

Shabbat

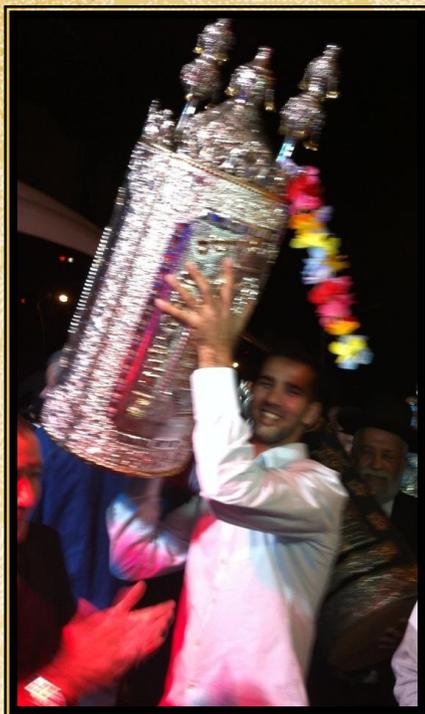
Candle Lighting: 5:20 pm

Shabbat Ends: 6:15 pm

Rabaynu Tam: 6:51 pm

Torat Emet

Emunah



There are times in life that are not pleasant, to say the least. Times when we would prefer things to be different, such as when we experience an injustice, a monetary loss, when we are deceived, cheated, robbed, etc... In many of the cases, we find even the government laws against us; we are left feeling wounded, hurt and bitter. In this week's Parasha we see how **Isaac** experienced those same difficulties. **"And Isaac's servants dug in the valley, and they found there a well of living waters. And the shepherds of Gerar quarreled with Isaac's shepherds, saying, "The water is ours"; so he named the well Esek, because they had contended with him."** Isaac's servants dug a well (wells were of great value) and the shepherds of Gerar stole them from him. What does Isaac do? Did he get angry and protest? No, he simply told his servants to dig a different well, which is also stolen later: **"And they dug another well, and they quarreled about it also; so he named it Sitnah"**. Isaac again did not protest and he sent his servants to dig another well **"And he moved away from there, and he dug another well, and they did not quarrel over it; so he named it Rehoboth"**

We see another episode in our Parasha that shows this same attitude of Isaac's. When Isaac meant to bless Esau and discovered Jacob had taken the blessings, he didn't get mad, he simply said was **"He should also be blessed"**.

Isaac teaches us of the great principle- emunah, to have trust and faith that everything is for the good, to believe that "there is a King to the palace", that Hashem controls everything and is responsible for all that occurs in the world, everything that happens to each one of us and to a country as a whole.

Hannah prayed: **"The Lord kills and brings alive; He takes down to the grave and rises up. The Lord impoverishes and makes rich. He humbles; He also exalts. He lifts the poor from the dust; From the dunghill, He raises the pauper"** (Samuel I, 2:6). When a person reaches such level of faith, he understands and knows that everything that happens to him is from Hashem and is only for the good, nothing in this world can take away his happiness.

Guarding Your Eyes

In order to succeed in the battle against your evil inclination, it is vital to learn and truly understand the importance of the holiness of one's eyes and thoughts. These subjects are no less than Halacha (Jewish law)! As is known, a law brought forward in the Shulchan Aruch can't simply be changed according to our whims.

Rabbi Israel of Salant used to advice people who struggled with a specific forbidden desire, to go and learn the halacha that speaks about it in the Shulchan Aruch. For instance, a person who has a very big desire for money should learn the laws of stealing, so that he never stumbles on that sin. He should have in mind that halacha applies to everybody, everywhere, and at all times.

The topic of guarding one's eyes also has clear halachot regarding it. The **Rambam** wrote in Hilchot Isurei Biah (21:2) that is it forbidden for a person to wink, flirt with or behave inappropriately with a woman who is forbidden to him. It is even forbidden to smell her perfume or gaze upon her beauty. Someone who looks at any part of her body -even if it is only her small finger- with the intention of deriving pleasure, it is as if he looked at worse parts.

It is forbidden to look at a woman when as she hangs laundry and even gaze upon the colorful clothing of a woman he knows, because one may end up with wrong intentions.

The **Rambam** also wrote in Hilchot Tshuva (2:4) that there are those who look at forbidden women and think they are not doing anything wrong, because they aren't committing any action with her- these people are gravely mistaken. Because just looking at them is a sin, for it is written: **"You should not go after your heart and after your EYES"**.

(Dr. Lenetivotai)

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Shabbat

MinhaErev Shabbat: 5:10 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: 3:30 pm

Minha of Shabbat: 4:50 pm

Third Meal of Shabbat

Arvit: 6:15 pm Followed by Havdala

Weekdays

Shaharit Sun & Fri: 8:00am

Shaharit Mon-Thurs: 8:30am

Followed by Lesson: "Hok L'Yisrael"

Minha: 5:20 pm

Arvit: 6:15 pm

Followed by a lesson in Halacha

MIKVE
FOR
WOMEN
OPEN
EVERY
NIGHT!

Bulletin dedicated

To the Souls of:

Ilana bat Simcha, Mordechai Chaziza ben Ester

Rest In Peace

& To the Health of:

Shimon Daniel Refael ben Masha,

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

For info. or donations Call 956-455-4917

May they receive the blessings.....

The Elisha Family donated a Torah Scroll in the city of Tiberias, Israel.

The procession left the family's home causing great splendor and glory for the sake of Heaven!

