

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Bereshis

October 9, 2026 / 28 Tishrei 5787

Volume 32, Issue 1

Candlelighting: 6:37 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, October 9

6:37pm Candlelighting
6:40pm Mincha / Maariv

Shabbos, October 10

8:45am Shacharis
*Kiddush is sponsored by
Rabbi Stoll in honor of
receiving Chasan Torah*
6:30pm Mincha / Shalosh Seudos
7:44pm Maariv

Sunday, October 11

9:15am Parsha Class
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)
8:30pm Maimonides' Laws of
Repentance
(R. Nisenbaum)

Monday, October 12

8:00pm "Foundation of a
Nation" (R. Nisenbaum)

Tuesday, October 13

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, October 14

8:00pm Nach Still Speaks –
MISHLEI (R. Stoll)

Thursday, October 15

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: 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 led to 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 by G-d, whereas 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 events 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

The Tree of Life was in the middle of the garden.. (Gen 2:9) A doctor once asked the Chafetz Chaim how a person whose profession allows little time for Torah study could earn a portion in the World to Come. The sage answered that G-d placed the Tree of Life in the middle of the Garden of Eden to teach us that one can reach the Tree of Life from every direction. In every occupation person can dedicate himself to serving G-d and thus acquire a portion in the Garden of Eden. The Talmud relates how Abba Umna, a physician, would treat his patients with modesty and sensitivity to their financial capabilities to pay for his services. For this he was accorded great honor in Heaven. The Chafetz Chaim reassured the doctor that in his practice he could achieve great spiritual accomplishments.

Did You Know?

It is customary for the parents of the bride and groom to accompany their children, flanking both sides, to the chuppah (canopy) at the wedding. In some communities both fathers escort the groom and the mothers escort the bride, whereas in other places both each set of parents escort their own children. Where the families' customs differ, the authorities urge them to resolve it peacefully, as beginning the marriage peacefully is more important than following a custom. If the parents are not living, another couple may accompany the bride or groom to the chuppah. The groom is led first, and then the bride, reminiscent of Mount Sinai, where G-d, the "groom," preceded the Jewish people, the "bride," at the mountain. It is customary to carry candles as they escort the bride and groom, also reminiscent of the fire at Mount Sinai.

Thought for the Week: *We must forever look behind the seen. (A Candle By Day)*