



MAOR DAVID BOCA RATON CAMPUS

Rabbi Yosef Korkos

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

SHABBAT TETZAVEH 5774/FEBRUARY 7-8, 2014

BRACHOT, VISIONS, AND ACTION

Gleanings from the Ohr HaChayim & the Ben Ish Chai

Rabbeinu Bachaye, towards the end of this week's Parsha, brings a Pasuk from Mishlei (27:9): "Oil and incense gladden the heart, and the sweetness of a friend is better than one's own counsel." There is much to learn from this Pasuk; not only about the Mishkan, but also our relationship with Hashem.

Shlomo HaMelekh says with this Pasuk that we need to treat converts and immigrants well, (indeed the Torah mentions this more than 30 times). As Jews, we ourselves were immigrants and strangers in Mitzrayim and we should not forget that. We learn two obligations from what Shlomo HaMelekh said: 1) To feed the stranger; and 2) We must be kind to him.

Shlomo HaMelekh compared the immigrant to a bird leaving her nest and going to a new location (Mishlei 27:8). Immediately following this, he is comparing the oil to food and the incense to smoke, both from the fire which was used to feed the stranger. We are obligated to be hospitable to immigrants, feed them, and make them happy. We must also speak to them sweetly and softly.

Masekhet Ketubot (111b) states: "It's better to smile to your friend than to bring him milk." What does this mean? It means it's imperative to be open, warm, and inviting. The Midrash says that Shemen, the oil mentioned above is an illusion to the oil used in the Menorah. When Aharon HaKohen went to fill the Menorah every day, it made Hashem happy.

The Sages say that Hashem was happy after he created the world. As David HaMelekh stated (Tehillim 104:31): "May the glory of Hashem endure forever; may Hashem rejoice in His works!" The happiness of HaKadosh Barukh Hu is found in the Mishkan. After lighting the Menorah, the Shekhina came into the Mikdash to dwell in it. "Oil and incense gladden the heart" and they gladden the heart of Hashem.

The actions of creating the Mishkan are parallel to the way Hashem created the world. Just as Hashem created human beings last, and humans have the ability to recognize Hashem and unify the world, so too the last

SHABBAT TIMES FOR BOCA RATON

Candle Lighting: 5:49PM

Shabbat starts: 6:07PM

Dinner: 7:30PM

Shachrit: 9AM

Z'man Shema: 9:47AM

Hatzot: 12:34PM

Lunch: 12:15PM

Mincha: After Lunch

Various Shiurim with

Dessert: Following Mincha

(Parsha, Zohar, Yalkut

Yosef, and more)

Kids Tehillim: 5:00PM

Seudah Shlishit: 5:45PM

Shkiya: 6:08PM

Motzei Shabbat: 6:44PM

Rabbeinu Tam: 7:21PM

Arvit/Havdala: 6:50PM

Parshat Terumah:

Shemot 27:10-30:10

Haftarah:

Yekhezkel 43:10-27

action of creating the Mishkan was the anointing of the Kohen Gadol, the person who would unify all the happenings in the Mishkan.

So we know that the oil is for the Menorah. What is the “Ketoret?” The smell of the incense is tied together with the character of the human being. The happiness of the character is multiplied in those that made the incense. Because of them, the blessings are received from Shamayim and influence the Earth. We see the same qualities in Moshe Rabbeinu. He had many names, and Masechet Megillah (13a) says one of them was “Zanoakh.” The meaning of the word is essentially to leave something alone. Moshe has this name because he made sure Hashem left alone all of the sins of Am Yisrael.

The Ohr HaChayim though has a question on this Parsha. He asks why “I am Hashem” is stated twice in the following quote (Shemot 29:45-46): “I will rest my Presence among Bnei Yisrael to be their G-d. They shall know I am Hashem, their G-d, who took them out of Mitzrayim to rest my Presence among them. I am Hashem, their G-d.” He answers that the first time is Hashem saying He wants to go with Am Yisrael out of Mitzrayim. The second time lets us know that the main thing to take from this Parsha is to recognize HaKadosh Barukh Hu.

Masechet Megillah (13a) states that anyone who recognizes Hashem and rejects Avodah Zarah is a “Yehudi.” Mordechai is called “Ish Yehudi” even though he is not from the tribe of Yehuda. Batya bat Pharaoh was not from the tribe of Yehuda but she is called “Yehudiya” because when she went down to the water, she actually went to the mikvah to cleanse herself of the Avodah Zarah from her father’s house. Daniel, Chananyah, Mishael, and Azariah were called “Yehudayin” because they refused to bow to Nevuchadnetzar’s idol.

We can see that the main thing for the Jewish People is to reject idolatry and to serve Hashem. In the times of the Mikdash, we would light the Menorah with oil. Olive oil, as a reminder of the olive branch the dove brought to Noach after the Mabul. The olive branch, produced the olive that would become the source of peace and blessing for the world. And it did this by taking care of and serving the One that is most out of place in this world: Hashem. Today, we serve Hashem by taking care of the strangers in our midst, by caring for the convert, by believing in and fighting for Hashem. One day, Bezrat Hashem Bimheira Biyameinu, we can have the Kohen Gadol light the Menorah again and signal a new age of peace and happiness on earth.

Halakhot of the Week (Halakhot of Purim)

The obligation to recite the Megillah is incumbent on every Jew, men and women alike. The preferred manner to recite the Megillah is with a large congregation, the larger the better, for the purposes of Pirsumei Mitzvah/Publicizing the Miracle. There is also no Hallel on Purim because the reading of the Megillah itself counts as Hallel.

NEWS

- Monday and Thursday Minyan this week at 7:30AM. Bagel breakfast to follow.
- We’re still looking for donations for the matzah oven. The chimney should arrive in the next few days and we need to start construction soon if we are to bake Matzah for Pesach. Please contact Rabbi Korkos after Shabbat if you’d like to help.