

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

Shabbat

Candle Lighting: 5:24 pm

Shabbat Ends: 6:20 pm

Rabaynu Tam: 6:55 pm

Fast of the 10th of Tevet (this Sunday)

Fast Commences: 5:59 am

Fast Ends: 6:21 pm

May Hashem turn these days from sorrow to joy and from mourning to Holiday!

Torat Emet

Honoring Goodness



In this week's Parasha, Joseph recognizes his brothers, mocking them here and there, until finally identifying himself to them by saying: **"I am Joseph. Is my father still alive?" But his brothers could not answer him because they were left disconcerted before him.** (Bereshit 45:3). Our sages wrote in Bereshit Raba (33) that the brothers were startled because of their embarrassment and they fell back. Joseph comforted them saying (ibid. 45:8) **"And now: It was not you who sent me here, but G-d; He has made me father to Pharaoh, master of his entire household, and ruler throughout the entire land of Egypt."**

Joseph did not resent nor blame his brothers- he knew that it was Hashem who wanted it to happen in order for him to rule over Egypt. Also, in next week's Parasha, Joseph repeats what he has said to his brother (ibid. 50:20) **"Although you intended me harm, G-d intended it for good, in order to bring about what is at present- that a vast people be kept alive"**. Joseph was not angry with those that wronged him; he knew that he shouldn't blame them for what they had done, because it was Hashem who caused them to do it. Therefore, there was no point in being resentful and angry at them. However, in the end of our Parasha, we see that Joseph behaves the complete opposite from this ideal. When the people of Egypt were starving, they sold all of their possessions to Joseph in exchange for food, and when they needed more food they gave even their land. When they needed more food and had nothing left to sell, they sold themselves- as slaves. Joseph did thus with all of the Egyptians, except for the Egyptian priests- to whom continuously gave free food, without taking their lands, for he felt grateful to them. The reason for this was because when the wife of Potiphar was rejected by Joseph and she accused him of attempting to force himself upon her, she then smeared egg white on her dress and showed it to Potiphar, saying it was from Joseph.

Potiphar was doubtful in believing her, so he took her dress to the Egyptian priests and asked them to identify the stain. They told him: if you try to burn it and it burns, then it is egg whites, but if the fire does not burn it, then it is from a man. Potiphar did just that and when it burned he knew Joseph was innocent and therefor spared the death penalty. However, Potiphar still had to save face in regards to his wife's accusation, so he sent Joseph to jail. **Joseph** remembered how the priests had saved him from death with that advice to Potiphar and for that reason he showed favoritism to the priests and generously kept them from starvation without having to sell their land or selves. This behavior is apparently contradictory with his previous behavior towards his brothers. Joseph was not angry at his brothers for having sold him, but on the other hand, he was grateful towards the priests for having saved him from death. Joseph could have used the same reasoning with the Egyptian priests and said that it was really Hashem who saved him. But he didn't, instead he showed gratitude towards them.

Joseph is teaching us here a very important life lesson. We have a tendency to automatically blame people and get angry at them when we get wronged. When on the other hand, someone does goodness to us, we think to ourselves everything comes from Hashem, and we don't feel grateful to the person themselves.

Joseph exhibited the exact opposite. When he was wronged, he didn't blame the person- he internalized that it was Hashem's will. Then when someone did goodness to him, he showed gratitude and honored them for many years. We should always remember that we shouldn't get angry with people and be resentful. Everything comes from Hashem and He wants the best for us. But when someone does good ness to us, we should be grateful and honor that person and do goodness to them as well. As the Sages wrote in Tractate Baba Kama (92) **"You should not throw a stone into a cistern that you got water from"**.

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Shabbat

MinhaErev Shabbat: 5:10 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: 3:30 pm

Minha of Shabbat: 4:50 pm

Third Meal of Shabbat

Arvit: 6:15 pm Followed by Havdala

Weekdays

Shaharit Sun & Fri: 8:00am

Shaharit Mon-Thurs: 8:30am

Followed by Lesson: "Hok L'Yisrael"

Minha: 5:20 pm

Arvit: 6:15 pm

Followed by a lesson in Halacha

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Mazal Tov to Ze'ev & Anat Tafel!

May you build a faithful home amongst Israel &
May all of the blessing mentioned in the
Torah be upon you!!!

DON'T FORGET!