With Great Appreciation to our Shabbat Host:

Zev Tafel

TALE FOR SHABBAT

WE DON'T LOSE OUT BY GIVING IN

The father of the Bar-Mitzvah boy notified the caretakers of the synagogue, in which he regularly attended, that his son was to read the Parasha a particular week. However, he notified them with yet a long time before the bar-mitzvah, and so they forgot and accepted when a different father asked them to let his son read the Parasha. When they discovered the mistake, it was only a few days before that Shabbat Parashat Jethro. They didn't know what to do; there were now two boys who had worked hard in preparation to read the Parasha and they had both asked in advance. The Synagogue caretakers approached the two boys' fathers and explained to them the situation. The father of the first boy said that it was alright and that he would tell his son to prepare the next parasha and the other boy could read Parashat Jethro. And so it happened. The first boy, even though he had worked hard on preparing, let the other boy read Jethro and he read Parashat Mishpatim instead. Four years later, the mother of the first boy – the one who had forfeited reading the parasha- became very ill. She was taken to the hospital and at the same time a much respected Rabbi was taken to that same hospital. A specialist, who was international known as one of the best, was brought from abroad to treat the Rabbi. Because of his treatment, the Rabbi had to stay in the hospital that Shabbat, which was Parashat Mishpatim. The people in care of the Rabbi were searching for someone who could read the Parasha for him in his room. So the boy, who knew Parashat Mishpatim because of what had happened four years before, offered to read it for the Rabbi. He remembered it very well and read it perfectly. The Rabbi greatly enjoyed the boy's reading and after the reading he asked him why he was in the hospital that Shabbat. The boy told him about his mother's critical condition and how the doctors were at the point of giving up. As soon as the Rabbi heard that, he asked the specialist that had been flown in to treat him, to go and examine the boy's mother. The specialist realized a mistake in the treatment the mother had been given and told them to change it immediately. Due to the specialist's discovery, not only did the mother survive, but she made a complete recovery. (Alon "Ish Lere'ehu" 25 Elul [5767](#), Darkei Chaim) Hashem rewarded the boy for having forfeited his right to the Parasha four years before and cured his mother in his merit



Shabbat Shalom L'Kol Am Israel

Dedicated to the Success of: Shlomo ben Chana Salin

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Mystical Remedies for Medical Recoveries

Saying one hundred blessings daily. Especially the blessing of "Asher Yatzar" (after using the restroom), which helps heal the sick.

2. The book *Segulot Israel* says that the mitzvah of to keep Shabbat has a special power in curing the sick. Also giving charity, as it says: "and your sins will be dismantled through charity" (Daniel 4). The same is written in the book *Tanna DeBei Elishu*.

3. The sick person should pray profoundly for their self, with tears, and say with concentration:

" ראה עניי ועמלי ושא לכל חטאותי: רפאני !! וארפא הושיעני ואושעה כי תהלתי אתה "

Translation: See my poverty and my toil and forgive my sins. Cure me, Hashem and save me because You are my hope)

4. It says in *Baba Batra* (p. 116) that *Rabbi Pinchas bar Chama* said that whoever has a sick person in his household should go to a sage and ask him to pray for him, as it says: "The anger of The King of Kings is death and a wise man can make it be forgiven".

5. The book *Sansan LeYair* advises gathering ten people and reading psalms for the sick person's sake, also going to a G-d fearing wise person so that he prays for him and it also recommends giving charity for his sake (and saying: "I am giving this charity for the merit of *refua shelema* [complete cure] of [the person's name] *ben/bat* [the person's mother]")

Halacha Corner

Laws of Charity:

1. A person will never be harmed through giving charity. For it says: The act of charity will be forever peaceful. Whoever is merciful, Hashem is merciful with him and charity will cancel out bad decrees. A person who opens his hands to give charity, Hashem will open the gates in heaven to receive his prayers (Baal Haturim). Charity cancels out bad decrees, and lights up the whole week, and his charity stands with him forever. However, other mitzvahs light up only that same day [HaAr"i].
2. Everyone has the obligation of giving charity, even a poor person who asks for charity for himself should give from what he received.
3. A person who asks for charity should only accept trivial amounts from a woman or a child. Large amounts should not be accepted if they suspect that the husband or father will oppose. However, it is all relative to the persons' wealth.
4. One should give precedence to a Torah scholar who occupies himself with learning Torah. Our sages taught: If you are going to give charity, give it to the ones who toil in Torah.
5. A father whose son is learning Torah must make every effort to help him financially; he can do so with the tithing of his wages or profits. However, he shouldn't give all this charity to him; rather he should give a part to other people in need.
6. One should give charity with a pleasant face and with joy. If he gives it with a frown on one's face, he doesn't earn merit, even if he gives a generous amount.
7. When a poor person asks for charity, one must do his best not to leave him empty-handed and give him at least a trivial amount.
8. It is permitted to give charity in the nighttime. However, according to the Ar"l, one should refrain from giving charity at nighttime because that is when there is judgment in the world- one may give charity at Arvit [the night prayer] only when praying late in the daytime. It says in the *Shear HaKavanot* to give charity at Shacharit [morning prayers], however Mincha [the afternoon prayer], is the time of judgement and it is not as recommended as in Shacharit. The Ar"l had the custom of giving charity at Mincha time, but not at Arvit, though it is not necessary to do as he did.
9. Many people have the custom of giving the tithe of their incomes, and they see [signs of] blessings deriving from it.