

The BJC Shabbos Booklet

10 Cheshvan, 5782 | October 16, 2021

Issue #81 –Lech Lecha 5782



5:36 PM



6:30 PM



This week in the Jewish Twitterverse

A new BJC Shabbos Booklet feature: select news, humor, and interesting points raised on Twitter this week.

The Jerusalem Post @Jerusalem_Post · 2h

Former Mossad chief Yossi Cohen said at the Jerusalem Post Conference that if #Iran develops a nuclear weapon, #Israel must be able to stop Iran on its own.

- Read more: bit.ly/3AGVewN
- To watch the full conference: bit.ly/3IPztzH



4 replies · 8 retweets · 18 likes



D Bash @DBashIdeas

The Torah never says how Avraham discovers God because every journey is different.

6:01 AM · Oct 15, 2021 · Twitter for iPhone

10 Retweets · 2 Quote Tweets · 104 Likes

Hungry Chipmunk @hungrychipmunk · 8h

A 1904 postcard showing a "Chumash Seudah".

Caption: Vortrag des Kleinen bei Chimesch Anfang (Speech of the little one at the start of Chumash).



2 replies · 3 retweets · 19 likes

ay @aimhumor · 3h

Conducting a study:

Category	Percentage
Cholent	36.3%
Spoon	56%
Fork	7.7%
Other	

559 votes · 20 hours left



1. The BIG Question



2. Terach's Idol Store



3. A Fire and a Miracle



4. Avram Packs His Bags



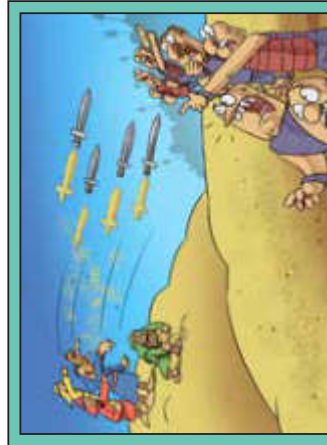
5. The Cupboard Was Bare



6. Crossing the Border



7. You Go Your Way, I'll Go Mine



8. A "Lot" of Fighting!
Avram Rescues Lot!



9. A New Wife, a New Son,
and New Problems



10. Give Me a "Hey"!



11. HaShem Does a Mitzvah Too



Patriarchal Purging of a Pernicious Propensity

By Rabbi Yisroel Isaacs

The employee of a nearby store once treated a friend of mine in an intolerably rude manner, and, predictably and understandably, my friend refused to return. Since he often needed things available only at that store he suffered for a year or two until he finally got over it and went back to shopping there. It is not always this obvious that when I hold a grudge against someone, it harms me more. According to recent research, a grudge amounts to self-inflicted mental and physical damage. A 2006 study found that people who received practical forgiveness training resulted in less stress placed on their immune and cardiovascular systems¹. A 2019 study found that elderly individuals that held on to feelings of anger had higher levels of inflammation and

“It is possible to win the battle that we each wage against our demons of resentment.”

chronic illness. Dr.

Frederic Luskin, the founder of the Stanford Forgiveness Project, has noted that holding grudges can also lead to depression and dysregulate the nervous system, while forgiveness can help reverse these harmful effects. It is a shame that the Torah’s unequivocal stance on grudges is not better known: It explicitly prohibits it in at least two separate commandments². “Do not hate your brother in your heart,³” that is, even if we do not do anything or say anything negative against the person, we are forbidden to harbor hatred in our hearts. Nursing internal enmity also conflicts with the mitzvah of “You shall love your friend as yourself⁴” since a grudge against someone prevents one from feeling wholehearted love. There is also little doubt that the negative feelings that we tend to allow to fester in our

¹ All the information in this paragraph is taken from Herrera, Tim. “Let Go of Your Grudges. They’re Doing You No Good.” *The New York Times*. 19 May, 2019.

<https://www.nytimes.com/2019/05/19/smarter-living/let-go-of-your-grudges-theyre-doing-you-no-good.html?action=click&module=RelatedLinks&pgttype=Article>

² Although these commandments may only apply when the object of our ill will is a fellow Jew, it should be obvious that holding grudges against anyone while not forbidden is unwise and, according to the research noted above, unhealthy.

