

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Vayera

October 22, 2021 / 16 Cheshvan 5782

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Candlelighting: 6:17 pm

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

Friday, October 22

7:00am Shacharis

6:17pm Candlelighting
6:20pm Mincha / Maariv

Shabbos, October 23

8:45am Shacharis
*Kiddush is sponsored by Yael
Chaya Miriam Gray*

5:40pm Laws of Shabbos
6:10pm Mincha / Shalosh Seudos /
Maariv

Sunday, October 24

8:00am Shacharis
9:15am **Parsha Class**
(R. Nisenbaum)
10:00am **"The 613 Mitzvos"**
(R. Stoll)

Monday, October 25

7:00am Shacharis
8:00pm **The Seven Prophetesses:
Miriam (3/9)**
(R. Nisenbaum)

Tuesday, October 26

7:00am Shacharis
8:00pm **Avos D'Rav Nosson**
(R. Stoll)

Wednesday, October 27

7:00am Shacharis
8:00pm **Nach Still Speaks**
(R. Stoll)

Thursday, October 28

7:00am Shacharis
8:00pm **The 12 Jewish Months**
(R. Stoll)
in person, Zoom & audio
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: 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.

Sponsorships

**There are lots of
sponsorship
opportunities at the JLC!**

Insights: Vayera

Hashem appeared to Avraham by the trees of Mamre. (Gen 18:1)

The Midrash explains that Hashem appeared to Avraham after his circumcision to visit the sick. The Chafetz Chaim's daughter once told the Steipler Rav's wife that at the end of the Chafetz Chaim's life he was sick and bedbound. The students in the yeshiva took turns staying with the elderly sage around the clock, tending to his needs. Once, the Chafetz Chaim woke up to find an empty room. He was told that when the students saw that he was sleeping they slipped out to daven mincha with a minyan. The Chafetz Chaim shook his head weakly and murmured, "There is an old and sickly man here and they leave him alone? They are searching for mitzvos? Is that mitzvah greater than this one?"

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: *Some see themselves as not taking risk when they are simply remaining with the old one. (A Candle By Day)*