

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Vayera

October 30, 2026 / 19 Cheshvan 5787

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Candlelighting: 6:05 pm

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

Friday, October 30

6:05pm Candlelighting
6:10pm Mincha / Maariv

Shabbos, October 31

8:45am Shacharis
Kiddush is available for sponsorship
6:00pm Mincha / Shalosh Seudos
7:12pm Maariv

Sunday, November 1

2:00am **CLOCKS FALL BACK**
9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)
8:30pm *Maimonides' Laws of Repentance*
(R. Nisenbaum)

Monday, November 2

8:00pm "Foundation of a Nation – Sarah: Women of Valor"
(R. Nisenbaum)

Tuesday, November 3 ELECTION DAY

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

Wednesday, November 4

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

Thursday, November 5

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: Vayera

The Torah describes Abraham's love of kindness in great detail. Three days after Abraham had circumcised himself at the age of ninety-nine, he sat outside of his tent to search for wayfarers in need of hospitality. G-d realized that, despite his weakened condition, Abraham was bothered by the lack of visitors and He sent him three angels disguised as idolatrous nomads. Although these people represented an ideology antithetical to that of his own monotheistic belief, and despite his advanced age and weakened body, Abraham rushed to greet them and helped prepare a full meal for them.

Similarly, when G-d informed Abraham of His intentions to destroy the wicked city of Sodom, Abraham pleaded and bargained with G-d on the city's behalf, knowing fully well that they represented a lifestyle far different than his own. However, once it became clear that there were not even ten men worthy of being spared; Abraham did not even try to save them anymore. If G-d did not feel they were deserving of His compassion, Abraham did not feel any differently.

Abraham's self-control is also seen later, when he was ordered to send away his concubine, Hagar, and her son, Ishmael. Sarah, Abraham's primary wife, was concerned that Ishmael was exerting a

negative influence on her own son, Isaac. She instructed Abraham to send Hagar and Ishmael away from his home.

The Torah says that this was a very difficult decision for Abraham, as he loved Ishmael very much. Yet, when G-d concurred with Sarah's

suggestion, Abraham immediately ordered them out of his house with a little food, but no money. Here too, Abraham controlled his natural compassion and love to conform to G-d's instructions.

This devotion proved itself most when Abraham was commanded to bring his son Isaac as a sacrifice to G-d. Not only did this contradict his instinctive love for his son, it also contradicted everything Abraham had professed to the world about G-d. He had always distinguished his G-d from all the idolatrous gods as a G-d of peace who despised human sacrifice. For the loving and compassionate Abraham to cruelly slaughter his own son as a sacrifice to G-d would undermine his own credibility and that of his G-d's. Yet, here too, Abraham showed that his devotion to G-d took precedence over his own emotions. Abraham's good character was not merely a natural inclination, but rather an expression of his total devotion to G-d.

Mazel Tov

to Gary and Liat Shyken
upon the marriage of
their daughter.

Insights: Vayera

G-d appeared to him by the trees of Mamre..." (Gen 18:1) G-d visited Avraham after his circumcision. The Talmud understands this visit as the mitzvah of visiting the sick. We are encouraged to emulate G-d's ways and act similarly. Rav Avraham Pam once heard that a student's father was ill and would appreciate a visit. Rav Pam was a kohein and did not enter hospitals unless it was absolutely necessary, out of concern that the morgue was under the same roof and might contain Jewish corpses, and a kohein may not be under the same roof as a corpse. Rav Pam felt bad and suggested to the man's family that he would stand outside the hospital near the windows, and at an appointed time the patient should look out the window and Rav Pam would wave to him. The arrangements were made and the man was wheeled to his room's window, where he could see Rav Pam waving to him. The man later said it was the best medicine he could have received.

Did You Know?

Chesed (kindness) has many broad applications, outside of merely offering assistance when needed. Some examples cited by the rabbis include: The numerals in one's home address should be illuminated and large enough to be clearly seen by others, even at night. It is a chesed to spare others the bother of uncomfortably pulling into several driveways to check if the house is the right address. Another example is writing clearly and neatly. Since letters and envelopes are meant for others, including the mailman, to read, one should show consideration for the reader and make it easier to decipher what he is reading.

Thought for the Week: *G-d causes events to coincide. We call them coincidences*
(A Candle By Day)