

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

Candle Lighting: 8:07 pm

Shabbat Ends: 9:03 pm

Rabaynu Tam: 9:36 pm

Fast of the 17th of Tammuz: (Is this Sunday)

Fast Begins: 5:24 am

Fast Ends: 9:03 pm

B'H May He turn these days from sorrow to joy and from mourning to Holiday

Torat Emet

The Power of Modesty



The first two times that Bilam blessed Israel, the blessings were put on his mouth by HASHEM, certainly not by his own will. We know this because the first time that Bilam came to curse Israel, it is written "And HASHEM put an utterance in Bilam's mouth, and said, 'Go to Balak, and thus shall you say'", and the second time it says "...and HASHEM happened upon Bilam and put an utterance in his mouth..." However, the third time it is written that the blessings came from Bilam's own mouth. The Ohr Hachaim wrote (22:6) that Bilam's power was that his curses came to be, however if he would have blessed Israel, his blessing wouldn't have been because 'his blessings were like that of a donkey'. So what then, caused Bilam to spontaneously bless Israel? The answer is hinted in the verse "And Bilam raised his eyes and he saw Israel dwelling according to its tribes and the spirit of G-D was upon him". Rashi explained "And Bilam raised his eyes" - He intended to set the evil eye on them, "and he saw Israel dwelling according to its tribes" - he saw that their doors were facing different directions so that their entrances wouldn't face each other, "and the G-Dly spirit was upon him" - it came to his heart, he decided to bless them. We learn from here that the modesty that Bilam saw in the nation Israel changed nature and caused Bilam to bless Israel, hence, modesty has the power to help us defeat our enemies as it happened here; it caused Bilam to bless his enemies. Modesty (both for men and women) is a great strength and helps Israel triumph, as it is written in Devarim 23:15 "For HASHEM, your G-D, walks in the midst of your camp to rescue you and to deliver your enemies before you; so your camp shall be holy, so that He will not see a shameful thing among you and turn away from behind you." Here G-D is promising us that He will help us defeat our enemies if our camps are holy and if not, He will "turn away from behind you", which means that we will be defeated. It is written in the Navi Yishaya (3:16) "And the Lord said: Because the daughters of Zion are haughty (they walk in an upright posture); and they walk with neck stretched forth (they do it in order to show their beauty), and winking eyes (they wink their eyes at the adulterers); walking and raising themselves they walk (they walk with pride)"... "They will die with the sword and with your strength in the war". And so it says in the Talmud in Eruvin (page 100) "Rabi Yochanan said: if the Torah wouldn't have been given to us, we would have learned of modesty from the cat." The Perek Shira says about the cat "I will persued my enemies and overtaken them, and I did not return until they were destroyed".

Prelude to Success: Failure

The story is told of a novice teacher who was hired to teach a class of young offenders. Upon entering the classroom, he was so nervous that he fell down. All of the students began to laugh at him, to what he answered "It's okay to fall down, the real question is -Do we know how to stand back up? - This is our first lesson!" There was utter silence...and suddenly the students began to clap their hands... the lesson was understood. Every once in a while we fall down. The question is how to relate to our failures- do we give up or do we become stronger and keep on going? The first lessons of martial arts and skiing are usually dedicated to teaching the students how to fall correctly and stand back up quickly and to learn from each fall. In this, the person feels more secure to keep trying and ultimately succeeds. A failure is not the end of the world; on the contrary, it takes us to new directions and helps us be even more successful. Our Sages teach in this regard that a man isn't really following the words of the Torah unless he fails in them. Rashi explains that this refers to a person who misunderstands the meaning of a law and he is corrected and learns from it. Therefore, we learn that only a failure followed by the recognition of the mistake permits us to understand the words of the Torah (Noam Siach).

"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

With Great Appreciation
to our Shabbat hosts:
Shlomi Zer and Family

Weekdays

Shaharit: 7:45am

Followed by Lesson: "Hok L'Yisrael"

Mincha: 7:55 pm

Arvit: 8:25 pm

Followed by a lesson in Halacha

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DON'T FORGET!

Sephardic Custom is to Remind the Community Members about
the Upcoming Fast Before the Musaf Prayer Service.

