

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

Candle Lighting: 8:03 pm

Shabbat Ends: 8:59 pm

Rabaynu Tam: 9:32 pm

Torat Emet

Privacy



“Miriam and Aaron spoke against Moshe regarding the Cushite woman he had married...” (Beha’lotcha 12:1)

The prohibition of speaking lashon harah is very severe, even so that our sages said in Sanhedrin [page 103] “*Four sects do not receive the presence of H', the sect of mockers, the sect of liars, the sect of flatterers and the sect of people who speak lashon harah*”. And so that we do not forget the prohibition of speaking lashon hara, the Torah writes “*Remember what H', Your G-d, did to Miriam on the way out of Egypt*”. And these are the words of Maimonides in the laws of the impurity of tzaraat (chapter 16, law 10) “*And on this topic the Torah warns us and says 'protect yourself of the plague of tzaraat, remember what H', You G-d, did to Miriam on the way...'*”. What he is saying is that we should reflect on what happened to Miriam the prophet who spoke about her younger brother, who she raised and saved from the water by risking her own life, etc. And even so, she immediately got tzaraat-all the more so the sinners who freely speak about others!

Another lesson that we can learn is that if we pay close attention, the Torah writes that Miriam spoke “...regarding the Cushite woman...”. The Torah specifically doesn't mention what exactly Miriam said, so that the people would not get to false conclusions regarding what consists of lashon harah and what doesn't and they don't decide that they are allowed to talk freely about others. Therefore, the Torah just writes “...regarding the Cushite woman...”- to teach us that anyone who speaks about his friend is already going against the Torah prohibition, for the Torah doesn't say that Miriam spoke badly about Moshe, rather than she just spoke about his wife. And from there we learn that we are not allowed to speak about other's personal lives if there is no need for it. About this it is written “*Move away from the ugliness and from what resembles it and what resembles what resembles it*”.

Never give up!

“Aaron shall wave the Levites as a wave-service before Hashem...” (Perek 8, pasuk 11)

The reason for the commandment to lift up the Levites is hidden in the secrets of the Torah. Aaron was eighty four years old by then, which is not a very young age. Aside from that, there were 22,000 Levites, and Aaron literally lifted them all, as it is described “He would conduct them, lift them up and then bring them back down” [Menachot 85, 46]. Imagine the Levites standing in a very long line, the young and old, short and tall, skinny and fat. Who has enough strength to lift them all up?! If you make simple calculations, you'll see that if he was lifting people for twelve hours straight, he would have had to lift 1,800 people an hour, which is 30 people a minute! But Aaron did not give up, he wanted to reach his goal. He began with all of his passion and a miracle happened to him! As Rabbenu Bechaye wrote (perek 8 pasuk 20) “Aaron received strength from above, he lifted and lifted and did not stop, a hundred and another hundred, a thousand and another thousand, ten thousand and another ten thousand, and he got to his goal!”. [Maayan HaShavua]

“Shoova Israel” Synagogue Times:

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

Weekdays

Shaharit: 7:45 am

Followed by Lesson “Hok L'Yisrael”

Mincha: 7:55 pm

Arvit: 8:25 pm

Followed by a Lesson in Halacha

Shabbat

Mincha Erev Shabbat: 7:10 pm

Kabalat Shabbat followed by Words of Torah &

Concluding with Arvit

Shaharit of Shabbat: 8:30 am

Followed by Kidush Luncheon

Talmud Lesson: 6:00 pm

Mincha of Shabbat: 7:35 pm

Arvit: 8:35 pm

Concluding with Havdala

Bulletin Dedicated to the Souls of:

Shahar ben Kohava, Yosef ben Sultana,
Ilana bat Simha, Hasiba bat Tamu,

Along with all of the deceased souls of Israel

Rest in Peace

Dedicate this Bulletin in honor of a deceased soul,
for a medical recovery, success, etc....

With Great Appreciation

For Serving Shabbat Duty: “Gilly Mizrachi”
May he and his family merit blessings and peace.

MIKVE FOR WOMEN OPEN EVERY
NIGHT!

