

MAOR DAVID BOCA RATON CAMPUS

Rabbi Yosef Korkos

SHABBAT VAYESHEV 5774/NOVEMBER 22-23, 2013

D'VAR TORAH

Gleanings from Rabbeinu Bachya and the Ben Ish Chai

In memory of Maran HaGaon HaRav Ovadia Yosef, ztz"l

“Vayeshev Yaakov b'erezt m'guray aviv b'erezt C'naan.” These opening words of the Parsha tell us that Yaakov settled as a stranger and convert in the land of his fathers, Eretz C'naan. But why is Yaakov referred to as a ger? The land was his father's, it belongs to him and his children. Shlomo HaMelekh tells us in Mishlei (22:22-23): “Do not rob the weak for they are weak, and do not crush the poor man... for Hashem with take up their cause...”

The Torah warns us many times to take care of the Ger, the widow, the orphan, and the servant. They are even considered like the Levi!! Why? Because all of the people mentioned have nothing of their own and require sustenance from others. The Torah also connects them because their

tears are very common as they are in a low class in society.

The Torah tells us (Shemot 22:22) when a poor man cries to Hashem it's like he cried double, and Hashem listens to him twice as much. Yaakov came to Eretz C'naan as a stranger, a poor man. He had nothing. The Torah even treats him as such, as the Parsha immediately tells us Yaakov's descendent was Yosef.

Yaakov and Yosef's Neshamot are from the same source. Yosef's dream is even given credit by Yaakov and Yaakov knows Yosef will be king. But he will be king in a strange land, much like all Tzaddikim consider this world as a strange land. They detach themselves from the world and they look only to live L'Shem Shamayim and for the benefit of Am Yisrael.

SHABBAT TIMES FOR BOCA RATON

Candle Lighting: 5:10PM

Shabbat starts: 5:28PM

Dinner: 7PM

Shachrit: 9AM

Z'man Shema: 9:26AM

Hatzot: 12:06PM

Lunch: 12:15PM

Mincha: After lunch

Joshua's Yalkut Yosef

Shiur: 2:30PM

Rabbi's Parsha with

Zohar Shiur: 3:30PM

Kids Tehillim: 4:30PM

Seudah Shlishit: 5:15PM

Motzei Shabbat: 6:05PM

Rabbeinu Tam: 6:40PM

Arvit/Havdalah Project:
6:30PM

Parshat Vayeshev:

Bereishit 37:1-40:23

Haftarah for

Sepharadim:

Amos 2:6-3:8

WHY DOES YAAKOV SUFFER?

Practical Lessons from Haftarat Vayeshev

In this week's Parsha, we learn how Yosef, the Tzaddik of his generation, was sold to the Ishmaelites by his brothers. They sold him because they got into a very heated argument. Yosef was arguing for the Halakha, while the brothers were living according to the Torah before it was already given. Why this was an issue is beyond the scope of this drasha but will be discussed, B'ezrat Hashem, in Parshat B'shalach.

The brothers, in any case, sold Yosef. When Reuven went back to the pit to find him and save him, Yosef was already gone. The brothers, in order to spare themselves, took Yosef's cloak, slaughtered a goat and dipped the cloak in its blood, and brought the cloak to their father claiming wild animals ate Yosef. We are told that Yaakov rent his clothes, sat in ashes, and could not be comforted for the loss of Yosef. He would continue

to suffer until he saw Yosef again 22 years later.

The loss of a child alone would be an almost unbearable suffering. But Yaakov was also chased by Eisav, almost killed by Elifaz, was tricked into marrying a different woman, lost Rachel in childbirth, and his daughter was raped. Yaakov's whole life seems to be one of suffering. And that's the way Hashem wanted it, not because Hashem hated Yaakov, but because Hashem LOVED Yaakov. Hashem only chastises those He loves.

The Haftarah teaches us so much about life in this world. Towards the end of the Haftarah, the Navi asks, "Would a lion roar in the forest if he had no prey; would a lion cub roar in his den unless he had a catch?" The Ben Ish Chai tells us that the forest is the Beit Hamikdash and the lion is Am Yisrael. The lion cub is Eisav and Ishmael. They are roaring to offer their voices and sacrifices in the Beit

Hamikdash because Am Yisrael has lost its right to do so. Am Yisrael is being punished.

But the Navi goes on to ask about a bird falling into a snare, and a trap on the ground. The bird is all of our neshamot. We are in this world like a prison, but we must trap Eisav and Ishmael and take back what is ours.

How do we do this? Every time we light Shabbat candles, go to synagogue, say a bracha we take back a little bit more of what belongs to Am Yisrael. Soon the suffering will pay off. The Navi tells us that Hashem won't do anything without first telling the Nevi'im. Who are the Nevi'im, they are the sages of the generation. We need to listen to and respect our Chachamim. And if we listen well, heed their voice, and continue to bring merit to Am Yisrael, then we will soon see Mashiach Tzidkeinu Bimheira B'yameinu.

Halakhot of the Week:

- 1) Candlelighting: It is very important when lighting Shabbat candles to FIRST say the bracha then light the candles. Otherwise, one might actually be saying bracha levitalah, a bracha in vain.
- 2) It is the same ruling as the candles for the Chanukah Menorah: first we say the bracha and then we light. It is important to note that the Menorah must be lit before the Shabbat candles.