

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

Candle Lighting: 8:03 pm

Shabbat Ends: 8:58 pm

Rabaynu Tam: 9:32 pm

Torat Emet

To Love the Convert



In Parashat Balak we saw how the Moabites and the Midianites tried to harm the nation of Israel. They had been unsuccessful with all attempts, until they devised to use their own women and daughters to cause the nation to sin and to destroy them. For this is what Bilam had advised: "their G-d abhors obscenities". We also see in our Parasha that after Midian and Moab failed, Hashem commanded Moses to "take vengeance for the Children of Israel against the Midianites", but he didn't command him to take vengeance against the Moabites, even though they were the ones who proposed to conspire against the Children of Israel. We then see in Deuteronomy 2:9 that Hashem says to Moses "Do not distress the Moabites, and do not provoke them for war". What is it that Hashem protected them and wanted for Israel to keep peace with them? It says in the Talmud, in Baba Kama (page 38), that Moses arrived at the conclusion himself, he said: If the Midianites only came to help Moab and the Torah says about them (Numbers 25:17) "Harass the Midianites, and smite them". Therefore, we should in the least, treat the Moabites harshly. But Hashem told Moses "My opinion differs, for I have two exceptions to make: Ruth the Moabite and Naama the Ammonite". We see here that even though Hashem strictly forbids intermarriage (though this is not the setting to delve on the gravity of this transgression); because of the two souls of these righteous converts, the whole nation of Moab was spared by Hashem and saved from being avenged. The Holy 'Ohr HaChaim' explained in Parashat Ki Tetze, that the souls of converts are Jewish souls, but with the sin of Adam, those souls were separated from the souls of the Israel and scattered throughout the nations. With time, destiny allows for these souls to enter under the wings of Hashem's presence. Our Sages say that a convert is a Jewish soul in a non-Jewish body. The Nation of Israel has had such holy souls such as they speak; Ruth the Moabite, ancestor of King David, and the Messiah, B'H. Also Naama the Ammonite, that from the thousand wives that King Solomon had, only she had the merit to have the kingship continue through her offspring, and was able to be safeguarded and returned to King Solomon. Onkelos, Shemaya and Abtalion, were also righteous converts, and the great Rabbi Akiva was the son of converts. Rabbi Meir Baal HaNes was a descendent of the Emperor Niron: a Roman military general who converted. We know, for example, that it is very hard for a person to move to a different town; to be in a different environment, surrounded by new people...imagine how hard it must be for someone who has to leave his parents, his nation and his hometown to come under Hashem's wings. It is very hard for them to adjust, to get used to a new language, mentality, environment, etc. Therefore, we are commanded to be kind to the converts and give them extra love. As it says: "The proselyte who dwells with you shall be as a native among you, and you shall love him as yourself; for you were strangers in the land of Egypt. I am the Lord, your G-d." (Leviticus 19:34)

"These Are the Journeys of Israel"

These days of "summer vacation" are undoubtedly scorching hot. Not only because of the high temperature, but also because the kids are on vacation. Our Sages say of idleness (The Path of the Just, chapter 11) that it is the 'mother' of every sin. It says in the Talmud in Ketuvot (p. 59) that idleness makes people bored and boredom can make people, God forbid, do actions that they will afterwards repent. Therefore, we must safeguard our children very well; know who they associate with and where they go. During these days, kids go on outings, on journeys. Why shouldn't they? It's good for them to go out to nature. But let's always recall what the verse says in our Parasha: "These are the journeys of the children of Israel who left the land of Egypt in their legions, under the charge of Moses and Aaron". Our Sages ask: Shouldn't we already know that Moses and Aaron were the leaders of the nation? Of course we knew. What the Torah came to teach us is that going on journeys is very good if we are under the supervision of a responsible person such as Moses or Aaron. If a responsible adult supervises the children, then Hashem will help them and they will only have positive experiences. If they make their effort, Hashem will help parents raise their children with glory and beauty. (Maayan HaShavua)

"Shoova Israel" Synagogue Times:

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

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Shabbat

MinhaErev 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!

