

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Vayechi
January 6, 2023 / 13 Teves 5783
Volume 28, Issue 12
Candlelighting: 4:54 pm

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

Friday, January 6

4:54pm Candlelighting
4:55pm Mincha / Maariv
8:15pm *Shiur @ R. Nisenbaum's*

Shabbos, January 7

8:45am Shacharis
Kiddush is available
4:45pm Mincha / Shalosh Seudos /
Maariv

Sunday, January 8

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

Monday, January 9

8:00pm Q & A (R. Nisenbaum)

Tuesday, January 10

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

Wednesday, January 11

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

Thursday, January 12

10:15pm Parsha Class
(R. Nisenbaum)

CPR / First Aid

12:30pm, Approx 2 hours
January 8th - CPR
January 15th - First Aid
January 22nd - Narcan

Classes are free
but require registration.
For more information, contact
Gedaliah Corbett.

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: 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.

New Series:
"The Rest of the Story"
Mondays at 8 beginning January 16th

Insights: Vayechi

... for with their anger (literally their nose) they killed a man. (Gen 49:6)

When the Chafetz Chaim's sefer *Shemiras Halashon* was first published, it created quite a stir, as it was the first book of its type discussing the evils of speaking gossip. Yet there were also detractors who mocked the book as well. One scoffer asked, "What kind of a title is that - "Shemiras Halashon" "Guarding the Tongue?" Why the tongue more than the nose?" he laughed. When the Chafetz Chaim heard about the comment he responded in seriousness, "He is right! One must be careful with his nose too. A little wrinkle of the nose at the mention of somebody's name can inflict irreparable damage! That is what Yaakov meant regarding Shimon and Levi, "with their nose they killed a man," that it is possible to literally kill a person with one's nose.

Did You Know?

It is prohibited to embalm a human corpse as one may not interfere with the natural retardation of the human remains. That is why a person may not be buried in a metal casket, since the metal also preserves the body more than a wooden box does. Although the Torah mentions embalming by Jacob and Joseph, the commentators explain that it refers to placing spices externally to preserve the body until it could be buried. This is comparable to placing dry ice around the body when it is shipped elsewhere for burial. The prohibited embalming involves removal of the body fluids.

Thought for the Week: The ability to stick to a decision is often nothing other than the inability to depart from it. (A Candle By Day)