

The Torah of Your mouth is better for me
than thousands of gold and silver.

Candle Lighting: 8:04 pm

Shabbat Ends: 9:02 pm

Rabaynu Tam: 9:35 pm

Torat Emet

Our Holy Torah Is Not a History Book – Rav Yonatan Simony



"The men who spread an evil report about the Land died in the plague..." (Shlach Lecha 14:37)

It says in the Zohar Hakadosh [Parashat Behaalotcha page 152] 'Rabi Shimon said: Woe to the man that thinks that the Torah is coming to tell stories about what happened in the past with simple words, for even we, with our human minds, could create a Torah in our times, and not with simple words, but with more eloquent and beautiful words. For if the Torah was coming only to teach us history, even those kings and ministers had their history books, etc. we could have gone to them and create a Torah. However, in the Torah, even the stories are elevated and have upper and large secrets hidden in them.' What R' Shimon means to teach us is that the Torah is not coming to tell us about events that happened in history since creation- the Holy Torah is full of great wisdom. From every story, sentence, word and even letter, we have the possibility to go deeper and learn from it. As the pasuk says: "The sayings of Hashem are pure sayings, like silver refined, exposed to the earth, clarified sevenfold". And therefore, our sages said [Psachim page 6] "There is no chronological order in the Torah". The Torah isn't a document that comes to tell us about events that happened in the past, on the contrary, the Torah changes the chronological order of the events in order to give us different lessons.

In this week's parasha, Rashi writes: "Why is the section dealing with the spies juxtaposed with the section dealing with Miriam? Because she was punished over matters of slander, for speaking against her brother, and these wicked people witnessed it, but did not learn the lesson". This means that there is an actual reason for which the story of Miriam is written before the story of the spies, and the Torah here changes the order so that we would learn a lesson from there. The lesson is to learn from other people's mistakes. If someone else commits a mistake and we don't learn from it and commit on the same mistake, our mistake is even worse. The purpose of the events narrated in the Torah is for us to learn from each and every one of them!

The Power of a Mitzvah

The Midrash says that Moshe sent out the spies three days before Shabbat. The Chatam Sofer explains that even though it is usually forbidden to travel in a caravan only three days before Shabbat, it is permitted to do so if one is on his way to do a mitzvah. The reason for which one is not allowed to travel in a caravan that close to Shabbat is that usually the ways are very unsafe and one may end up violating Shabbat laws in order to avoid dangers. However, the fact that someone is on his way to do a mitzvah protects him from danger. Therefore, he won't need to violate Shabbat laws, so he is allowed to go out three days before Shabbat. From here we learn that even Rabbinical mitzvot have the power to protect us. Rashi explained on the words 'Shlach lecha- send out for yourself' that Hashem was saying to Moshe "I am not commanding you, but if you wish, you may send". And from here we know that the sending of the spies was not a mitzvah from Hashem, it was a Rabbinical mitzvah that Moshe commanded us to do. And even this mitzvah protected the spies, even though they weren't having the right intentions when they did it [see Rashi 13:26].

From here we learn about the great power of the mitzvot (even Rabbinical mitzvot): That even though sometimes we might not be doing them with such pure intentions, the mitzvot themselves protect us and make us successful in everything we do.

"Shoova Israel" Synagogue Times:

B'H The Third Meal of Shabbat will be after Mincha

Shabbat

MinchaErev Shabbat: 7:10 pm

Kabalat Shabbat followed by a Torah Lesson & Concluding with Arvit of Shabbat

Shaharit of Shabbat: 8:30 am

Followed by Kidush and Shabbat Meal

Talmud lesson: 6:00 pm

Mincha of Shabbat: 7:35pm

Arvit: 8:35pm

Followed by Havdala

Weekdays

Shaharit: 7:45am

Followed by Lesson: "Hok L'Yisrael"

Mincha: 7:55 pm

Arvit: 8:25 pm

Followed by a lesson in Halacha

MIKVE FOR WOMEN OPEN EVERY NIGHT!

Bulletin dedicated to the souls of:

Rabbi Yaakov Emanuel ben Yichie, Shachar ben Kochava, Shlomi ben Duli, Ilana bat Simcha

Along with all the departed souls of Israel

Rest In Peace

Dedicate this bulletin in honor of a departed soul, a medical recovery, success, etc...

With Great Appreciation

For Serving Shabbat Duty: "Eyal Turgeman" May He and his family merit blessings and peace.