³ Vayikra 19:17

⁴ Vayikra 19:19



personal lives would not be compatible with several more interpersonal mitzvos⁵. Given his innovative personality, it may not come as a surprise that there is evidence that Avraham understood the value of forgiveness well before it became popular. Spurred on by his seemingly out-of-place diction, Midrash Tanchuma⁶ concludes that Avraham excelled in his ability to move past even justified grudges. He said to his nephew Lot, “Let's not have friction between me and you, and between my herdsmen and yours. After all, we're brothers⁷.” Why would he refer to his nephew as his brother? His deep humility, concludes the Midrash, enabled Avraham to rise above his nephew's quarrelsome, ungrateful, and stubborn behavior and relate to him as a brother despite the checkered history of their relationship⁸.

It is much easier to collect a new grudge than to shed an old one. Many righteous individuals try to do

so each night before going to sleep with a vividly specific declaration of forgiveness: “I hereby forgive anyone who has angered or provoked me or sinned against me, physically or financially or by failing to give me due respect, or in any other matter relating to me, involuntarily or willingly, inadvertently or deliberately, whether in word or deed: let no one incur punishment because of me⁹.” If we lack the religious motivation or commitment to make this declaration consistently¹⁰, perhaps the physical and psychological benefits of purging ourselves from our personal grudges professed by the studies cited above might inspire us. It is seldom easy to forgive and forget but as Avraham's patriarchal example demonstrates it is possible to win the battle that we each wage against our demons of resentment.

Wishing you a wonderful, healthy, peaceful, and rejuvenating Shabbos.

Yisroel Isaac

⁵ Including two commandments prohibiting bearing a grudge which involve specific types of grudges.

⁶ בראשית יד, Buber edition.

⁷ Bereishi 13:8. While not a quote from Avraham, the Torah also says later that he heard “that his brother (i.e., Lot) was captured” (Bereishis 14:14), suggesting that Avraham related to Lot as a brother.

⁸ See Rashi for two additional explanations.

⁹ The Koren Siddur, P. 294.

¹⁰ As the Chofetz Chaim has noted, everyone should at least say the similar annual declaration found in *Tefilah Zakkah* in the Yom Kippur Machzor.



Issue #3

PARSHAS LECH-LECHA
TNS - TORAH NEWS SERVICE

כרשת לך לך
Price: 1 Shekel

The Parsha Post



YOUNG BOY DISCOVERS INVISIBLE CREATOR

A young boy, Avram Terachson, was spotted in the hills of Ur Kasdim asking highly intellectual questions about the world and its creation. He claimed to discover the existence of a supernatural Higher Being who gives life to everything on planet earth.

This unusual behavior caused an uproar among upstanding citizens. "This is a total outrage!" shouted his father Mr. Terach, CEO of the popular Idols R Us outlet. "We cannot and we shall not let a small lad convince people to serve an invisible G-d! I don't care that he is my own son... action must be taken!"

CHILD SURVIVES BLAZE



A crowd of paying spectators gathered at the Royal Furnace to witness the punishment of young Avram, who was thrown into the fire at the command of His Majesty Nimrod. Notwithstanding the extremely high temperatures, the boy has survived the blazing flames. He was seen standing calmly amidst the inferno.

"We came expecting to see that kid burn," says Mr. Fred Firewatcher, who attended the botched burning with his family. "He really ruined the show. Maybe it's the fault of the invisible G-d he has been talking about. We demand a refund!"

BORDER PATROL INTERCEPTION



Egyptian customs officials have been placed on high alert after a beautiful woman was found hiding in a box. She had been smuggled into the country by a man claiming to be her brother. "I tell you," he explained to the border patrol agents, "we came down to Egypt to

escape the famine in our country, but we mean no harm. I hid my sister because of her beauty, that's all."

TNS has learned that the woman was forcibly taken to the royal palace and Paraoth will soon marry her, whether she likes it or not.

PLANNING A MOVE?

CAMEL EXPRESS MOVERS

Stressed about transporting yourselves + tent + belongings?

Worry no more! Camel Express Movers to the rescue!

We provide strong, capable camels to schlep your stuff across the desert.



