

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

Candle Lighting: 7:55 pm
 Shabbat Ends: 8:49 pm
 Rabaynu Tam: 9:24 pm

Torat Emet

Love of the Mitzvot



"And you shall love the Lord, your God, with all your heart and with all your soul, and with all your means." (Parashat Va'etchanan 6:5) There are two different ways in which one can fulfill the mitzvot; (1) with love and devotion, or (2) with fear of Hashem. The preferred way is, with love. Rashi explains: One cannot compare someone who fulfills the mitzvot out of love to someone who does so out of fear. It is as someone who is employed; if he dreads his boss, once his boss pushes him too hard, he will leave the job. But if he works out of love, even if the boss pushes him very hard, he will never leave the job. Another important factor is that the person who is doing it out of fear doesn't really care about what he is doing- he is just scared of his boss and the punishment he might get if he doesn't do it. And the day he will stop being scared or when the boss is not there anymore, he will stop doing the job right away. This can be illustrated with an analogy: a father who teaches his son by threatening him, once the son grows up; he will stop fearing his father and won't listen to anything he says anymore. But if the father teaches his son with love, even when the son grows up, he will still listen to his father. This is what happens with the mitzvot - someone who keeps them out of love, will keep them forever. We should know that love can be demonstrated in two main ways. The first is through making an effort with one's body and the second is by spending money. Some people love themselves more than they love their money- for them it is easier to spend money in order to fulfill the mitzvot than to make a physical effort to do them. On the other hand, some people love their money more than themselves- and for these people it will be the exact opposite; spending money in order to do a mitzvah will be very hard for them, even harder than making a very big physical effort. Therefore the verse says: **"And you shall love the Lord, your God, with all your heart and with all your soul, and with all your means"**. With all your soul- - meaning: with your body. With all your means- meaning: with your money (see Rashi there). Every person should try to see how he can strengthen himself in order to keep the mitzvot the best way possible and be able to keep them through their body and their money.

Honor Your Father and Your Mother (Parashat Va'etchanan 5:16)

A frightened looking pair of parents came to visit the home of **Rav Shlomo Zalman Auerbach** and said that they needed to ask him an urgent question. "We just had a son", said the man "and we decided to name him after the deceased father of my wife- Yonatan. Today is his eighth day, and we are having the circumcision ceremony very soon. But our neighbors just recently suffered a terrible tragedy; their very young son passed away and his name was 'Yonatan'! What should we do, Rabbi? Should we name our son Yonatan, despite the tragedy that happened to our neighbors? Is it a bad omen?" "No, you mustn't name your son Yonatan! You will have to pick another name" answered the Rabbi. After the couple left, the Rabbi explained his answer to his students that had overheard the conversation. He said: "I thought of what would happen a few years from now, when their son would grow up and the mother would call him 'Yonatan, come home'- it would be very depressing for their neighbors to hear it! Imagine if that situation happened every day! That is why I told them not to call their son that name. And even though in this case it would be an honor for the mother's father (Honoring your Parents) - the child shouldn't be named after him. Not having named their son after him -in order to avoid hurting other people will be an even greater honor for the father!

"Shoova Israel" Synagogue Times:

106 Oleander St. South Padre Island, TX 78597

Bulletin dedicated for the souls of:

Yonatan ben Zohara, Shachar ben Kochava,
 Ilana bat Simcha, Ester bat Yamnah
 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.
 For info. or donations Call 956- 455-4917

Congratulations! Much Happiness and Blessings to:
 Rabbi Mordechai and Wife on their new baby boy!

The Circumcision took place at the "Baba Salli" Site in Netivot, Israel
 May you merit to see him grow in Torah, Good Deeds and Marriage

Shabbat

MinhaErev Shabbat: 7:10 pm
 Kabbalat 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
 Minha of Shabbat: 7:35pm
 Arvit: 8:35pm
 Followed by Havdala

Weekdays

Shaharit: 7:45am
 Followed by Lesson: "Hok L'Yisrael"
 Minha: 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:
 Gabriel and Yosef

A Tale for Shabbat

“WHO IS RICH? THE ONE WHO IS HAPPY WITH WHAT HE HAS!”

Chaim was a fisherman. He used to sit in the pier, throw his fishing rod to the water and pray to Hashem, waiting for the string to stretch- which meant that a fish was caught. There were days in which his bucket was full of fish and he would only take the big fish and throw back the small ones, telling them: “grow up and come back to me in a month”. Then, he would go to fish store and they always purchased his big catch and so Chaim received exactly the amount of money he needed until the next day. With that money he would go back home, even if he could still go back to the sea and get more fish- he didn't worry about the future. His lifestyle was very calm and relaxed; he never worried about what would happen the next day. One day he heard Rabbi Abraham saying in the synagogue the following phrase: “Whoever has his bread in his basket and wonders what he will eat the next day is lacking faith”. Chaim used to relax at home, eat calmly, read his books and go to the synagogue to pray and listen to Torah classes. He had a pleasing life.