A Tale for Shabbat

The Purity of the Mitzvot

A Jew who worked as a building contractor was very close to the “Baba Sali”, R’ Israel Abuchatzirah. The man was G-d fearing, fulfilled the mitzvot with complete faith and gave tzedakah generously. Every time he would go to the “Baba Sali”, the Rav would brighten his face and enjoy his presence. One day, the man went to visit the Rav, but when the Rav saw him he began to yell at him “Liar! Cheater! How could you deceive me for so long!?” Apparently, this fury was rarely seen on the Rav, so everyone who was in the house came to see what was going on. But the Rav wouldn’t stop, and continued yelling at the man: “Get out of my room and never come back!” The man, very surprised, left the room and cried silently, not knowing what was going on. “What happened?”, he asked himself, “What did I do? What was the Rav raging about?”. He went home and searched in every room, but couldn’t find any answer. Finally, he decided to go to the site in Mitzpe Ramon, the city in which he worked. He stayed there for a few hours and when it became late, he gave a ride to the construction workers, as usual. The whole event took less than a few seconds...the car riding in front of him suddenly stopped on a turn on the Mitzpe Ramon highway, and because the man was still preoccupied about what had happened, his ultimately did not react quick enough for the situation. The car fell through the cliff to the left of the road and rolled like a small stone...nonetheless, he was able to open the door and crawl out of the car. He then saw his car shattered and both of his non-Jewish workers dead. The man burst into tears and wondered “Hashem, on merit of what am I alive?...I don’t care what happens, I need to go to the Tzadik,” he thought to himself “even if he yells at me again, I have no choice”. The man stood in front to the door of the “Baba Sali”, knocked and entered. The “Baba Sali” stood up as he saw him and smiled at him as he always used to and said to him “Welcome! I was waiting for you...come, my dear...sit”. Confused, the man began to cry and asked him “Rav, explain to me what happened today?!”. “You should know”, answered the “Baba Sali”, “that the tenth of your income that you assign for the learning of Torah has been protecting you as a fortified wall, and therefore, many times when the spirits have wanted to hurt you, they haven’t been able to. But lately, you’ve began to feel proud of your deeds and a spiritual beam grew in your foot. When you came in earlier today, I saw the Angel of Death connected to you from there. But when your spirit went down, the Angel of Death left you and took the two people who were with you...!!!”

The lesson of this story is clear, and it is that we shouldn’t keep the mitzvot in order to have honor or pride. Rather, we should act and keep the mitzvot with all of the means at our possession knowing that we are obligated to do so.



Shabbat Shalom to the House of Israel

For what reason is man given lots of wealth and wisdom?

We found three reasons: 1. For their own good. 2. As a test. 3. As a form of revenge.

- 1. For their own good-** If the rich person or the wise does not harm anyone with his money or his wisdom, rather he uses it to better serve Hashem, then they are sent from Hashem for their own good.
- 2. As a test-** If the rich person is overly occupied with guarding his money, worried about losing it, doesn’t enjoy it, works very hard to keep his wealth and moreover, doesn’t give tzedaka from it. And concerning the wise person, if he uses his wisdom for mundane purposes and to fulfill his personal needs. These were given as a test.
- 3. As revenge-** If the rich person hurts others and is proud of his wealth and doesn’t give any tzedaka, and is busy in enjoying his money, about him it is written “...riches kept by their owner for his harm” [Kohelet 5, 12]. And the wise who does bad acts and doesn’t do good deeds, then his wisdom is a barrier for him. [Orchot Tzadikim]

Halacha Corner

Lighting the Shabbat Candles:

- 1. Candle lighting on Erev Shabbat is mandatory, not optional. It applies to both men and women.**
- 2. Women are more obligated in this respect than men, because women are generally more occupied with the domestic affairs. The man is not allowed to take the mitzvah of candle lighting from his wife, for the priority of the mitzvah belongs to the woman.**
- 3. If a woman is not home on Erev Shabbat (for instance, if she just gave birth, etc.), her husband should light candles with the proper bracha.**
- 4. According to the Shulchan Aruch, one should say the bracha and then light the candles. The Ashkenazi costume, however, is to light and then say the bracha.**
- 5. After lighting the candles, the woman should cover her eyes and then spread her hands in front of the candles and pray to Hashem that for the merit of this mitzva, her husband should have a long life and that they should merit to have righteous children.**
- 6. If a woman’s night of immersion (in the mikve) falls on Shabbat and she needs to take a hot bath, it is best if her husband lights the candles instead or that she light and make a stipulation that she is not receiving the Shabbat with the candle lighting until after takes a hot bath.**
- 7. Single people who live in a common apartment, but each has his own room should have one of them light candles with a bracha in their common dining room and the rest should light with a bracha in their own rooms.**
- 8. When a couple is hosted for Shabbat by their parents, the wife should light with a bracha in the room that they will be sleeping in, paying attention to use enough oil for the candles to burn until the couple goes to sleep.**
- 9. When one lights Shabbat candles, he should be careful to light the majority of the wick and the flame should go up, just like when the candles were lit in the Beit HaMikdash.**
- 10. At the outset, one should light oil or wax candles, but when this is not possible, one is allowed to say a bracha over an electric light.**