**NO AMOUNT OF STRAW CAN
BREAK THESE CAMELS BACKS!**



Expanding Our Heart

By Rabbi Sholom Twerski

וַיֹּאמֶר ה' אֶל-אַבְרָם לְךָ-לֵךְ
מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבְּיַת אָבִיךָ
אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶה:

The L-rd said to Avram, “Go forth from your native land and from your father’s house to the land that I will show you...”

The Me’or Anayim, R’ Nachum of Chernobyl, used to be very involved with the mitzvah of Pidyon Shivuyim-

redeeming prisoners. At the time, many Jews were at the mercy of the local landowner, the *poritz*, and very often were thrown into dungeons if they were behind in paying the rent or other such offense. R’ Nachum used to raise money to pay back their debts and release them back to their families.

One time, R’ Nachum himself was thrown into a dungeon. Sitting there in the filth and squalor of the pit, he attempted to do some introspection for what spiritual deficiency he was deserving of this punishment. What was particularly distressing to him was that this was a mitzvah that he was intimately involved with. As he was contemplating his situation, he received a heavenly visitation. His visitor quoted the verse we opened up with. Avram Avinu was tasked with wandering- going on a journey away from his family and home. Why? Did he do something wrong?

Avram was famous for his kindness and his hospitality. His tent was open for any

wayfarer to eat a meal, satiate his hunger, and quench his thirst. Yet for all his good intentions, there was a slight nuance that was lacking. Avram himself had never personally experienced the travails of the road, of sleeping in unfamiliar places, and the demands of a nomadic lifestyle. So G-d

told him to take to the road to experience firsthand what such a life entails, and then, with a heightened degree of sensitivity, he was able to attend

even better to the needs of the travelers he welcomed.

So, too, concluded R’ Nachum’s visitor, while you raise money for pidyon shevuyim, you have not personally experienced what it means to sit in a dungeon. In Heaven, it was orchestrated that you sit in jail to better empathize with those you attempt to help.

There are many reasons why we undergo hardships in life. Sometimes, they serve to atone for past transgressions. Other times, it might be to inspire one to pray and to develop a relationship with G-d. But whatever we go through can be used to have more compassion with others we meet later in life that are undergoing a similar difficulty.

May we all have the capacity to serve Hashem and connect with others in comfort, health, and prosperity.

Have a good Shabbos!

“Sitting there in the filth and squalor of the pit, he attempted to do some introspection for what spiritual deficiency he was deserving of this punishment.”

Parsha Summary

Hashem commanded Avram to leave his father's house and homeland, and travel to the land that He will show him. As reward for doing so, Hashem

promised to make Avram the patriarch of a great nation. Avram obeyed, taking along his wife Sarai and his nephew Lot. Once

Avram arrived in Canaan, Hashem informed him that He will eventually give that land to his descendants. Avram traverses the length of the land until a famine forces him to travel to Egypt.

Fearing that the Egyptians would kill him to take Sarai, Avram asked her to allege that he was her brother. And indeed because of her beauty, Sarai was taken captive and brought to Pharaoh. Hashem struck the members of Pharaoh's palace with a plague, causing Pharaoh to hastily release Sarai. Pharaoh loaded Avram and Sarai with gifts and riches and had them escorted out of his land. Avram returned triumphantly to Canaan.



Lot, who had accompanied Avram and Sarai, was independently wealthy. When Lot's shepherds quarreled with Avram's shepherds, the two parted ways, with Lot settling in

the province of Sodom, which was renowned for its evil inhabitants. After Lot departed, Hashem spoke to Avram again,

reiterating His promise to bequeath the land to his descendants, and promising to make his descendants as numerous as the soil of the earth.

The southern region of Canaan was embroiled in a major war involving many kings. When the dust

settled, the victorious kings took captive all the inhabitants of the Sodom region — Lot included. When Avram was informed of Lot's plight he rushed to the rescue along with a handful of men, engaged the victorious kings in battle, soundly defeated them, released all the captives, and returned all the spoils.

Avram rebuffed the king of Sodom's wish to award him with all the war's spoils. When Hashem reassured Avram that he would be greatly rewarded for his righteousness,

Parsha Summary

Avram broaches his childlessness. "What is the point of all the reward and wealth,"

Avram cried, "if I have no heir to inherit it?!"