With Great Appreciation to our Shabbat Hosts:
Avraham Levi and Yosef Pilo

A Tale for Shabbat

Rabbi Eliezer ben Hurkenus

When **Rabbi Eliezer ben Hurkenus** was 22 years old, and had not yet learned Torah, his father was very wealthy and owned lots of fields and vineyards. He divided his land amongst his sons, and they each planted and worked the land. The portion of Rabbi Eliezer was full of stones. One day Hurkenus came to visit Eliezer and found him crying. He said to him "why are you crying? If it is because of the stones in your field, I will give you a better portion without any stones" and he gave him a better field. A few days after, Hurkenus went to visit Eliezer again and found him crying, he asked him why he was crying and Eliezer answered that he desired to learn Torah. His father answered "You are already 22 years old, how will you begin now to learn Torah now? Take a wife, have children and send them to schools where they will learn Torah" He gave him a different field in a mountain. When Eliezer was plowing it, his cow fell and broke its leg. The prophet Elijah found him crying, and asked him why he was crying, he answered that he desired to learn Torah, so the prophet told him that he had to go to Jerusalem, to Rabbi Yochanan ben Zakkai and learn from him. Rabbi Eliezer went straight to Jerusalem and saw Rabbi Yochanan, who asked him "Who is your father?" but Rabbi Eliezer didn't want to answer. He asked him "Did you learn the Kriat Shema prayer, the order of the prayers, and Grace after Meals?" He answered "no" so Rabbi Yochanan said "ok, so I will teach you the three of them" and so he did. After a couple of days, Rabbi Yochanan came back to him and found him crying again, he asked him why, and he answered "because I want to learn Torah" so Rabi Yochanan began teaching him two Torah laws every day. Rabbi Eliezer reviewed them and studied for eight days, without eating anything, until his mouth began to smell. The smell was so strong that Rabbi Yochanan sensed it and came to him and saw him crying and asked him why he was crying. He said "because I am presented to you as a person who is full of boils in his skin". He answered "don't worry my son, just like the smell of your mouth got to me, so will the fragrance of your Torah get to the end of the world" he asked him "Who is your father" and he answered "Hurkenus". "Aren't you one of the big people of our nation? Why didn't you tell me? Today you will come to have dinner in my home". Rabbi Eliezer answered "I already ate by Rabbi Yehoshua ben Chanina and Rabbi Yosi HaKohen. Rabbi Yochanan sent someone to confirm if it was true and if wasn't- he hadn't eaten anything in eight days, since he had began learning Torah. The sons of Hurkenus told his father "Did you see what Eliezer did? He waited until you became old and escaped to Jerusalem with your properties" Hurkenus went to Jerusalem to take his properties back. He went to Rabbi Yochanan ben Zakkai who was the leader of the Jews, at that time, and he found with him all the leaders of the nation, including Nakdimon ben Gurion, Kalva Sabua and others. Rabbi Yochanan said to them "He is the father of Rabbi Eliezer, please make space for him". They took him to Eliezer and Rabbi Yochanan told him "My son, please say some words of Torah". He answered: "Rabbi, it is as if you want to take out more water from a well than the amount it has inside (meaning that he can't say anything new of Torah that his teacher didn't already know)" Rabbi Yochanan answered "No, it is compared to a spring that can give more water than the amount it received. You are able to say more words of Torah than the ones you have heard. And if you are embarrassed of doing it in front of me, I can leave." Rabbi Yochanan left the room and hid near him behind a curtain. Rabbi Eliezer began to speak; his words were as if they were being given in Mount Sinai. Rabbi Yochanan ben Zakkai came to him from behind the curtain and kissed him and said "Happy are you Abraham, Isaac and Jacob that Rabbi Eliezer came from you". Hurkenus asked "Who did he say that about?" They answered to him "Eliezer your son", he said to them "he shouldn't have said that, he should have said that I should be happy that he came from me!" When they were about to leave, Hurkenus stood up and said "My men, I came here to exclude Rabbi Eliezer from my properties, but now that my eyes see the wisdom of his Torah, I want to give all of my properties as a present to him, and exclude his brothers". Rabbi Eliezer said: "if I would request for properties, gold and silver, I would request it from Hashem and He would give them to me, because the earth and all that is in it belongs to Hashem, as it says the silver is mine and the gold is mine, said Hashem. The only thing I desire is Torah, as it is said **"The Torah of your mouth is better for me than thousands of gold and silver"**."