Blessing on Shabbat

New moon for the month of Tamuz: Tuesday 11:45 am and 5 parts

A Tale for Shabbat

Your Own Mistakes

It was told about R' Simcha Bunim of Peshischa, that once a group of his Chasidim came to him complaining about one of their friends who behaving improperly— So they wanted to excommunicate him from the group. They asked the Rav to sign a letter they had written, calling for his excommunication. But when the Rav read the letter, he noticed “between the lines” that the man was a simple scholar who had just made a mistake due to lack of knowledge and everyone else was committing the same sin. But would a person blame himself? It was much easier to blame others! The Rav made the entire group come in to where he was and began to speak to them. He said: “Please explain to me what the pasuk ‘**I went astray like a lost lamb; seek Your servant**’ means”. They all kept quiet. After all, how would they begin explaining psukim in front of such a great man? So the Rav said “Once there was a plague in a field and many animals died from the sickness and some of them died from hunger. Also, the hunters began to act more aggressively and catch more and more animals. The animals didn’t know what to do. The lion, the king of the animals, decided to assemble all the animals and told them they should confess their sins so that they could discover the reason for all of their troubles. The bear got up and said “I sinned! Once I was walking in the jungle and I devoured a little child” All the animals began to say “What is wrong with that, it’s natural! That is what bears do!” The wolf stood up and said “I sinned! Once there was a group of sheep, and I was very hungry, so I went after them and ate a few of them!”, to what all the other animals responded “but that is fine! It’s not a sin! Wolves eat sheep!” The fox stood up and said “Yesterday I was very hungry, so I went into a chicken coop and ate a few chickens!”, to what all the other animals responded “You’re forgiven, it’s fine! You’re allowed to! It’s not your fault that you were hungry, you had to eat them!”. Then the sheep stood up and said “Once my shepherd was arranging the straw and he dropped a piece of it and I ate it” all the animals jumped and said “Mystery solved! The sheep is the sinner!”.

This is what King David meant by “I went astray like a lost lamb”. In the story the sheep was innocent, but he got blamed because of a little piece of straw, while really everyone else was wicked! The Rav turned to his Chasidim and said “Be careful not to be like the animals, jumping to judge a fellow Jew and deciding that he is dangerous, being that you also have your own sins”.

This story teaches us how we shouldn’t jump into blaming others so fast. Many times we ourselves are committing the very same or even worse mistakes. As the Sages taught [Kidushin 70] “With his own blemish he stigmatizes [others] as unfit”.



Asking for Forgiveness

1. One shouldn’t ask for forgiveness in a casual way, or in a hallway. One should schedule it and sit with the person and talk in detail about the mistake that one made.
2. If a person knows that he has to apologize but it is very hard for him, he should write down a letter to the victim. However, if this ends up being the usual way of asking for forgiveness, it will be seen as a lack of courage
3. One should not tell the offender that he made a mistake and that he should apologize. It would only make it less likely for him to ask for forgiveness.
4. One should show openness to receiving the apologies and praise the person who asks for forgiveness. [Habait Hayehudi]
5. It often happens that the victim wants to forgive the offender, but he is only waiting for an apology and the lack of the apology holds him back From forgiving him.
6. It is proper for the victim to also ask for forgiveness, because sometimes it happens that he offended the other person too

Halacha Corner

Muktze Due to Concern of Monetary Loss

1. A brit milah or shechita knife are examples of ‘*muktze due to concern of monetary loss*’. It is forbidden to move them on Shabbat because they are not to be used for any other purpose. [Shulchan Aruch 308:1]
2. Utensils or other objects that are meant to be sold and one is very careful with them so as to not ruin them are ‘*muktze due to concern of monetary loss*’. However, if one is not too careful with them and they’re only kept in a safe place because they are merchandise that is to be sold, then it is permitted to move them on Shabbat.
3. Receipts, commercial letters, and all sorts of documents are forbidden to be moved on Shabbat. This is because they don’t have other uses and their uses are not proper for Shabbat, and one is not allowed to read them on Shabbat. We learn this from the Kidush, where it says: “Mimtzo cheftzecha- of what is found in your belongings”, which the Sages explain that teaches us that our belongings are forbidden on Shabbat, while the belongings of Hashem are permitted [Menuchot Ahava part I, 12:62].
4. Diamond rings, gold watches, etc. are allowed to be moved on Shabbat even though they don’t have other uses, because one uses them on Shabbat as adornment, so they are not considered muktze. However, if it is merchandise that is to be sold and one usually doesn’t wear them, then it is forbidden to move them because they are considered ‘*muktze due to concern of monetary loss*’.
5. Something that is ‘*muktze due to concern of monetary loss*’ but was designated for use on Erev Shabbat is allowed to be moved on Shabbat.
6. The Sages forbid us to move a muktze object in the way one normally moves it on a weekday. However it is permitted to move it with one’s body- for this is not called to ‘move it’. According to this, if there is an object in the ground, one is allowed to move it by kicking in order to prevent a loss [Shulchan Aruch 311, 68].

Shabbat Shalom To All Israel

Please preserve the sanctity of this bulletin, it requires disposal in geniza. Do not carry it out to the public domain on Shabbat.