

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Vayera

November 11, 2022 / 17 Cheshvan 5783

Volume 28, Issue 4

Candlelighting: 4:52 pm

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

Friday, November 11

4:52pm Candlelighting
4:55pm Mincha / Maariv
8:15pm Shiur @ R. Nisenbaum's

Shabbos, November 12

8:45am Shacharis
sponsored anonymously
4:15pm Laws of Shabbos
4:45pm Mincha / Shalosh Seudos /
Maariv

Sunday, November 13

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

Monday, November 14

8:00pm The Seven Shepherds –
Yitzchak – Gevurah (3/8)

Tuesday, November 15

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

Wednesday, November 16

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

Thursday, November 17

10:15pm Parsha Class
(R. Nisenbaum)

Flashes of Torah

R. Nisenbaum's new book is
now available!
Get your copy now.

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.

Insights: Vayera

...I will bring a piece of bread that you may satisfy your hearts and then you can leave..... (Gen. 18:5)

A follower of the Gerrer Rebbe once visited a sick person and stayed for quite a while. When the Rebbe heard about this he told the man, "Visiting the ill is certainly a great mitzvah, but a visitor must know when his visit is no longer appreciated. Likewise, hosting guests is a mitzvah, but, a host too must know when he is overburdening his guest. Even a good deed can be overdone. That is why Avraham told his guests that he would bring them some food and then they could leave. He did not want them to feel pressured to stay longer than they wanted to."

Did You Know?

The primary mitzvah of *hachnosas orchim*, or hospitality, applies to out-of-town visitors. Although inviting a friend for a meal is commendable, it doesn't fulfill this mitzvah. Hospitality also requires one to escort the guest when he is ready to depart from the host's home. The Talmud rules that one who does not escort the guest does not fulfill the mitzvah. Common practice is to escort at least six feet upon leaving the house. The main obligation to escort a guest only applies when he will be leaving town. If he is merely returning to his home in the same city it is not required to escort the guest, although it is commendable.

Thought for the Week: *Some say "Excuse me" before they push.* (A Candle By Day)