the fun you can have!

RSVP by 11/1

305 538 1251

Or

info@bethisraelmiami.org

Parshat Chaye Sarah Nov 11

Herb Keinon

Diplomatic Correspondent;

Jerusalem Post

Sponsored by

Gale & Lenny Grobman

Community Events

Reminder

Bikur Cholim Dinner

Temple Moses Behar Reception

Hall

Sunday October 22nd

honoring

Dr. Ari Ciment

Wine tasting 6:30pm

Dinner 7:00pm



Beth Israel Congregation

Rabbi Mordechai Shapiro z"l Sanctuary

Weekly Announcements

770 W 40th St. Miami Beach, FL 33140

ph: 305.538.1251

email: info@bethisraelmiami.org

www.bethisraelmiami.org

Rabbi Donald Bixon – Rabbi

Shemini Atzeret/Simchat Torah/Parshat Bereshit

Abraham Galbut – President

October 12th 2017 22 Tishri 5778

DVAR TORAH BY: DR. ARI CIMENT

REMEDY FOR BAD DREAMS/CURSES?

"Al titya-aysh min Hapooranut"- don't give up because of punishment (AVOS 1:7)When Moshe gives the final blessings in our parsha of Vzot Habracha, Shimon is not even mentioned while Levi is blessed: "who said of his father and his mother, 'I do not see him'; neither did he recognize his brothers, nor did he know his children, for they observed Your word and kept Your covenant...They shall teach Your ordinances to Jacob, and Your Torah to Israel; they shall place incense before You, and burnt offerings upon Your altar...May the Lord bless his army and favorably accept the work of his hands; strike the loins of those who rise up against him and his enemies, so that they will not recover." (Devarim 33: 9-11)

Back in Breishis, though, Yakov cursed both Shimon and Levi being upset about how they went about the slaughter of the inhabitants of Shechem (some say it was the fact that they took the spoils of the victory): "Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel." (BreishiS 49:7)

QUESTION: Why is Shimon left out and Levi not only reinstated but given a large blessing by Moshe!? Why is it that the Yakov-cursed Levite tribe is the tribe that we eagerly receive blessings from!?! Finally, why do some have the custom of trying to hear Bircas Kohanim to reverse a bad dream!?! And what does all this have to do with the introductory ethic above of "Al tityaiaysh min Hapooranut"!!!!

ANSWER: In the midbar, the Shimonites dwindled from 59,300 to 22,200 men (Vayikra 1:23 and 26:14) and eventually their inheritance was absorbed into the land of Yehuda (Yehoshua 19:9). Given their small numbers, Moshe may have left them out (this is consistent with the Ramban's approach). But why is Levi's curse reversed if after all their lot is also absorbed into the other tribes as well!?! The answer is as Moshe himself stated: "who said of his father and his mother, 'I do not see him'; neither did he recognize his brothers, nor did he know his children, for they observed Your word and kept Your covenant"→ this is referring to the their actions post the golden calf sin where specifically the Levites killed the perpetrators of the sin, even their own relatives. They used their innate "impetuosity trait" for the sake of heaven and prevented a national calamity. A lesson is that Divine reward and punishment, even when specified in prophecy, are nevertheless conditional upon human conduct. Instead of the Levites giving up hope after receiving a curse from Yakov, they rose up and actually were able to change that curse into a blessing! They did not lose hope despite their curse- "Al tityaiaysh min Hapooranut"- don't give up because of punishment (AVOS 1:7)

In Rabbi Jonathan Saks beautiful essay about turning curses into blessings, he says: It is well known that the

Chinese ideogram for "crisis" also means

"opportunity"... Hebrew goes one better. The word for crisis, mashber, also means "a child-birth chair."

Written into the semantics of Jewish consciousness is the idea that the pain of hard times is a collective form of the contractions of a woman giving birth. Something new is being born. That is the mindset of a people of whom it can be said that "the more they were oppressed, the more they increased and the more they spread."

Now this perhaps may partly explain why the Kohanic blessing is used to ward off bad dreams; after all, the gemara in Berachos 55b prescribes the following conclusory statements of the Yehi Ratzon that we say: "Just as You changed the curse of Bilaam to a blessing, so, too, change all my dreams for the good." Just like we receive blessings from the tribe who showed us first-hand that curses can be changed into blessings, we should not be nervous when our dreams show an apparent curse, which can also be transformed into a blessing!!!