A Tale for Shabbat

A Cricket in Manhattan

Fifteen years ago, Jack and Roger were classmates as well as very good friends. Upon graduating, Jack went to university in New York and then became a businessman. Roger moved to Texas, got married and lived in a small farming community where the locals lived simple lives and taught their children to be happy with what they have. Within these fifteen years, Jack opened a restaurant in one of the main streets of Manhattan and was very successful. Jack and Roger were not as close they once were, but they always kept in contact and phoned each other every now and then. Though they were very different, (Jack was a fast paced New-Yorker and Roger was a modest, simple working man) Jack continuously insisted that Roger visit him, even offering to send him the plane ticket to NY. For a long time Roger declined the offer, until finally he accepted. The day Roger was to arrive, Jack left his restaurant and went to greet Jack at the airport. He waited for him anxiously, and when he saw him, wearing his leather cowboy hat, he ran to him, they hugged each other and they both laughed. "Ok, my driver is waiting for us", said Jack, "I am dying to show you my house and the restaurant". Roger looked at the highway with all the cars and said to Jack "why are there so many cars? Listen to all the noise they make and all the pollution". When they arrived downtown, Roger began to feel more and more uneasy seeing everyone talking on their cell phones, rushing, hearing the loud sounds of the cars and ambulances, so he innocently asked his friend "how can people live this way, surrounded by concrete buildings, with no nature?" But Jack didn't know what to answer, it had never bothered him. They kept walking and suddenly Roger stopped walking and said to Jack "can you hear that?" to what Jack answered "what? I can't hear anything" "that cricket" - answered Roger, "no, I can't hear anything, there is a lot of noise, we are in the middle of the city" "I hear it", said Roger. Then Roger went next to a building and picked up a little cricket that was making the noise, Jack said to him "I don't remember you having such good hearing". Roger answered "I don't have such good hearing, I hear as well as you do". Then Roger took coins from his pocket and threw them to the floor. "Did you hear that?" he asked, Jack answered "yes", to what Roger said: "everyone hears what he wants to hear and what is close to his heart. Nobody cares about a little cricket in Manhattan, that is why nobody hears it, but they do hear the noise of coins falling on the ground, because that is what they care about and that is what they are interested in".

Rabbi Itamar Meir Shlit" a explains the lesson we learn from this story. HASHEM promised an abundance of blessing to whoever listens to His words, but how can we hear HASHEM's voice? How can we hear Him, with all the noise and chaos in this world? **The secret is within our will! A person hears what he wants to hear.** Whoever wants to become closer to HASHEM, will hear His voice and whoever is not interested and his will pulls him to sin, will end up listening to all of the other noises in this world except for HASHEM's voice.

Shabbat Shalom To All Israel
Bulliten dedicated for a complete recovery of: Yisrael ben Rachel

5 Events That Occurred on the 17th of Tammuz

1. In the year 2449, from the creation of world, the tablets of the Ten Commandments were broken through Moshe Rabbeinu.
 2. The continual daily [sacrificial] offering was suspended during the time of the First Temple.
 3. In year 3829, from the creation of the world, the city wall was breached during the Second Temple period.
 4. An image (statue) was placed in the hall of the Temple.
 5. The wicked Apotropus [Greek minister during Second Temple period] publicly burnt a Torah Scroll in Lod.
- Therefore our ages decreed that we should fast on this day**
The three weeks between the 17th of Tammuz and the 9th of Av are called "Yemei Bein Hametzarim" "Days between the narrow straits", taken from the verse in Lamentations 1:3 "Judah has gone into exile because of suffering and harsh toil. She dwelt among the nations, but found no rest; all her pursuers overtook her in narrow straits,"

Halacha Corner

Halachot of 17 of Tammuz

1. The fast commences at dawn and ends at nightfall which is about twenty minutes after sunset.
2. When the 17th of Tammuz falls on Shabbat, the fast is postponed to the day after (Sunday) and not before (Friday); so as not to bring forward the calamities. (Shulchan Aruch 550:3 and Mishna Brura).
3. One is allowed to wash (with hot water), anoint oil, wear leather shoes and conduct marital relations on the 17th of Tamuz (ibid. 62 and Mishna Brura).
4. On the Shabbat preceding the fast, the community emissary announces the fast before the Musaf prayer service. Ashkenazim do not follow this custom (ibid. 64).
5. A pregnant woman after the third month of pregnancy is exempt from fasting on the 17th of Tammuz. However, a woman who is less than three months pregnant and suffering from great discomfort, vomiting and is very weak, is certainly permitted to eat (ibid. 61 and Mishna Brura 100:3).
6. A woman who is nursing is exempt from fasting. As well as one who isn't breastfeeding but the labor caused her great weakness, if she is within 24 months of childbirth, she may be lenient. In any case if she feels able, she should fast. The same applies to a woman who miscarried. (Sh"U" Yichve Daat I, 35).
7. A sick person, not in threatening health, is exempt from such fasts and there is no need to fast even for a few hours. A woman who is within 30 days of having given birth is considered as a sick person who is not in threatening health for this matter and need not fast. (Yalkut Yosef 151)
8. An old person who is weak is exempt from fasting (ibid.).
9. When the fast is postponed; a groom within the first 7 days of marriage, a father whose son is to have a circumcision that day, the Sandak and the Mohel do not need to fast, they are allowed to eat after the mid-day.
10. When necessary, one is allowed to rinse the mouth in the morning without using more than a revi'it (about 3 oz.) of water at once and one should be careful not to swallow any water.
11. Someone who forgot and ate on the day of the fast, and remembered in the middle of the day should fast from then on.
12. Someone who ate a kezait (size of large olive) even if by mistake should not say 'Aneinu' during prayer service and shouldn't be called to the Torah on the day of the fast. (Yalkut Yosef 154).
13. A healthy person who is suffering from a strong headache is allowed to swallow medicine without water, under the condition that the medicine doesn't have a good taste.