

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Beraishis

October 1, 2021 / 25 Tishrei 5782

Volume 27, Issue 1

Candlelighting: 6:51 pm

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

## Friday, October 1

7:00am Shacharis

6:51pm Candlelighting

6:55pm Mincha / Maariv

## Shabbos, October 2

8:45am Shacharis

*Kiddush is sponsored by  
Gedalia Corbett on the  
occasion of being Chosson  
Beraishis.*

6:15pm Laws of Shabbos

6:45pm Mincha / Shalosh Seudos /  
Maariv

## Sunday, October 3

8:00am Shacharis

9:15am **Parsha Class**  
(R. Nisenbaum)

10:00am "The 613 Mitzvos"  
(R. Stoll)

## Monday, October 4

7:00am Shacharis

8:00pm **The Seven Prophetesses:  
Who can be a  
Prophet?" (1/9)**

## Tuesday, October 5

7:00am Shacharis

8:00pm **Avos D'Rav Nosson**  
(R. Stoll)

## Wednesday, October 6

7:00am Shacharis

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

## Thursday, October 7

7:00am Shacharis

10:15pm **Parsha Class**  
(R. Nisenbaum)

### Class Connection

**R. Nisenbaum:**  
425-436-6200 #352171

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

## Parsha: Beraishis

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.

### Sponsorship

*This issue is sponsored  
by Naomi Stein upon  
the occasion of the  
yahrzeit of her father,  
Herman D. Stein, Chaim  
Dov ben Yechezkel*

## Insights: Beraishis

**...whatever the man called each living creature that is its name .... (Gen 2:19)**

The father of Rabbi Yaakov Lorberbaum, author of the Nesivos Hamishpat, was also named Yaakov, despite his son's being born during his father's lifetime. The father was a renowned scholar who spent all his time learning Torah. At his son's bris he was so involved in thinking about a difficult section in the Talmud that when the mohel turned to him to ask for the child's name he thought he was asking what his own name was, to which he responded "Yaakov," and that remained the child's name. Although he could have changed the child's name, the father decided to leave the name. He figured that when the child would grow older and hear how it happened that he shared the same name as his father because of his father's total dedication to Torah study, he might be inspired to study more himself. It was worth people's talking about the strange name if it would result in greater Torah study.

## Did You Know?

The Shabbos is greeted each Friday night by two mitzvos. The lady of the home lights candles shortly before sunset, and the Kiddush is recited before the meal on a cup of wine. The passages in the Torah describing the end of Creation are recited at the beginning of Kiddush. This recital is actually a form of testimony to G-d's creation, and many thus have the custom to stand during the first part of Kiddush, in the same manner that testimony in court must be offered while standing. Some stand through the entire Kiddush, while others sit during the latter part of the Kiddush. Those listening to the Kiddush must bear in mind that they want to fulfill the mitzvah of Kiddush, and they should not speak until the leader drinks some wine.

**Thought for the Week:** The close makes the man. (A Candle By Day)