

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Vayera
November 3, 2023 / 19 Cheshvan 5784
Volume 29, Issue 4
Candlelighting: 6:02 pm

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

Friday, November 3

6:02pm Candlelighting
6:05pm Mincha / Maariv

Shabbos, November 4

8:45am Shacharis
~11:15am *Bris & Kiddush sponsored by the Gelfands*
5:25pm Laws of Shabbos
5:55pm Mincha
7:27pm Maariv

Sunday, November 5

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

Monday, November 6

8:00pm The Wisdom of Koheles -
(R. Nisenbaum)

Tuesday, November 7

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

Wednesday, November 8

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

Thursday, November 9

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

New episodes twice a week!

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

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 Tovs

Yehoshua & Tali Gelfand upon the birth of a boy.
Shalom Zachor Fri night at 4319 Baintree.
Bris @ JLC ~ 11:15

Murray & Rus Chaya Richelson upon the birth of a grandson

Rick & Myrna Diamond upon the birth of a grandson

Insights: Vayera

...take your son...and bring him to Me as an offering. (Gen 22:2) A young man in Israel was murdered by terrorists. Rav Dov Yaffe wrote the young man's parents a letter of consolation. He quoted Rav Chizkiyah Mishkovsky, who had lost seven children in the Holocaust, as saying: "I have no complaints to the Al-mighty. The purpose of life is not to live an existence with just the pursuit of physical pleasure. We are here to live a life of holiness, to sanctify G-d's Name. My children who were killed by wicked monsters intent on destroying innocent people for no other reason than that they were Jews, have surely sanctified His Name, reaching the ultimate purpose of Creation." Rav Yaffe reassured the parents that their son, in his short life, had similarly fulfilled the ultimate purpose of life.

Did You Know?

It is customary after mentioning the name of a righteous person to bless him, just like G-d blessed Abraham after mentioning his name. For this reason, if the person is still living we add "Shlita," an acronym meaning "He should live a good, long life," and if he is no longer living we add Zt"l, meaning "May the memory of the righteous serve as a blessing." Even after writing an ordinary person's name it is customary to add acronyms meaning, "May he/she live," or "Until 120 years," if he/she is living, and OBM (Of Blessed Memory) if the person has passed on.

Thought for the Week: Taking things in hand is always more profitable than being up in arms about them. (A Candle By Day)