

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

## Shabbat

Candle Lighting: 5:23 pm

Shabbat Ends: 6:17 pm

Rabaynu Tam: 6:53 pm

# Torat Emet

## “And Sarah died in Kiriath Arbas”



It is told in the **Midrash Raba** (Bereshit 60:16) that even in the homes of the perfectly righteous, such as our Holy Patriarchs **Abraham and Isaac**, blessings originated solely because of the merit of the women. It is written that all the days that **Sarah** was alive, a cloud rested at the entrance of her tent and when she died the cloud departed. Then when **Rebecca** came, the same cloud returned. All the days that **Sarah** was alive, the doors were always open wide but when she died, they ceased to be opened such. When **Rebecca** came, the [social] openness returned. All the days that **Sarah** was alive, there was a blessing in the dough but when she died, that blessing ceased. When **Rebecca** came, the blessing returned. All the days that **Sarah** was alive, the candles lasted from one Shabbat to the next, but when she died, that also ceased. When **Rebecca** came, it returned as well. From here we learn that when the homes of the righteous were void of women, the blessings ceased. It says in the Talmud in Yevamot (p. 62) **Rabbi Tanchum** said in the name of **Rabbi Chanieli** every man that is without woman – is without happiness, without abundance and without goodness. It is also written that whoever loves his wife as himself and honors her more than himself; it is written about him- “and you shall know peace among your tents”.

**The Great Rabbi Yaakov Yisrael Kanievsky** explained this Talmudic teaching as followed: This teaching obviously does not come to say that one should love his wife with the natural love that one has towards women. It comes to tell men to love their wives as a partner, because they are partners and have common goals that together they help each other to achieve. A man should appreciate the good that his wife brings upon him and be aware that without her he would be left with nothing and he would suffer greatly. Men should be infinitely thankful to their wives. This love, our Sages explained; is not a love that comes from lust; it is a love that comes from just one good quality. **The Rambam** explained (Hilchot Ishot 15:19) that a person should honor his wife more than himself and love her as he loves himself. And if he has money, he should spoil her with it. He should never make her fear him; he should speak soft words to her and not get angry with her. It is a great mitzvah to honor your wife and to make her happy, for all the good that comes to man is due solely because of the merit of his wife

## “The Evil Inclination of the Generation”

An old man named **R' Dov Waitzer** died in the city of Lakewood, New Jersey. He was of the previous generation. He lived in a small city before the war and used to sell beverages to the local farmers. He was a very simple man. Once, during a conversation, it was discovered that he had learned the entire Talmud- except for Yevamot and Eruvin, had read the Midrash Tanchuma and even learned the Zohar a few times. He especially loved to study Zohar because it never repeated itself. He appeared such a simple man and was incredibly humble considering that he was so learnt. He used to say that the problem with our generation is that we always claim “There's no time”. People are always so busy and even when they have set times to do charity and kindness, they anxiously rush through it. He said that this all came from the evil inclination of wanting to make more and more money; he called it the evil inclination of the “Golden Calf”. When the Vilna Gaon explained the evil inclination towards money, he explained that whoever had it would have so much desire for it that he wouldn't even cease thinking about it when falling asleep at night.

The **Mesilat Yesharim** wrote that one of the stratagems of the evil inclination is to make a person's workload so heavy that he doesn't even have the strength to look at other people in his way and see which direction they are walking. For if they paid attention to other people's ways- they would regret about their own way and stop sinning. That was what Pharaoh did, he made the workload very heavy for the Jews so that they wouldn't have the chance to stop and think.

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## Shabbat

Minha Erev Shabbat: 5:10 pm

Kabalat Shabbat followed by a Torah Lesson &amp; 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 &amp; Fri: 8:00 am

Shaharit Mon-Thurs: 8:30 am

Followed by Lesson: “Hok L'Yisrael”

Minha: 5:20 pm

Arvit: 6:15 pm

Followed by a lesson in Halacha

With Great Appreciation to our Shabbat Host:

Jackie Surjun

MIKVE  
FOR  
WOMEN  
OPEN  
EVERY  
NIGHT!

## Bulletin dedicated

To the Souls of:

Ilana bat Simcha, Yaakov Turgeman ben frecha

&amp; To the Health of:

Yosef amoyal ben yaakov, Mordechai ben simcha

&amp; To success

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B'H, This Thursday will be a Community Rosh Chodesh Meal after Arvit



# Tale for Shabbat

## “CHOOSE LIFE”!

“Whoever wishes to be the King must prove he is worthy!” said the King to his three sons. “None of you will become King simply for being my son. Leave now and return to me when you can show me that you deserve to sit in the King's throne.”

The King's ship sailed for a few months before reaching a coast and the 3 princes ordered to exit the ship.

Three men stood before the King's sons and declared to them: “We are to be your advisors. Let us tell you how to get the most out of your stay on this island”.

First, an old and curved man began speaking: “Welcome! I hope you have a pleasant stay, but always have in mind that your time here is limited- one day you will need to return”. Next, a man on a wheelchair who looked very depressed said to them “Come and enjoy, there are a variety of things to enjoy from. But always remember: You will leave here with nothing, everything stays!” Thirdly, a wise looking man smiled and lovingly told them: “There are many things here, but if you truly want to enjoy, stick to the good ones and beware of the bad ones. Choose the good!”

