



# Torat Emet

**Shabbat Times:**

Candle Lighting: 7:36pm

Shabbat Ends: 8:31pm

Rabaynu Tam: 9:08 pm

## Permitted or Prohibited?

**"Speak to all the Congregation of the sons of Israel and tell them: be Holy"**

People tend to think that there isn't really a commandment to be holy; rather it is something that only the great people of the nation are.

However, this verse makes it very clear that it is an obligation for each and every one of us to be holy, so then how can we fulfill this mitzvah?

The **Ramban** explains that there are foods that we're prohibited from consuming and there are foods that we're permitted. For instance, we may consume meat and wine.

However, if a person fills himself up with meat and wine exaggeratedly, he is considered to be 'disgusting with the permission of the Torah'. That is what the Ramban considers to be holy- not to exaggerate with what is permitted. Extensive wine consumption caused **Noah** and **Lot** sin. We should be careful not to eat or drink too much and cause ourselves to be 'disgusting'.

Thus we learn that even things that are permitted have a limit and should not be abused of. It is written: [Mishlei 13:25] **"The righteous eats to fill up his soul"**. Every Jew should be able to find balance, in order to enjoy from the pleasures of this world but at the same time not to abuse 'of them.

As one sage said- **I never had the need for anything until I had it, and once I had it, I couldn't be without it."**

This is a great lesson for anyone who can learn from it and become holy.

## Eagerness to Show off

A phenomenon typical of our generation is ostentation, the need to display all that we have to impress others.

The **Magid of Dubna** tells a story about a man who opened up a shop. He bought merchandise and put it all up in the display window. A person went to him and told him: "This is not how a shop is arranged! You should put only a few articles in the display window and have the rest inside the shop!" The seller answered "That is for shops that have a lot of merchandise, but I only have these few things, so I need to put them all in the display window!"

The point is clear. A person that has inner content doesn't have the need to show everyone all that he has to offer. However, a person that has little to show will tend to show it to everyone and impress whoever he can, because inside he's truly empty. (Noam Siach)

Congregation Shoova Israel SPI [www.shoovaisraelspi.com](http://www.shoovaisraelspi.com)

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### Blessings and 'Mazal Tov'

Twins were born to the 'Haziza' Family  
(one boy & one girl)  
May you merit to raise him in Torah, to  
marriage, and good deeds

B'H, the naming ceremony for  
the baby girl will be on Shabbat  
at Shacharit, & the baby boy's  
circumcision will be this  
Tuesday!

With Great Appreciation to our Shabbat Sponsors:  
Yosef Pilo & Benny Shepilman

This Shabbat, after Shacharit, Chapter  
Three of Pirkei Avot will be studied.

### Bulletin dedicated

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& Rabbi Yosef ben Yaakov Amoyal

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MIKVE  
FOR  
WOMEN  
OPEN  
NIGHTLY

# The Tale for Shabbat The Power of Torah

In this week's Parasha we read about the High Priest's service on Yom Kippur. His service was highly elevated and brought the Presence of Hashem into this world every year. The service of the High Priest consisted of sending the goat off to "Azazel". The elite men of Jerusalem would accompany him to the Judean Desert to a cliff. This was during the fast, on a day of prayer and repentance, a day when every minute is imperative and Hashem decides the fate of each person- whether or not each individual Jew will be able to keep serving Him the upcoming year. But these elite men decided that the best they could do with their precious time was to accompany the High Priest. The High Priest was compared to an angel and was able to perform a miracle by changing the color of the string to white and also looked like an angel when he came out of the sanctuary. The luminaries of Jerusalem leave behind all of their wealth and comfort in order to accompany the High Priest into the desert. They're not referred to as the elite men of Jerusalem without reason, for what they did was a great act of kindness; accompanying a man who would have been alone. And not just any man, but the High Priest himself.

In the Radin Yeshiva there was once an older single man. He had been sick when he was young. He recovered, but the sickness had left him with repercussions that made it difficult for him to a wife. Year after year passed and he stayed all alone in the yeshiva. Every day he felt his pain, but there was nothing he could do.

One year, after prayers on the eve of Yom Kippur, after all the young men left the House of Study and went to sleep; the man stayed alone in the dark House of Study, in his dark world... Suddenly, he heard someone enter and sat next to him. The man turned around to see who it was and realized it was the 'Great Cohen', the Chofetz Chaim.

The Chofetz Chaim began speaking to him, but he was not going to be comforted or consoled, for he had already heard enough words of comfort and had already lost hope. The Chofetz Chaim began to tell him of his past. Of how he was as a young man who had managed to sit and learn even though he was all by himself in a big city. How he had been hungry...how he had married a woman who was older than him just so as to do what his father wanted. How he was able to learn Torah even though he did not have what to eat. He spoke about how everything in the past had become better and how the mists ended up bringing the light back... The Chofetz Chaim sat for hours in that House of Study on that night of Yom Kippur with just one goal: to accompany the lonely man and give him strength.

We learn from here that we should give from our time to others and do acts of kindness, because those acts are holy and will bring us closer to Hashem. (Maayan Hashavua)



## Shabbat Shalom L'Kol Am Israel Dedicated to the Success of: Shlomo ben Chana Salin

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### Peace in the Home

#### What to do when there's an argument

1. Disagreements are natural and occur in every couple and are even good, for it's the best way a couple can express themselves. Both spouses should have the right to express their opinions.
2. One should never criticize his spouse in a personal manner, for instance by saying: "It's your fault", "you were wrong", "you caused..." etc. because the person will react by defending himself and will not hear what is being said. One should say, "There's something bothering me" or "something is wrong at home/work", that way the spouse won't take it as if one is saying something against him.
3. Not everything needs to be argued about. There are many situations in which patience and silence are the best solution.

## Halacha Corner

### Laws of the Bedtime Shema:

1. Rabbi Yitzchak said [Brachot 5] that every person that says the Bedtime Shema before going to bed at night, is as if he is holding a double edged sword in his hand, as it says [Psalms 149] "Lofty praises of G-d in their laying and a double-edged sword in their hands". Rabbi Yitzchak also said [ibid.] that whoever reads the Bedtime Shema is protected from the harmful spirits.
2. The Bedtime Shema is said even after the person already said the Shema in Arvit.
3. One should read the three paragraphs of the Bedtime Shema, because in it are 248 characters correlating to the 248 organs in our bodies and through the Shema we are protecting our bodies (according to the Ari'zal).
4. According to the Ari'zal, the Shema needs to be read before midnight but if one goes to sleep past midnight, he should not say the blessing of 'Hamapil'.
5. The Bedtime Shema needs to be said with its proper concentration and not while taking off one's shoes, changing one's clothing or doing other things.
6. Women must also say the Shema and Hamapil with their blessings (including mentioning Hashem's name), because women must also be protected from harmful spirits.

### Pesach Sheni (this Wednesday is the 2nd Passover):

1. In the Temple period, the Passover sacrifice was offered in the 14th of Nisan. Those who were impure and were unable to offer the sacrifice at its prescribed time were given a special chance to offer it one month later [14th of Iyar] so that they had enough time to become pure again.
2. Some people have the custom to eat Matzah on that day so as to remember the Passover Sacrifice and to rejoice because it's a special day.
3. Rabbi Chaim Palagi wrote that wealthy people should have humble Torah Scholars at their table and announce that 'all who wish to come to the feast are welcome', as it is done on the first night of Passover.