

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Vayechi  
December 29, 2023 / 17 Teves 5784  
Volume 29, Issue 12  
Candlelighting: 4:47 pm

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

## Friday, December 29

4:47pm Candlelighting  
4:50pm Mincha / Maariv  
8:15pm Parsha Shiur  
@ R. Nisenbaum

## Shabbos, December 30

8:45am Shacharis  
*Kiddush is sponsored by the JLC in honor of the fund raising ambassadors.*  
4:15pm Laws of Shabbos  
4:40pm Mincha  
5:40pm Maariv

## Sunday, December 31

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

## Monday, January 1

8:00am Shacharis,  
breakfast, & class  
8:00pm "Wisdom of Koheles"  
(R. Nisenbaum)

## Tuesday, January 2

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

## Wednesday, January 3

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

## Thursday, January 4

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](http://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

## 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.

### Mazel Tov

to Bryan and Julie Rubinstein  
upon the birth of a  
granddaughter

## Insights: Vayechi

**"Yaakov bowed to the head of his bed..." (Gen 47:31)** The Talmud teaches that the Divine Presence rests at the head of an ill person. A group of people bought a piece of property to build a hospital in Jerusalem and they came to Rav Yehoshua Leib Diskin to show him their plans. The Rav told them that he hoped the Divine Presence would not be present in their actions. The men were concerned that the Rav did not approve of their plans, and they questioned him. Rav Yehoshua Leib smiled and explained, "The Rabbis teach that the Divine Presence rests at the head of an ill person. My blessing is that there will not be any sick people and there should be no need for His Presence to rest on your efforts."

## 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. Two rows are then formed for the mourners to walk through before exiting the cemetery, and the participants recite a blessing of condolence.

**Thought for the Week: We have gone from complex to simplex** (A Candle By Day)