As the three men entered the island, they were astonished. They had never seen such abundance. There were so many colors, varieties of fruits, colorful flowers, water springs. Everything looked beautiful.

The first son began to explore the island. He enjoyed all the colors and ate from all the fruit, until he became very fat.

The second son found for himself a greater task. He realized that between the rocks laid diamonds and precious stones. He didn't pay attention to the beautiful trees or to the birds singing, he searched only for diamonds, day and night.

The third son sat on a steep hill overlooking the whole island and watched the actions of his two brothers. He was not pleased with their ways. From above, he noticed that the island is planned, with extravagant order; it is divided by sections and areas, every part of the island has a different type of vegetation and with different species of animals surrounding it. He looked at the shape of the water flow, the movement of birds on the island, and he realized that someone planned this amazing garden on the island, someone has spent endless thought to utilize properly the wind and the sun, the sea and the rivers flow. He decided to explore and learn to recognize the wonderful wisdom that hides behind this magnificent island.

He would go around the island, eat from every fruit, and drink of its waters and research everything. Occasionally he would collect some gems and keep them in his pocket as souvenirs. He was never happier than at his time of study.

The days passed and the blasts of the Royal ship were heard throughout the island; the King's messengers had returned to take the brothers home.

The first son was sitting on a pile of exotic fruits and chewing hard when he heard the messengers. He could not imagine being separated from all the new tastes and sight of beautiful birds. The second, who looked skinny but full-handed, was stopped by the guards and told: “you can't take anything with you!” They injured and beat him and sent him away empty handed. The third son, his eyes full of light took treasures of wisdom and knowledge; the guards even let him take a few of the stones from his pocket. The Royal guards understood to whom to show loyalties.

**Rabbi Itzchak Arama** explains this analogy in his book *Akedat Itzchak*:

The spectacular garden is our world, it contains breathtaking beauty and pleasures, but there is also great wisdom and The Creator gave us the holy Torah with even deeper wisdom.

What the three advisors taught these men were: **Adam** taught us: “For dust you are and to dust you shall return. **Job**, who suffered greatly in his life, taught us: “Naked I came out my mother's womb, and naked I shall return there.”

The third, the wisest of all was **Moses**, who pleads with us “Choose life”!

## Shabbat Shalom L'Kol Am Israel

Dedicated to the Success of: Shlomo ben Chana Salin



### The Dust of slander/dememation

The Chofetz Chaim (law 9) says that it is forbidden for a person to even hint lashon harah; even if he doesn't say it. For example, one may not say: “So & so, I don't even want to talk about him”. Also, one may not make expressions or seem uncomfortable when talking about someone. Example: If Reuben asks Shimon about Levy, Shimon may not answer with a tone of voice that indicates contempt for Levy. If one does not get along with another, everybody does not have to know about it. For this will cause others to have a negative view toward the person and could even end up in a dispute. This is even more important with one's wife, who one must love. One may never tell others that he had a fight with her or speak negatively about her- one must love her increasingly. One may not say something like- “Don't speak to me about that person, I don't want to hear about him”, this is “the dust of lashon harah”. But one may say [to one's wife]: “Don't speak tome about that lady, I don't want to hear about her”, for this brings modesty and sanctity to one's home and increases the love between husband and wife.

## Halacha Corner

### Laws of 'Lost and Found'

1. Whoever sees a lost object belonging to a Jew is obligated to return it, as it says “you should return them”.
2. Women are also included in this mitzvah, because it is a positive mitzvah that is not time bound. However, if it is an object that a woman would not usually carry, she is exempt; the same applies to an old person.
3. A Cohen that sees a lost object in a cemetery is not permitted to enter in order to return it to its' owner.
4. Any object with or without a sign, if found in a way that seems a person may have purposely left it, one may not touch it, because it could be that the owner left it there until he returns.
5. One is only obligated to return an object that has a sign or that can be identified because of the place where it was lost or by its binding or cover.
6. If someone finds scattered coins- they are his, because people usually check their pockets all the time.
7. If someone finds fruit, if it seems as if they were placed there, he may not touch them; but if it seems as if they fell, they are his. This is because usually people who drop fruit despair on them.
8. In essence, we are not commanded to return a non-Jews lost item; for it says “the lost object of your brother”. However, if one returns it, it sanctifies the Name of G-d, for they will praise and glorify the people of Israel for being a people of faith. Also on the contrary, when there is fear that the Name of G-d may be desecrated because for instance, the object was lost in a street populated mainly by Jews, one is obligated to return it, so as not to bring desecration to the Name of G-d.
9. If one finds coins piled one on top of the other. For instance: three coins, where a big one is at the bottom, a small one on top and a smaller one in the middle, he must return them. Also if the coins were put in the shape of stairs, he must return them, because they obviously did not fall down- they were placed there by their owner.
10. Someone who finds a dog or a cat that is harming children does not need to return it to its owner.

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