Shabbat Shalom To All Israel

Bulliten dedicated to the soul of a Great Rabbi of Israel, HaRav Yosef Sholom Eliyashiv

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



Mistakes

There isn't a person in the world that doesn't make mistakes, as the verse says (Psalms 116:11), "every man is deceitful." It is not a shameful thing for a person to admit their mistake. However you look at it: If he doesn't recognize his error, then he is a fool. And if he does recognize his mistake, but is Embarrassed to admit it, and he continues to cling to his error, then he adds folly and disgrace to his embarrassment. This is because words of truth are clearly discernible, yet this person continues to hold on to his mistake with claims of vanity and deception. Whoever hears of this will laugh at him and recognize his moral nature. However, he thinks that people do not penetrate into his mind, and he, therefore, is able to deceive them. This is also a bad characteristic in man; he is wiser in his eyes than any other man. The teeth of the listeners will grate at the thought. "Why does he maintain that we are fools!? Why does he have this bad trait, to cling to his mistake?" Admission according to the sages would be his best praise (improvement). Who is greater than Moses our teacher? Yet, it is written Leviticus 10:20), "... and Moses heard, and it (the non-consumption of the Rosh Chodesh sacrifice) was good in his eyes." He admitted and was not embarrassed. Likewise, we find (Shabbat 63b) a similar practice by the great ones, who would lecture in public and declare, "I said things that are a mistake!" Even if it appears to him that it will be humiliating to confess, it is better to be ashamed in this world and not in the World to Come. Therefore, a person should be G-d-fearing and acknowledge the truth, for the sake of the honor of G-d, the G-d of truth!

(Pele Yoetz)

Halacha Corner

Laws of Ritual Hand Washing in the Morning

1. One must not touch any opening (such as mouth, nose, eyes, ears) before ritually washing his hands in the morning, due to the bad spirit resting on one's hands upon awaking and it may cause harm to a person's organs. (Shulchan Aruch 4:3)
2. One should be careful not to touch food upon arising, before ritually washing the hands, but if one did touch food; it is not forbidden to eat it. However, if it is a food that can be washed, such as fruit, it should be washed three times before eating it. (Mishna Brura 100:14)
3. One should not touch holy books before this hand washing ritual. (Yalkut Yosef 20)
4. Upon arising in the morning, one is allowed to touch his clothing before washing his hands and get dressed without fear of transferring the bad spirit that is upon his hands. (Yalkut Yosef p. 21)
5. One should avoid using a perforated utensil for the ritual hand washing. Also, one should use at least the minimum of a revi'it (approx. 3 fl oz) and the water should be and look clean, it shouldn't be water that was used. (Halacha Brura 4:12)
6. One should wash his hands with a utensil and not under a faucet. And if a utensil is unavailable, he may use the faucet but when he finds a utensil, he should go back and wash with the utensil without reciting the blessing. (ibid)
7. One has to pour from the utensil six times, once over his right hand, once over his left hand, and he should repeat this three times. (ibid 17)
8. These are the things for which one must wash the hands ritually: upon waking up, after exiting a restroom (even if one didn't relieve one's self), after cutting one's nails, touching one's shoes, scratching one's head, walking near dead bodies, having intimate relationships and touching normally covered parts of one's body. (Shulchan Aruch 4:18)
9. One should be careful when praying not to touch his legs or other parts of the body that are usually covered, because there may be sweat secretions. The same applies with scratching one's head, but one may touch his face and all other parts of the body that aren't usually covered. (Shulchan Aruch ibid 21)