

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Chayei Sarah
November 22, 2024 / 21 Cheshvan 5785
Volume 30, Issue 4
Candlelighting: 4:44 pm

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

Friday, November 22

4:44pm Candlelighting
4:45pm Mincha / Maariv
8:30pm Shiur @ R. Nisenbaum

Shabbos, November 23

8:45am Shacharis
Kiddush is sponsored by Joseph & Yael Chaya Miriam Abeles in thanksgiving for their many blessings.
4:15pm Laws of Shabbos
4:40pm Mincha / Shalosh Seudos
5:51pm Maariv

Sunday, November 24

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

Monday, November 25

8:00pm Pathways to Prayer - The Three Parts of Prayer (R. Nisenbaum)

Tuesday, November 26

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

Wednesday, November 27

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

Thursday, November 28

8:00am Legal Holiday Shacharis
~9:00am Breakfast & Shiur "The White Lie in Halacha"
8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class (R. Nisenbaum)

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: Chayei Sarah

Sarah died at 127 years old. Her death proved to be an additional challenge for Abraham. After all he had gone through to prove his allegiance and love for G-d, he now had to maintain faith and dignity in the face of tragedy.

Although G-d had promised the land of Canaan to Abraham, it was not yet his. Abraham had to deal with the Hittites to purchase a burial spot for his wife in the Cave of Machpelah in Hebron. Although the Hittites offered him the cave as a gift, he insisted on buying it. He did not want to remain beholden to them. Later, they sold him the land for an exorbitant sum of money.

Shortly after Sarah's passing, Abraham occupied himself with finding a wife for his son Isaac. This was necessary to set the scene for the next stage in the development of the Jewish people. Abraham would not allow his son to marry the daughters of Canaan, because of the bad character traits that seemed to be prevalent among them, and he was afraid these traits would be passed on to his descendants. Yet, being that Isaac had been sanctified earlier, when G-d had commanded Abraham to bring him as a sacrifice, he was not allowed to leave the Land of Canaan. Like an animal sacrifice, he could not be removed from Jerusalem. Abraham therefore entrusted his servant, Eliezer, to find a wife from his own family in Aram Naharayim.

Eliezer searched for a woman of exemplary character to complement his master's son. He decided on a test to tell if a woman was truly a kindhearted person. He would ask her to draw him some water to drink from the well. If she would draw for him and also offer to water his camels, it would prove she was truly a compassionate person and deserving of marrying Isaac.

Eliezer then prayed to G-d that he be successful in fulfilling his mission.

Rebecca fulfilled Eliezer's request and offered to water his camels and find lodging for them to sleep. Eliezer was overjoyed and presented gifts to Rebecca before even asking her father's permission that she return with him. The wonder of finding such a generous and sensitive woman so soon after he had prayed, encouraged his faith that G-d had answered his prayers.

The Torah says that after Isaac married Rebecca and brought her to his tent, he was comforted from the loss of his mother. The Talmud explains that as long as Sarah had lived, her candles remained lit from one Shabbos to the next. There was also a blessing in her dough, and an aura of holiness hovering over her tent. When Sarah died, these symbols ceased. With Rebecca's appearance they returned once again. Rebecca had proven to be a worthy successor to Sarah.

Holiday Schedule

8:00am minyan Thursday
followed by breakfast and a shiur
"The White Lie in Halacha"

Insights: Chayei Sarah

Yitzchak went out to pray in the field towards evening... (Gen 24:63) Rav Elya Roth once appeared in the shul in the Bukharian quarter in Jerusalem for the mincha prayer. The people, who knew of the great Rav, were surprised to see him there, as he lived quite a distance away from the neighborhood, and there were plenty of shuls closer to his home. Rav Elya explained, "Look around the shul here. There is a carpenter praying in that corner. A glass worker is davening over there. All the laborers in the nearby market take time off from their busy schedules to come daven mincha. I can't imagine a place more conducive for my prayers to be accepted in Heaven than with such a group of people! That is why I came here to daven."

Did You Know?

The Amidah is recited silently, moving one's lips but not saying it loud enough for anyone else to hear. One reason for this is to spare the shame of a person who wishes to confess his sins during the prayer and doesn't want anyone else to hear his confession. A similar reason is offered to explain why the person called to the Torah merely recites the blessings but does not actually read from the Torah. The Rabbis were concerned about embarrassing a person who may not be able to read from the Torah, so they decreed that only the Ba'al Korei (Reader) read for everyone called to the Torah. Similarly, they ordained that the officiating rabbi recite the blessings at a wedding rather than the groom, to spare the shame of a groom who cannot recite them.

Thought for the Week: *We must resist the temptation to become bored with consistency.*
(A Candle By Day)