

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Vayechi
January 10, 2025 / 10 Teves 5785
Volume 30, Issue 11
Candlelighting: 4:58 pm

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

Friday, January 10 Asara B'Teves

6:40am Fast Begins
4:45pm **Mincha / Maariv**
4:58pm Candlelighting
6:07pm Fast Ends (50)
8:30pm Shiur @ R. Nisenbaum

Shabbos, January 11

8:45am Shacharis
Kiddush is available for sponsorship.
4:20pm ~~Laws of Shabbos~~
4:50pm Mincha / Shalosh Seudos
6:08pm Maariv

Sunday, January 12

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

Monday, January 13

8:00pm **Q & A – R. Nisenbaum**

Tuesday, January 14

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

Wednesday, January 15

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

Thursday, January 16

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

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

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.

Issue Sponsorship
by Naomi Stein on the occasion
of her mother's *yahrzeit*,
Chana bas Zushi

Insights: Vayechi

...Cursed be their anger, for it is strong... (Gen 49:7) Rav Yerucham Levovitz was once asked if it is permitted to hate a wicked person. He responded that we see Jacob cursed the anger of Shimon and Levi, not the sons themselves. Hatred is only permitted if one is capable of separating his feelings towards the person and towards his actions. Very few individuals are capable of this. Usually, the resentment towards the behavior grows to include the person himself too. He compared it to a box of jewels with a rotten apple inside it too. Nobody would dispose of the entire box because of the rotten fruit. Similarly, a person with a bad character flaw may still have many other beautiful traits, and the person must still be appreciated for his positive deeds.

Did You Know?

The Tenth of Teves is the only fast day that can fall on Friday. Theoretically, even if it were to fall on Shabbos we would fast on Shabbos too, as the passage designates the specific day to fast. In our calendar, however, it cannot fall on Shabbos. When falling on Friday, the Torah and Haftarah are read Friday afternoon at Mincha, but Tachanun and Avinu Malkeinu are not recited. Even if one accepts Shabbos early one may not break the fast until nightfall. When cooking on the fast for Shabbos, if it is necessary to taste the food to see if it is spiced properly one may do so, but the food should not be swallowed.

Thought for the Week: We must ascertain whether we have reached the point of no return and not created it. (A Candle By Day)