



MAOR DAVID BOCA RATON CAMPUS

Rabbi Yosef Korkos

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

SHABBAT VAYECHI 5774/DECEMBER 13-14, 2013

BRACHOT, VISIONS, AND ACTION

Gleanings from the Ohr HaChayim & the Ben Ish Chai

The Parsha opens with the word “Vayechi Yaakov” which means “and Yaakov lived.” It’s talking about the life of Yaakov, but we see that Yaakov is passing away. We see the same thing in Parshat Chayei Sarah where it introduces “The life of Sarah” but really it is talking about her death.

The Zohar tells us that before a Tzaddik passes away, he is notified in advance and they can feel it. This world, and our life in this world, are just the beginning. Real life is in Olam Haba, while we are just in the hallway in this world. Right before Yaakov is about to go to Olam Haba he reaches the highest level of Nevuah/Prophesy and Kedushah. He gathers all the children together and tries to reveal to them the secret of the Geulah and Mashiach and what will happen in the redemption.

One of the famous blessings that Yaakov recites is this: “May the angel who redeems me from all evil bless the kids, and may my name be declared upon them, and the names of my forefathers Avraham and Yitzhak, and may they proliferate abundantly like fish within the land” (Bereishit 48:16).

Before he reaches the highest level of Kedusha and passes away, he gives that Bracha to Yosef’s children: Ephraim and Menashe. Yaakov tells them that their name will be changed and marked with Yaakov, Avraham, and Yitzhak. But we know that grandchildren carry on the name and legacy of their grandparents. So what is Yaakov trying to tell us?

Ben Ish Chai asks how it is possible that Ephraim and Menashe will be called by so many names: their own, and Yisrael, and Avraham, and Yitzhak? When they learn Torah, perform mitzvot, and follow the way of HaKadosh Baruch Hu, then they deserve to be called Yisrael. This the highest name of all the names of the Avot. Yisrael, divided in two, is Yashar E-L (straight with Hashem). When they are not going in the way of HaKadosh Baruch Hu, they will be called Yaakov. Avraham and Yitzhak were also called Yisrael and there is evidence in the Torah for that. The Bracha from Yaakov means that they should always be called Yisrael, always be on the highest level doing the will of Hashem.

SHABBAT TIMES FOR BOCA RATON

Candle Lighting: 5:11PM

Shabbat starts: 5:29PM

Dinner: 7PM

Shachrit: 9AM

Z'man Shema: 9:37AM

Hatzot: 12:15PM

Lunch: 12:15PM

Mincha: After lunch

Joshua's Yalkut Yosef

Shiur: 2:45PM

Rabbi's Parsha with

Zohar Shiur: 3:30PM

Kids Tehillim: 4:30PM

Seudah Shlishit: 5:15PM

Shkiya: 5:30PM

Motzei Shabbat: 6:08PM

Rabbeinu Tam: 6:43PM

Arvit/Havdala: 6:30PM

Parshat Vayigash:

Bereishit 47:28-50:26

Haftarah:

I Melakhim 2:1-12

That's why the pasuk says "Vayikarei Bahem Shemi/They will be called by my name, and the name of my fathers." They won't have multiple names. They will be called Yisrael, one name, the strongest name and highest praise that Yaakov could give them. This Bracha that Yaakov gives Ephraim and Menashe gives them a privilege. They are now included with the other tribes even though they aren't even the sons of Yaakov; they are the sons of Yosef. Why not give this Bracha to Yehudah whose descendent is Mashiach? Why not give it to any of the other tribes or all of the tribes? And why does Yaakov switch his hands when giving the Bracha to Ephraim and Menashe? Ephraim is younger than Menashe, yet he is blessed with Yaakov's right hand while Menashe is blessed with Yaakov's left. This is all very strange, is it not?

So one lesson to learn here is that the Tzaddik of the generation can see very far into the future, much further than anyone else. That's why the Gemara says "Tzaddikim Tzofim." Tzaddikim have great vision, like they're guards in a watchtower and can see much farther than the people on the ground. When Yosef presented his two sons to Yaakov, he presented Menashe first, then Ephraim. When he tried to switch his father's hands, Yaakov told him no. He saw that while Ephraim was smaller now, a much bigger and more powerful nation would come from Ephraim. We have the same message in our generation waiting for Mashiach. We should never feel proud of ourselves and look down on anyone from Am Yisrael because we know that from those on the lower levels of society will come Mashiach.

The second lesson to take is when we do mitzvot, we have to do each one with love. In the moment we do the mitzvah, whatever is going on in our mind has a major impact on the mitzvah. Ohr HaChayim HaKadosh tells us that for this reason, when Yaakov was married to Leah, Rachel was in his mind. The impact of this mitzvah is that even though Reuven was the first born, Yosef should get the benefit of being the first born because he is the fruit of Rachel. We know every mitzvah comes from one of three sources: 1) Kedushah/a holy source; 2) Chol/a profane source; or 3) The evil source. Whatever is in the mind of the human being that performs the mitzvah determines which path it will take. From Yosef came the source of Kedushah and that's why Yaakov considers all of Yosef's family to be his. So with each time we daven, each time we do a mitzvah, each time we do something for Hashem, we have the power to determine which source gets power from the mitzvah: Kedushah, Chol, or Evil. So we must make sure to think about everything we do to make sure the Kedushah is strengthened and we bring Mashiach Tzidkeinu Bimheira B'yameinu.

Halakhot of the Week (Special treat this week)

Rabbi David Korkos, Shlita asked a question just for us directly to Maran HaGaon HaRav

Yitzhak Yosef, Shlita:

Q) If there is no minyan, are we allowed to take the Sefer Torah out of the Ark and read it on the Teva without the Brachot?

A) You are allowed to read the Sefer Torah to the Kahal, but it is forbidden to take the Torah from the Ark. You must read the Sefer Torah from the Ark without Brachot.

NEWS

- Mazal tov to the Scandarion family and Shuki Dahan on getting ready to move into the community.
- Mazal tov to Ilan and Natalie Mizrahi for buying a house in the community.