

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Vayechi
December 17, 2021 / 13 Teves 5782
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Candlelighting: 4:40 pm

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

Friday, December 17

- 7:00am Shacharis
- 4:40pm Candlelighting
4:45pm Mincha / Maariv
@ Young Israel
- 8:00pm Parsha Class
2362 Milton
- 8:00pm **Oneg Shabbos @ Young Israel: "Torah, Tales, and Holy Adventures"**

Shabbos, December 18

- 9:00am Shacharis
@ Young Israel
- after Sha "Cracking the Code of Yaakov's Blessings"
- 4:00pm Laws of Shabbos
4:30pm Mincha / Shalosh Seudos / Maariv
@ Young Israel
- 8:30pm Anniversary Program.

Sunday, December 19

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

Monday, December 20

- 7:00am Shacharis
- 8:00pm **Questions & Answers**
(R. Nisenbaum)

Tuesday, December 21

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

Wednesday, December 22

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

Thursday, December 23

- 8:00am Shacharis
- 8:00pm **The 12 Jewish Months**
(R. Stoll)
in person, Zoom & audio
- 10:15pm **Parsha Class**
(R. Nisenbaum)

Parsha: Vayechi

In the final section of the Book of Genesis, the period of the Patriarchs comes to a close. After many years of separation, Jacob's family was finally reunited—albeit in Egypt and not in their homeland. Joseph, as the viceroy of Egypt, and all of his family, were well respected by the Egyptians. Yet the beginnings of the exile were already felt.

When Jacob felt his end approaching, he instructed Joseph to bury his remains in Canaan, in the Cave Of Machpelah, alongside his wife, Leah; his parents and grandparents. Although the Egyptians would have preferred for Jacob to be buried in Egypt, Jacob made Joseph swear that he would not do so, even temporarily.

Rashi comments that he did not want himself deified by the Egyptians after death. He also wanted his children to realize that Egypt was not their home, and that eventually they must return to Canaan.

Jacob awarded Joseph with the double portion inheritance reserved for the firstborn. His two sons, Menashe and Ephraim, would be considered children of Jacob, tribes, and not merely grandchildren. Joseph brought his two sons to receive Jacob's blessings. Joseph situated Menashe, the firstborn, to Jacob's right and Ephraim, the younger son, to his left. Jacob, however, crossed his arms and placed his right hand on Ephraim's head, and his left hand on Menashe.

Joseph tried to correct his father, but Jacob told him that he knew exactly what he was doing. Even though Menashe was the firstborn, and was destined for greatness, Ephraim was destined for leadership, as his descendent Joshua would be the successor to Moshe. He was deserving of the greater blessing.

Jacob blessed all his sons before his passing. He pointed out the strengths and weaknesses of each of his sons, and where they should concentrate their efforts. This ethical will spoken on his deathbed made a profound impression, not only on Jacob's children but on future generations too, as these traits became ingrained into the nature of each of the tribes. Jacob's remarks would wax prophetic as Jewish History unfolded.

After Jacob's death, the brothers were again concerned that Joseph would punish them for their earlier mistreatment of him. Joseph reassured his brothers that he held nothing against them.

Before Joseph's death, he had his brothers swear that when they would eventually leave Egypt, they should take his bones with them and bury them in Canaan. Knowing that their exile in Egypt would last a long time, he, too, wanted to ensure that the Children of Israel not despair of their return to Israel.

COMMUNITY SHABBOS

Welcome to Rabbi Glatstein!

All davening and programming
this Shabbos are at Young Israel of
Greater Cleveland.

Insights: Vayechi

...Do me a true kindness and please do not bury me in Egypt (Bereshis 47:29) The Midrash notes that a kindness done with the deceased is a true kindness since there is no expectation of reciprocity. During the shiva for the Steipler Rav, Rav Shlomo Zalmen Auerbach paid a condolence call to the Steipler's son, Rav Chaim Kanievsky. He said, "The Talmud teaches that comforting the mourner is a kindness not only to the family but to the deceased as well. We all owe the Steipler Rav so much, but how could we ever pay him back? He lived so simply and would never accept a favor from anybody. But when we come to pay a condolence call we can finally do a kindness to the Steipler Rav!"

Did You Know?

Jewish tradition believes that the soul cannot achieve final rest after death until the body is buried. Likewise, the laws of mourning do not begin until after the body is buried. The participants at the burial should not leave the grave until the earth is filled to the ground level, and a mound remains on top of the ground. The grave should preferably be filled by hand, as it is more respectful. If, however, there are not enough people there to fill the grave, a machine may be used. Only then is the kaddish recited, and two rows are formed for the mourners to walk through before exiting the cemetery.

Thought for the Week: We seem better versed at finding truth in beauty than beauty in truth. (A Candle By Day)

New Book

R. Nisenbaum's new book of essays and anecdotes will soon be published. If anyone is interested in sponsorship, please contact him.

Class Connection

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