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

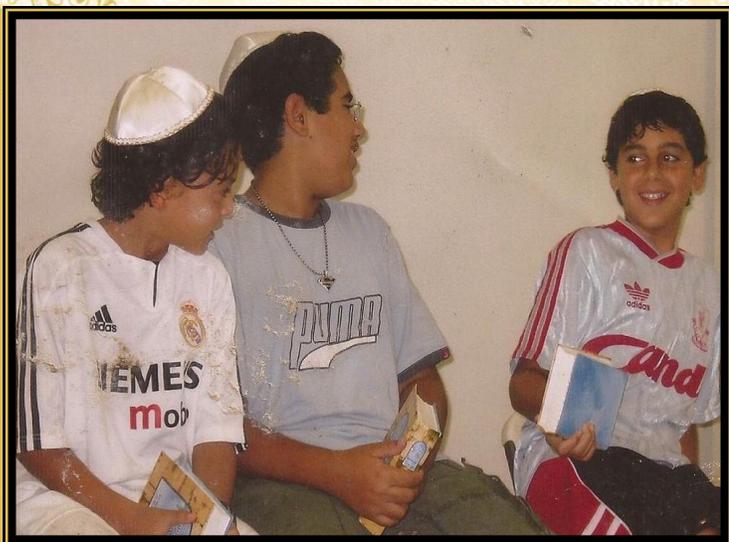
Fast for Shabbat

Raban Yochanan ben Zakkai

During the Second Temple period, the Roman Army surrounded Jerusalem and sought to destroy the Temple. **Raban Yochanan ben Zakkai** called his nephew 'Abba Sycra', leader of the thugs who refused to make peace with the enemy at all costs. He asked him "Until when will agree to overthrow the martyrs of starvation in the streets of the city? Why do you insist on raising the banner of revolt even when besieged Jerusalem residents are starving?" Abba Sycra told him that the matter was not in his hands and that if he would try to make peace with the Romans, his soldiers would kill him.

When **Raban Yochanan ben Zakkai** saw that this was the case, he asked Abba Sycra to help him get out beyond the city walls and meet with commander of the Roman forces, General Vespasian, and see what can be salvaged. Abba Sycra suggested him to pretend to be dead, and since the cemetery was outside the city walls, the thugs would let him be taken out. When the funeral party arrived at the city gates, the thugs wanted to stab the body of Rabbi Yochanan to make sure he was dead. However, Abba Sycra interceded and said it would be disgraceful if they publicly shame the righteous. Thus with devotion, he was able to reach the Roman commander, Vespasian. "Peace be with you, Mr. King", said **Raban Yochanan ben Zakkai**. Vespasian felt proud after he heard **Raban Yochanan** was calling him 'King'. **Raban Yochanan** explained to him that the prophets had prophesied that Jerusalem would be destroyed by a King, so he was sure that Vespasian would end up becoming a King. While they were speaking, a messenger arrived from Rome and said that the Caesar had died and Vespasian would become the new Caesar. Vespasian was very impressed with Raban Yochanan's wisdom and told him "ask me whatever you want and I will give it to you". "Give me the city of Yavne and the wise men who live in it", asked **Raban Yochanan**, along with other things. And that way our nation did not lose the important Yeshiva that was in Yavne and the great amounts of Torah learning in it.

A while after, the terrible news of the destruction of Jerusalem and the Temple were heard in Yavne. **Raban Yochanan ben Zakkai** and his students mourned for it, but were comforted by the fact that the Holy Torah would not be forgotten by the Jews. As long as the Jewish Nation would learn Torah, Hashem wouldn't leave them. Raban Yochanan learned for forty years with his students and comforted the nation. **Raban Yochanan Ben Zakkai** was a leader of our nation.



Shabbat Shalom L'Kol Am Israel
Dedicated to the Success of: Shlomo ben Chana Salin

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

The 10th of Tevet

3338 years from the creation of the world, on the 10th of Tevet, began the siege of Jerusalem. The Babylonian King, Nebuchadnezzar, based his army surrounding Jerusalem, on mission to conquer it, and so all of the people in the city were doomed to die of starvation. (Kings 2, 25)

At that time, Ezekiel, the prophet, was in Babylon and prophesied all of the events that were to occur in Jerusalem, there Hashem commanded him to record this date. (Ezekiel 24)

Ezekiel's wife died this same day. (ibid.)

The siege lasted about a year and a half, until they broke through the walls of the city, conquered it, and destroyed the First Temple.

Halacha Corner

Laws regarding the Fast of the 10th of Tevet:

1. On the 10th of Tevet, Nebuchadnezzar surrounded Jerusalem and the city was besieged.
2. When the 10th of Tevet 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.
4. On the Shabbat preceding the fast, the community emissary announces the fast before the Musaf prayer service. Ashkenazim do not follow this custom.
5. A pregnant woman after the third month of pregnancy is exempt from fasting on the 10th of Tevet. 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.
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. (ShU"Y Yichve Daat I, 35)
7. A sick person, not in threat, is exempt from such fasts and there's no need to fast, even for a few hours. A woman 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 in weak condition is exempt from fasting (ibid.)
9. Smoking is permitted on the fast of the 10th of Tevet.
10. If 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. One who ate a kezait (size of large olive) even if by mistake shouldn't say 'Aneinu' during prayer service and shouldn't be called to the Torah on this fast day. (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.
14. The custom in Israel is to wear tefillin only for Shacharit during a public fast day. Some have the custom to also wear tefillin for the Mincha of public fast days.