



## MAOR DAVID BOCA RATON CAMPUS

Rabbi Yosef Korkos

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

SHABBAT EMOR 5774/MAY 2-3, 2014

### LO LEFAKHED KLAL

Gleanings from The Ben Ish Chai and Rav Ariel Alkobi

The Parsha last week ended by saying that anyone who practices sorcery or consults with the dead, actions exactly the opposite of the way of Hashem, are punishable by death. Why? Because they are the way of Avodah Zarah as working with the dead is like working with a foreign god, Chas V'Chalila.

The Parsha this week starts with Hashem telling Moshe to say to Aharon HaKohen and his sons and to tell them "not to contaminate themselves..." The Mefarshim ask why does Hashem tell Moshe to tell Aharon twice (Emor v'Amarta)? They say it has to do with the ending of last week's Parsha concerning the dead, as the does the beginning of the Parsha this week. The Kohen must stay away from the dead, can't work near the dead, and can't touch to the dead; there are numerous Halakhos taken from this sections as the restrictions of Kohanim and the dead.

The Midrash says that Moshe Rabbeinu was shown all of the generations from his time until Mashiach when he was recording this Parsha. Moshe saw that the first king to violate the Pasuk mentioned about not consulting the dead was Shaul HaMelekh, the first king of Israel. He called on the Neshama of Shmuel and asked him what will happen if I go into battle. Shmuel answered him that if he goes to war he will be killed by the sword, both he and his children. Shaul then asked what will happen if he stays home and doesn't go to war, to which Shmuel responds Shaul will be safe. Then Shaul went to Ov and Yidoni what will happen if he goes to war and he is told that he will win and his children will be princes over the conquered land. Shaul ignored Shmuel, went to war, and was killed as were his children; all of them on the same day. Right away, a Bat Kol rang out from Heaven and said, "Honor to the king who knew his fate but went to war anyway."

So Moshe asks Hashem, what is the reason Shaul, the first king of Israel, deserved to die in such a way? The Midrash says that even us today were Moshe and asking and still ask why did Shaul have to die in such a way. HaKadosh Barukh Hu answered Moshe and told him to tell the Kohanim that Shaul destroyed the city of Nov, killing 85 Kohanim, who then went into Shamayim and prosecuted Shaul. Shaul killed them saying they were rebelling against the king and they made David king. But the Kohanim asked the Urim and Tummim who would be the king

### SHABBAT TIMES FOR BOCA RATON

**Candle Lighting:** 7:35PM

**Shabbat starts:** 7:53PM

**Dinner:** 9:15PM

**Shachrit:** 9AM

**Z'man Shema:** 9:59AM

**Hatzot:** 1:17PM

**Lunch:** 12:30PM

**Earliest Mincha:** 1:51PM

**Kids Tehillim:** 6:00PM

**Seudah Shlishit:** 7:30PM

**Shkiya:** 7:53PM

**Motzei Shabbat:** 8:31PM

**Rabbeinu Tam:** 9:06PM

**Arvit/Havdala:** 8:30PM

**Parshat Kedoshim:**

Vayikra 21:1 – 24:23

**Haftarah:**

Yekhezkel 44:15-31

of Israel. Shaul had asked the workers of Ov and Yidoni. This distinction in the way the Kohanim looked to the future versus the way Shaul looked to the future is the way to distinguish between Judaism and the Goyim.

The Midrash say that when someone from the other nations of the world is dying, they rush the priest to him to have the person confess his sins and the priest takes care of the dead. Most other religions maintain control of the people when they are poor, on a low level, feeling depressed, etc. This is the point where the people seek the religion and can readily accept it. We see in Judaism that when the Jewish People are on a very low level, having a difficult time, we start buying religion, both as a people and as individuals. This is the kind of scenario that Hashem does not want the Kohanim involved in, to the point where if someone dies in a room, the Kohanim must be rushed out so they are not contaminated with the impurity of death. They can't go into a room with the dead, they can't go into a cemetery, they can't work in a Chevra, and there are many more restrictions on them so that they can maintain their purity as Priests of Hashem.

HaKadosh Barukh Hu wants the Kohanim to stay away from the dead. Not just to protect their purity, but also so they don't bring people to Hashem through fear or darkness. The Kohanim must work with the Jewish People through happiness. Hashem wants to build a relationship with the Jewish People built on love. A relationship based on fear is not good enough. This is another reason not to consult with the dead. When someone holds a séance and his questions are answered, the typical reaction is shock and fear. This is just like when someone goes the way of Ov and Yidoni. He follows the way of fear.

This power through fear, service through fear is totally Avodah Zarah. As Rebbe Nachman said, "Kol HaOlam Kulo Gesher Tzar Meod, V'HaIkar Lo Lefakhed Klal." One must not show fear at all. Fear leads to the side of evil and darkness, to Avodah Zarah. Bezrat Hashem, we will have our Beit HaMikdash restored speedily in our days. And when it happens, our Kohanim will show us service from the pure side of love. May we see Mashiakh Tzidkeinu Bimheira B'yameinu; Amen, Ken Yehi Ratzon.

#### Halakhot of the Week

If someone forgot to count the Omer at night, he may count the next day without a Bracha. The next night, he may then count with a Bracha as if he had been counting every night all along. However, if someone misses the count at night and forgets to count during the day, then the next night he may no longer say the Bracha when counting the Omer for the duration of the Omer. However, he is still obligated to count the rest of the Omer without the Bracha.

#### NEWS

- We will be having Monday and Thursday minyan at 7:00 AM. We will also be doing Mincha/Arvit on Wednesday nights at 7:30 PM. If anyone would like to sponsor breakfast after minyan, please contact our resident chef: Shuki.
- Mazal tov to Jason who will be getting married later this month. We are also blessed that Mollie, his Kallah, is in town and staying with us this week.
- And if anyone wants to help sponsor a Shabbat meal or Melava Malka, please see Rabbi Korkos.