

MAOR DAVID BOCA RATON CAMPUS

Rabbi Yosef Korkos

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

SHABBAT VAYIGASH 5774/DECEMBER 6-7, 2013

A MEETING OF KINGS

Gleanings from the Zohar HaKadosh

So we learned in last week's Parsha that as events unfold on earth, things also happen in Shamayim. The Zohar teaches us that there is a Yerushalayim on earth and a Yerushalayim in Shamayim and whatever happens in one affects the other. The Zohar also teaches us that Hashem made right and left, good and evil, the seven years of plenty and the seven years of famine. And to include man in all of these things, he placed man right in the middle. The human being stands on the middle of a scale and everything he does can tilt the scale towards good or toward evil.

In this Parsha, the Zohar tells us that all the letters of the Alef-Bet went before HaKadosh Baruch Hu and each asked to be the letter with which Hashem started the creation of the world. For each letter, Hashem found a negative word that started with that letter, and therefore Hashem would not start Creation with that letter. So Hashem started with the letter "Bet" because "Bet" is for "Bracha/Blessing." The Zohar says that there is also a negative word in Parshat Noach (7:22) "B'charav meitu/everything died." Alef was denied because of "Aru/curse" and Mem was denied because "Mavet/death." But Bet was considered a positive. How was Bet allowed to start the Creation?

The Zohar tells us that Noach did not have the power to protect all of the world from destruction, only himself and his family. The Tzaddikim, like Chanoch and Yered, that lived before him had already left the earth. The pasuk says "Kol Nishmat Ruach Chayim b'Apav" which means that every Tzaddik who had in him those levels (Neshama, Ruach, and Chayim) had passed and the world was left unprotected. Noach himself did not have the merit to protect the whole world.

We see in David HaMelekh that he was a king from the Tribe of Yehuda. David HaMelekh was not connected to any death while he slept as he only slept sixty breaths a night, and so he was able to merit enough strength to carry and support the world on his own. Every breath after sixty is

SHABBAT TIMES FOR BOCA RATON

Candle Lighting: 5:10PM

Shabbat starts: 5:28PM

Dinner: 7PM

Shachrit: 9AM

Z'man Shema: 9:33AM

Hatzot: 12:11PM

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: 5:28PM

Motzei Shabbat: 6:06PM

Rabbeinu Tam: 6:41PM

Arvit/Menorah

Lighting/Havdala:

6:30PM

Parshat Vayigash:

Bereishit 44:18-47:27

Haftarah:

Yekhezkel 37:15-28

considered sleeping, and as we know from the Gemara, sleeping is considered 1/60th of death.

When the Torah tells us “Vayigash Eilav” it means that two worlds are clashing together to become united as one. We learn in Tehillim (48:5) “Ki hinei Ham'lakhim no'adu, avru yakhdav.” It means “For behold the kings assembled, they have come together.” Why two kings united together? Yosef HaTzaddik was a king that supplied food, water, supplies, and life to all of the world. Yehuda was also a king, responsible for Benjamin to bring him back to his father. The two came together because they both had connection to Benjamin. The Beit HaMikdash was on the property of both Benjamin and Yehuda. The Kodesh HaKodashim is on the property of Benjamin, and half of Har HaBayit is in the property of Yehuda.

We see, just like in last week's Parsha, the two worlds of Yerushalayim shel Mala and Yerushalayim shel Mata (The Yerushalayim in Heaven and the Yerushalayim on earth) are coming together. Our job in this world is to be united and to bring unity. It is up to all of us to connect the three levels of our souls: Neshama, Ruach, and Chayim. We also have to work not just with ourselves, but with man and wife, friends and family, with other communities, Ashkenazim with Sepharadim, etc. First we have to work on ourselves, then we must work with others. That's why Micha says (Micha 7:18), in the SINGULAR not the plural, “V'over al pasha”/He overlooks crime.” The kings united become one in the eyes of HaKadosh Baruch Hu, and all of the sins become one which Hashem overlooks because of the light and power that comes from unity. No sins can survive such power and Hashem eliminates them. The Korbanot in the Beit HaMikdash served the same purpose of unifying the people.

Shlomo HaMelekh says in Mishlei (3:19) that Hashem made the earth with Wisdom and built the Heavens with Understanding. When Hashem created the world, he saw the world could not exist without the Torah. From the Torah come all the leaders of above and below. Everything in the world emerged from the Wisdom of the Torah. David HaMelekh says (Tehillim 115:17), “Lo hamaytim y'hallelu Kah/The dead cannot praise Hashem” which means only the living can do so. Each word of praise, of Torah, of wisdom that we recite in this world while alive is considered “Yayigash Eilav Yehuda” that we are connecting the world together with HaKadosh Baruch Hu.

Halakhot of the Week (From the Yalkut Yosef):

- 1) It is a mitzvah to look as best as you can for Shabbat. If you need a haircut or need to cut your nails, it is best to cut them in honor of Shabbat. For Sepharadim, you may cut your nails in any order on any day without issue.
- 2) When getting ready for Shabbat, you should put on your Shabbat clothes before Shabbat starts so that you can “greet the Shabbat while already dressed in finery.”

NEWS

- Mazal tov to Yosef Ohayon and family on the birth of a baby girl last month. A big thank you to the Ohayon family for sponsoring the Kiddush after lunch last Shabbat. It was wonderful and a good time was had by all.
- Thank you to everyone who helped make this year's Chanukah so beautiful. We are looking forward to the next holiday since Purim is just a couple months away.