



MAOR DAVID BOCA RATON CAMPUS

Rabbi Yosef Korkos

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

SHABBAT BO 5774/JANUARY 3-4, 2014

PLAGUES, SIGNS, AND TINY DETAILS

Gleanings from Rabbeinu Bachaye and the Ohr HaChayim

Last week saw the first seven of the Ten Plagues visited upon Mitzrayim. This week, after the Eighth Plague (Locusts) Rabbeinu Bachaye cites a Pasuk from Mishle (28:14) "Praised is the man who is dreads always, but he who hardens his heart falls into ruin."

This relates two characters: The first is he who reviews all his actions and learns from his mistakes. He builds himself a defense system by which he can protect himself by connecting his heart to his mind. This is so he rule himself with Sekhel, with knowledge and wisdom. This is why the Pasuk says he should be "praised" for having fear: because he defends himself and rules his life with reason. He is a humble man, who looks on himself with a low level, but he is one to be praised for this because he is connected to the source of Sekhel which comes only and directly from Hashem.

The second one is he who lets his emotions and desires control his life. He never learns a lesson from his experiences and so his actions are always bold and full of pride and arrogance. He only looks to what his heart desires now and doesn't see the ramifications of his actions. This is why the Pasuk says he will fall into ruin. He will never see nor recognize the danger before him. He is the opposite of the first character. He was so high from lifting himself with pride and the higher his ego climbs, the greater the impact when it comes tumbling off the cliff.

This is what we see in Pharaoh after the Eighth Plague. His servants and magicians realize that they are going to lose Mitzrayim and they tell Pharaoh. Pharaoh realized this as well, but he didn't believe Hashem to be all-powerful. He still thought that Hashem could not control the Sun, the Moon, and the Wind because they were so detailed and intricate and controlled life on Earth. He thought Hashem could control big things and general things but not little details. This is why the Ninth Plague was Darkness, to show that Hashem could control the Sun, the Moon, and the Wind, and all the little, intricate details of daily life.

SHABBAT TIMES FOR BOCA RATON

Candle Lighting: 5:23PM

Shabbat starts: 5:41PM

Dinner: 7:15PM

Shachrit: 9AM

Z'man Shema: 9:47AM

Hatzot: 12:25PM

Lunch: 12:15PM

Mincha: After Lunch

Various Shiurim with

Dessert: Following Mincha

(Parsha, Zohar, Yalkut

Yosef, and more)

Kids Tehillim: 4:45PM

Seudah Shlishit: 5:20PM

Shkiya: 5:42PM

Motzei Shabbat: 6:20PM

Rabbeinu Tam: 6:54PM

Arvit/Havdala: 6:40PM

Parshat Bo:

Shemot 10:1-13:16

Haftarah:

Yirmiyah 46:13-28

But even after this Plague, Pharaoh still would not relinquish control and would not release Am Yisrael. Ohr HaChayim HaKadosh said that Pharaoh still had doubt as to how Hashem could interfere with human beings, especially a king. Pharaoh had this doubt because Moshe and Aharon asked for permission to take Am Yisrael into the Midbar/Desert for three days. Pharaoh felt that if Hashem had the power to interfere in the minds of human beings, Moshe would not need to ask permission. Therefore, came the Tenth Plague: The Death of the Firstborn.

The foundation of Judaism is the belief that Hashem created the world and is still active in Creation. Hashem knows which child is firstborn and which is second, which animal is oldest; He knows the order of all things. Hashem controls everything from the movements of the universe down to the smallest microscopic particle. The Tenth Plague was the last of “the signs of Mine (Hashem’s) in his (Pharaoh’s) midst” (Shemot 10:1). And how are we supposed to know these signs? By following the very next Pasuk (10:2): “So that you may relate in the ears of your son and your son’s son.” Judaism is to be transmitted, the signs taught, by tradition.

And this is just as the end of the Parsha (13:14-16) states: When your son asks you “What is this?” you shall tell him “With a strong arm Hashem removed us from Mitzrayim.” This is why the firstborn of the animals are offered to Hashem and the firstborn sons are redeemed from Hashem. They are a remembrance of the Tenth Plague when Hashem slew all the firstborn of both men and beast in Mitzrayim. And what is the “this” about which the son asks? “This” is Tefillin, the sign of remembrance that Hashem took us out of Mitzrayim with a “strong arm.” The Tefillin go on the non-dominant arm to make it strong with the strength of HaKadosh Baruch Hu, just as He took the lowly Am Yisrael out from under the mighty rule of Mitzrayim. Just we mentioned earlier that man who is “praised” is the one who connects his heart and mind together with Sekhel from Hashem, so the Tefillin sit on the head and close to the heart to connect them and protect man so that he can rule himself with Sekhel and Chochma.

This is even more important for our generation. With all the technology, the ease, the comfort that raise our hearts so high, we have to monitor ourselves and teach our children to guard themselves and continue the tradition. Ahav, Nevuchadnetzar, and Achashverosh all ruled the world and sought the destruction of Shevet Yehuda. But by teaching our children and continuing the tradition, it was impossible to destroy Am Yisrael. Bezrat Hashem, it will be impossible in our generation as well so long as we keep learning and keep teaching our children.

Halakhot of the Week (From the Yalkut Yosef)

It is not required to have separate shoes for Shabbat and one is allowed to wear the shoes one wears all week long. It is best, if wearing normal shoes, to polish/shine them before Shabbat and it is then considered as if one has Shabbat shoes.

NEWS

- Condolences to Rebbetzin Meth on the passing of her brother, BD”E.
- Mazal Tov to David and Malka Davidov and family for signing the contract on your house in the neighborhood. Mazal Tov to Ilan and Natalie Mizrachi for closing on your house in the neighborhood. Good luck to both families!!