There were days when the fish wouldn't immediately come near his rod. Those days he would stay calm as usual and take out a book of Mishnayot and learn, waiting patiently for the fish to come. When the sun began going down, he would take his fish, sell them and then run to the synagogue and learn Torah. One day, when Chaim was sitting in the pier with his book of Mishnayot, a luxurious car stopped near him and a rich man came out from it. That man used to be Chaim's neighbor, but he was very successful and moved to a new building in a different neighborhood on the north side of the city. He wanted to go to his old neighborhood and visit, reminisce and see the beach.

-Hello Chaim! How have you been?

-Very good, thank God! As you see, I am working and meanwhile learning for my soul

-Chaim, can I suggest you a business?

-Sure, why not?

-Look, you're always here for hours, waiting to catch fish with your rod and you only get a few pennies that last you until tomorrow. Why don't you think in big and make something bigger?

Chaim looked at him, not comprehending what this wealthy man was saying to him.

-In the beginning you'll have to work harder and invest more hours of work in order to catch extra fish. You'll have to save the extra money and when you have enough, you'll buy a boat. Then, you'll keep working harder and buy a professional fishing net. When you have that net, you'll be able to fish many more fish than the ones you're able to fish now, and you'll be able to sell your fish to many different restaurants. With the extra money that you'll gain, you'll be able to get a better boat with electrical rods and you'll be able to hire workers and sell your fish to even more stores and restaurants and gain even more money!

Chaim looked at him and answered “and then what...?”

The rich man answered “then, you'll be able to buy more boats and hire more workers and sell even more and more and you won't need to go out and work in the heat and under the rain; you'll be able to sit in an office with air conditioning in a honorable place and administer your business from there, hiring your hundreds of workers and gaining very big amounts of money. Think in big, Chaim!”

Chaim looked at him and answered “and then what...?”

-You'll be very rich, Chaim! And you'll be able to do what you want! You won't need to work hard anymore and you'll be able to come here and sit down in the beach calmly, enjoy the sun and fish for a while, read some Mishnayot....you'll be very happy!

-But That is exactly what I am doing now, my friend!

‘Who is rich? The one who is happy with what he has!’ (Shalom Le'am)

Shabbat Shalom To All Israel

Bulletin dedicated to the Medical Recovery of: Rabbi Yosef Emuiel ben Yaakov



The events of the year 5689

In the year 5689 (1929 BCE) on the 17th of Av, the Ishmaelites rose against the Jews who lived in The Land of Israel and killed their men, women, burnt their homes, and Torah scrolls. On the 18th of Av, they killed many Jews in the city of Chevron and our nation thought they were going to be expelled from the Land of Israel. In total 133 Jews were murdered in Chevron and Tzfat.

The 20th of Av (Tuesday night)

There's a custom to make Hatarat Nedarim (an annulment of one's vows) 40 days before Rosh Hashana. The 'Kaf Hachaim' wrote that the reason for this custom is written in the Zohar (Parashat Pekudei p. 249b) that whoever owes a promise is excommunicated in the heavenly court for forty days and his prayers are not heard. Therefore, people annul their vows forty days before Rosh Hashana so as to not be considered someone who has debts and so that their prayers are heard in Rosh Hashana and Yam Kipur.

Halacha Corner

Laws of Grace after Meals

1. It says in the Sefer Hachinuch: Whoever is careful when reciting Grace after Meals properly, will have enough food for all his days with honor. Whoever is very careful, will read it from a book instead of saying it by heart. (Shulchan Aruch 185, Mishna Brura 100:1)
2. Even though it is permitted to say Grace after Meals in any language (providing that the person understands it), the best is to say it in Hebrew (ibid).
3. The person should be able to hear his own words. But if he didn't say it loud enough then as long as the words came out of his mouth, he is counted as if he said it (ibid. 62).
4. A person who is in a situation in which he cannot recite Grace after Meals should mentally recite the words and Hashem will bless him for this. (ibid. Mishna Brura 102).
5. If a person is in the middle of reciting Grace after Meals and suddenly realizes that he already said it; he should stop in the middle, even when he is in the middle of a bracha and say: “baruch shem kevod malchuto le'olam va'ed”.
6. If a person became intoxicated, he still needs to recite Grace after Meals, but the best would be to say it before becoming impaired. (ibid. 5 and Mishna Brura 100:6)
7. Women are obligated to recite Grace after Meals (Shulchan Aruch 186:1).
8. A woman who ate bread but is still in doubt whether it was enough or not to say Grace after Meals, doesn't need to say it. However, if this happens to a man, he has to say it- because the man's obligation of Grace after Meals is from the Torah (ibid. Yalkut Yosef)
9. A child has the rabbinical obligation to say Grace after Meals for chinuch (learning) purposes (ibid. 2).
10. If the members of one's household don't know how to say Grace after Meals, he should say it out loud with the intention of making them fulfill their obligation. They should also have the intention of fulfilling their obligation and listen to all of the brachot. But the best would be for them to learn how to say it themselves.
11. One should sit down when reciting Grace after Meals, even if he ate standing up. The same applies to Bracha Meayin Shalosh, which also needs to be recited sitting down.
12. The amount of bread that has to be eaten in order to say Grace after Meals is a “kezait” (about 30 grams).

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