

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Bereshis

October 21, 2022 / 26 Tishrei 5783

Volume 28, Issue 1

Candlelighting: 6:19 pm

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

## Friday, October 21

6:19pm Candlelighting  
6:20pm Mincha / Maariv

## Shabbos, October 22

8:45am Shacharis  
(see below for Kiddush)  
5:40pm Laws of Shabbos  
6:10pm Mincha / Shalosh Seudos /  
Maariv

## Sunday, October 23

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

## Monday, October 24

8:00pm Q & A

## Tuesday, October 25

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

## Wednesday, October 26

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

## Thursday, October 27

10:15pm Parsha Class  
(R. Nisenbaum)

### Kiddush

Sponsored by the Firestone  
Family on the yearzeit of  
their husband and father

### Mazel Tov!

Rabbi & Mrs. Moshe Stoll  
upon the birth of a  
grandson

### 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

### Let us make man... (Gen. 1:26)

The Midrash relates that man was created last because if he was found deserving, he is told that everything preceded him in order to serve him. If he is found undeserving, he is told that even the tiny gnat preceded him. Rav Yitzchak of Vorka explains with an analogy. There are two wagon drivers. For one, Hashem wants to provide the man's needs, and therefore supplies him with a horse and wagon to earn his livelihood. For the other, Hashem wants to provide for the horse's needs, so he sends him a driver who will tend to all the horse's needs. Both drivers are supported alike, but whereas for one the horse works for him, the other works for his horse. Similarly, if man is found deserving the world is meant to serve him. If, however, he is undeserving, then he is here to serve the world.

## Did You Know?

It is customary for a first-time couple to get married under the sky, to commemorate the blessings given to Abraham that his children multiply like the stars. Other customs regarding the bride and groom include putting ashes on the head of the groom before entering the chuppah, to commemorate the destruction of Jerusalem. For the same reason, the bride removes her jewelry before the ceremony. (They can be worn again immediately following the chuppah.) It is customary for the groom to don a *kittel*, a simple white shroud-like robe, under the chuppah, to prevent the joy from leading to levity. Another reason is because it commemorates Yom Kippur, since the wedding day is a day of forgiveness for the bride and groom.

**Thought for the Week:** *Second to belief in G-d is belief in death; both receive only lip-service.*  
(A Candle By Day)