Hashem assured Avram that he will indeed have a child and promised that Avram's descendants will be as numerous as the stars of the heaven.

Avram requested a sign from Hashem that his descendants would inherit the land of Canaan. Hashem responded in the famous "Covenant Between the Parts." Avram and the Divine Presence passed between an assortment of halved animals, and Hashem told Avram that his descendants would be exiled and in bondage for four hundred years. At the conclusion of this period, Avram's descendants would leave with great wealth, Hashem would punish the nations which enslaved them, and Avram's children would inherit the lands of Canaan.



Following this pact, Sarai — seeing that she and Avram were still childless — suggested that Avram father a child with her Egyptian maid, Hagar. Hagar conceived and began to mistreat her mistress Sarai, who responded with a heavy hand, prompting Hagar to flee.

Hagar encountered an angel who encouraged her to return to Sarai, promising her that the child she will bear will become a great nation. She obeyed, and gave birth to Ishmael.

Hashem added the letter hey to Avram's name, making it "Avraham."

Hashem sealed a covenant with Avraham and his descendants; the sign of the covenant is the circumcision of all males when they are eight days old. Sarai's name is changed to Sarah, and Hashem promises a delighted Avraham that he will father another son, this time from Sarah. At the age of 99, Avraham circumcised himself, his son Ishmael, and all the members of his household.

Parasha Questions



Questions

1. Where did Hashem tell Avram to go?
2. Who came along with Avram?
3. Why did Avram have to leave Canaan, and where did he go?
4. Why did Avram have Sarai say she was his “sister”?
5. How did Avram settle the dispute between his shepherds and Lot’s?
6. What did Hashem promise to Avram?
7. Lot was captured and Avram went to war to save him. How many people did Avram go to war with?
8. What did Hashem bless Avram’s future children with?
9. Who was Avram’s other wife?
10. Why did Hagar run away?
11. Who met Hagar as she ran away, and what did he tell her?
12. What were Avram and Sarai’s names changed to?
13. What did Hashem ask Avraham to do to remind himself of the promise Hashem made him?
14. How old was Avraham at his Bris Milah?

Answers

1. Where Hashem would show him. He did not tell him to what place.
2. His wife Sarai and his nephew Lot. (And also others he had taught about Hashem)
3. There was a famine, which forced them to go down to Mitzrayim.
4. He was afraid that if they knew she was his wife, they’d kill him and take her.
5. He had them each choose lands in different parts of Canaan, and they stayed apart.
6. That all the land he sees would be his and his children’s forever.
7. 318
8. That his children would be compared in number to the sand of the earth and the stars of the sky.
9. Hagar
10. Sarai upset her after she was offended by Hagar who mocked her, saying that she was good enough to give Avram children, while Sarai was not.
11. An angel came and told her that her son Yishmael would be a wild hunter and a robber who would found a nation and be hated.
12. Avraham and Sarah
13. Brit Milah
14. 99
15. Stars look small from the earth but in reality, if we could get closer to them, we would see that they are really huge. To the people of this world, we look very small, as the Jews are such a small percentage of the world’s population.



15. Why did Hashem compare the children of Avram specifically to stars?

Mazal tov to Marina and Eli Sezanoff on the Bar Mitzvah of Gabriel and Michael. They will be leining Parshas Lech Lecha in their backyard.

We look forward to celebrating together, in the near future!

Friday, October 15	Candle lighting	5:36 PM
	Mincha	5:45 PM
Shabbat, Parashat Lech Lecha, October 16	Shacharit*	8:45 AM
	Recite Shema before	9:24 AM
	Mincha/Seudah Shlishit/Maariv	5:20 PM
	Havdalah	6:30 PM
* <i>Davening will commence with ברכות; שוכן עד will not begin before 9:05 AM</i>		
Sunday, October 17	Shacharit	7:45 AM
	Mincha/Maariv	5:40 PM
Mon.-Thurs., October 18-21	Shacharit	6:30 AM
	Mincha/Maariv	5:35 PM
<i>This week repeat Shema every evening after 6:30 PM.</i>		