TAKEAWAY MESSAGE/S: The Levites are the ultimate examples of "Al tityaiaysh min Hapooranut"- don't give up because of punishment. They were able to reverse the curse and channel it to a blessing. The ultimate curse-to-blessing examples are thus instilled blessing power to remind us that all blessings/curses depend to some degree on how we act. We can all change curses into blessing. REMEDY FOR BAD DREAMS/CURSES? ASK A LEVITE TO BLESS YOU AS THEY HAVE SHOWN THAT CURSES CAN TURN INTO BLESSINGS. AL TITYA-AYSH!

BREISHIS

THE LESSON OF THE SNAKES'S PUNISHMENT

בן זומא אומר: איזהו עשיר? השמח בחלקו. שנאמר (תהלים כח), 'יגיע כפיך כי תאכל, אשריך וטוב לך אשריך': בעולם הזה. וטוב לך לעולם הבא. Who is rich? One who is happy with his part. As is stated: "If you eat of **toil of your hands**, fortunate are you, and good is to you"; "fortunate are you" in this world, **"and good is to you" in the World to Come.**

Question #1) A point of the Mishna seems: Who is "wealthy" in spirit and purpose? The person who gets to reap the fruits of his labor. Where in **בְּרֵאשִׁית** do we see the quintessential example of this concept? #2) Also, the standard reading of the Mishna is? איזהו עשיר? "Who is rich? One who is happy with **his part**"- but why use the word בחלקו as opposed to wealth or בְּנִכְסָיו/his belongings? Happy with his

part seems to possibly connote something else especially when coupled with the confirmatory pasuk ..יגיע כפיך כי תאכל, אשריך. "If you eat of **toil of your hands**, fortunate are you" which does not clearly jive with this idea?

ANSWER/ANALYSIS:

ויאמר יקנוק אלהקים אל-הנחש, כי עשית זאת, ארוך אתה מכל-הבהמה, ומפלל חית השדה; על-גחונך תלך, ועפר תאכל כל-ימי חייך. And the LORD God said unto the serpent: 'Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. (Breishis 3:14)

What type of punishment did the snake receive after all? If the snake in fact lives on his belly all day, then having the dust to eat would seemingly be a good thing making his life very easy and thus quite pleasurable?

Rav Mordechai Shapiro ZT"L would often say: The answer is that this ease of life made the snake bored and left him feeling unfulfilled. Only when you eat of your toil, can you enjoy emotional satisfaction! This is the paradigm of pasuk אשריך כפיך כי תאכל, אשריך. "If you eat of **toil of your hands**, fortunate are you" - When you get something for free, it does not have the same effect than "earning" a prize.

I would like to add that this idea may nicely jive with the first half of the Mishna as well:

Who is rich? He who is happy with his part" may not be about being happy with your lot but rather, being happy "by giving your part"/ בחלקו!!! This is actually most consistent with the pasuk now of אשריך כפיך כי תאכל, אשריך. "If you eat of **toil of your hands**, fortunate are you" which highlights the *toil of your hands*; by giving up a part of yourself and not getting everything so easy, that is the best way to achieve happiness!!! Similarly, כל ישראל יש להם חלק, אשריך. "Everyone has the chance to get to the next world, if you give your חלק /do your part!" Most often it is the that יגיע or effort that is commensurate with the satisfaction/reward. Thus, the quintessential example of being happy with what you have is actually a lesson in being happy by what you are able to earn- this is the lesson taught to us by the נחש. By having the dust as his food, he had life too easy and was unable to become an עשיר as he was unable to work for his food- he did not have to give up any חלקו and so he was destined to live an unfulfilling life!!!

Takeaway Message: The two-fold lesson of the snake's punishment is that 1) true happiness only is derived from reaping the fruit of **your own hard work/toil/labor**- יגיע כפיך כי תאכל, אשריך. "If you eat of **toil of your hands**, fortunate are you" (Rav Shapiro). Bu tit may also be 2) a lesson in being happy by doing your part! איזהו עשיר? השמח בחלקו - By giving up a part of yourself and thus doing your part, you can truly achieve happiness. Because of the snake's sin, things became too easy for him and fulfillment in life became difficult to achieve.

THE LESSON OF THE SNAKES'S PUNISHMENT= ACHIEVING SUCCESS IS MORE IN THE MIND THAN IN ACTUAL WEALTH- איזהו עשיר? השמח בחלקו