

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Vayera  
November 15, 2024 / 14 Cheshvan 5785  
Volume 30, Issue 3  
Candlelighting: 4:49 pm

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

## Friday, November 15

4:49pm Candlelighting  
4:50pm Mincha / Maariv  
8:30pm Shiur @ R. Nisenbaum

## Shabbos, November 16

8:45am Shacharis  
*Kiddush is sponsored by  
Dr. Ben & Chaya  
Feldman in honor of  
Chasan Bereshis.*  
4:15pm Laws of Shabbos  
4:40pm Mincha / Shalosh Seudos  
5:55pm Maariv

## Sunday, November 17

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

## Monday, November 18

8:00pm **Pathways to Prayer -  
Sh'ma**  
(R. Nisenbaum)

## Tuesday, November 19

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

## Wednesday, November 20

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

## Thursday, November 21

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.

**Newsletter Sponsored**  
anonymously on the *yahrzeit* of  
Gavriel Heller

## Insights: Vayera

**G-d appeared to him in Elonei Mamre. (Gen 18:1)** G-d visited Avraham when he was sick to teach us the importance of this mitzvah. There was a person in Brisk who would visit the sick, but he would notoriously stay for an extended period of time. The Brisker Rav told him, "When the Rambam discusses the mitzvah of visiting the sick he says that when one visits, he should sit by the head of the patient's bed, pray for his recovery, and leave. The implication is that leaving is also a part of the mitzvah. A person must be sensitive to the patient and know when to leave as much as he knows when to come."

## Did You Know?

Visiting the sick is a great mitzvah, yet one must be sensitive to the needs of the patient. One should not visit if the patient will feel uncomfortable or too tired. It is important to tend to the physical needs of the patient, too, such as shopping or cleaning. Praying for the patient's recovery is also an integral part of the mitzvah. When praying in the patient's presence one need not mention the person's name, but should merely wish the patient a "complete recovery among the other ill people of Israel." On Shabbos one should say, "Although on Shabbos we may not cry out, your recovery should come speedily." When one prays for the patient outside of his presence, he should mention the patient's full Hebrew name and the name of his/her mother. If the mother's name is not known, the father's name may also be used.

**Thought for the Week: Because we don't want to do it over, we tell ourselves we don't want to overdo it.** (A Candle By Day)