

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Beraishis

October 13, 2023 / 28 Tishrei 5784

Volume 29, Issue 1

Candlelighting: 6:31 pm

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

Friday, October 13

6:31pm Candlelighting
6:35pm Mincha / Maariv

Shabbos, October 14

8:45am Shacharis
*Kiddush is sponsored by
the Richelson Family*

5:55pm Laws of Shabbos
6:25pm Mincha
7:37pm Maariv

Sunday, October 15

9:15am Parsha Class
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, October 16

8:00pm The Wisdom of Koheles
(R. Nisenbaum)

Tuesday, October 17

8:00pm Pirkei d'Rebbi Elazar
(R. Stoll)

Wednesday, October 18

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

Thursday, October 19

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

New episodes twice a week!

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

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.

Wisdom of Koheles

9 week series given by R. Nisenbaum
begins Monday, October 16th
at 8:00pm

Insights: Beraishis

In the beginning G-d created... (Gen 1:1) Each day after the morning service, the Chafetz Chaim would read the account of Creation in the Torah. He said that in our generation there has been a dearth of faith in G-d. By re-reading how G-d created everything in the world it strengthens a person's faith. Rav Avigdor Miller would strengthen his faith by studying the intricacies of a fruit, such as an apple. He would wax eloquently about the intelligence evident in an apple's changing colors from a dull green, when it is still inedible, to a beautiful red when it ripens, and how the slippery seeds in it fall to the ground where they are able to reproduce apple trees. "The more we study Nature the more we can appreciate the genius of everything in it. What greater proof can there be of an Intelligent Creator?" he marveled.

Did You Know?

There is a mitzvah to recite kiddush each Friday night on a full cup of wine or grape juice, before eating the meal. One may not eat or drink anything before listening to kiddush. Although it is customary for everyone at the table to drink some of the kiddush wine, it is not required. One may not speak, though, until the person reciting kiddush has drunk the wine. Similarly, it is a mitzvah to recite the havdalah service on Saturday night, after Shabbos ends. Although one may not eat or drink after Shabbos before listening to havdalah, it is permissible to drink water if one is thirsty. There are different customs regarding standing or sitting during kiddush and havdalah, but regardless of one's position during the recital of kiddush and havdalah, one must sit when drinking the wine.

Thought for the Week: We once spoke about the suppression of vice. Now we speak about the vice of suppression. (A Candle By Day)