

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

Candle Lighting: 8:07 pm

Shabbat Ends: 9:04pm

Rabaynu Tam: 9:34 pm

# Torat Emet



**“And so very deep, who can fathom it?”** [Kohelet 7:24]

**“This is the decree of the Torah”** (Parashat Chukat 19:2)

We know that the interpretation of the word **“chok”-decree** is a mitzvah that has no clear motive. **Rashi** here explained: the word used is ‘decree’, because it is a edict that we don’t have the right to question.

Our Holy Torah is full of mitzvot like a pomegranate (613) and we are obligated to keep all the mitzvot, even though we may not comprehend their logic. Although, we may feel that we understand the reason for a mitzvah, we should know that we are unable to truly understand it on its deepest level. **King Solomon**, the wisest of all men, said: **“I thought I could become wise, but it is beyond me.”** (Kohelet 7:23). The Midrash says (Kohelet Raba) -Solomon informs us that this pasuk is referring to the section on the red cow. The **Chatam Sofer** wrote that Solomon understood and revealed the reasons behind the mitzvot, until he came upon the section on the red cow and realized that he didn’t understand it completely. Hence, he came to the realization that he wasn’t grasping the deeper meaning of the rest of the mitzvot as well. The mitzvot are decrees and their underlying meanings are not within our limits of comprehension. This is what Solomon meant by **“I thought I could become wise, but it is beyond me”**, he thought he understood the logic for every mitzvah, but when he came to the red cow, he realized it was beyond his understanding. This goes to show, that if not even King Solomon was able to understand the mitzvot, then obviously they are beyond the human mind’s ability to comprehend.

This is the reason why a person cannot say “I will only follow the mitzvot once I understand them” - because he will never be able to do so. And if a person wants to understand as far as he can and then keep the mitzvot, he will spend years and years learning and won’t do a thing. One should begin keeping the mitzvot before he understands them, and with time he’ll understand more and more.

That is why Am Israel said when receiving the Torah **“Naase Venishma”-we will do and we will hear**: Meaning, Even though we don’t know their logic, but by learning the Torah we will subsequently hear and understand. [When it is written in the Torah “to hear”, the interpretation is “to understand”, like in the pasuk, **“Come, let us descend and there confuse their language, that they should not hear [understand] one another’s language.”** (Bereshit 11:7)]

**“Distance yourself from a bad neighbor; do not associate with a wicked person”** [Avot 1:7]

**“Whatever the impure one touches shall become impure...”** (Parashat Chukat 19:22)

The Gaon, **Rabi Rachamim Yosef Maaman** in his book **‘Higra Dioma’**: “tame” - *impureness* is the yetzer harah (evil inclination). The Talmud in Tractate Shabbat (page 108) it says “This is the way the yetzer harah acts, today he will tell the person ‘do this’ and tomorrow he will tell him ‘do that’ until he will tell the person to worship idols!” And this is what the pasuk means when it says **“Whatever the impure one touches shall become impure”**; the impurity passes from the impure to the pure even by slightly touching it, and it automatically contaminates the whole object. It says about the yetzer hara **“sin rests at the door”** (Bereshit 4:7), because all that the yetzer harah needs is a little opening in order to come in and dominate the entire person. It says in **Tractate Suka** that in the beginning, the yetzer harah is like a passerby who is knocking on the door, then he becomes like a visitor and he ends up being the host. This is why our sages advise us not to associate with the wicked, because they can influence us just by touching us! It says in the Talmud (Avoda Zara 18) about the pasuk **“Content is a man that did not follow the counsel of the wicked, neither did he stand in the way of sinners nor sit in the company of scorners”** (Tehilim 1:1) that if a person follows the counsel of the wicked, he will end up standing in their way, and if he stands in their way, he will end up being like them. (Maayan HaShavua)

**“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 host:  
Shlomi Asus 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

**MIKVE FOR WOMEN OPEN EVERY NIGHT!**

**Don't Forget!**  
**Blessing of the Moon**  
**On Saturday Night**

## Bulletin dedicated to the souls of:

Shachar ben Kochava, Eliyahu ben Chavivah,

Yaakov ben Freycha, Chasiba bat Alu

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...**

## Blessings and 'Mazal Tov'

A baby boy was born to the 'Saida' Family

May you merit to raise him in Torah, to marriage, and good deeds

**A Speedy Recovery to the mother**

## B"H

**The Circumcision**  
will be on Wednesday  
at the Synagogue

# A Tale for Shabbat

## Torah Perception

It is told about the Gaon **Rabbi Yom Tov Lipman zatza"l**, that his neighbor used to hurt the Rabanit and embarrass her in front of others, but the Rav didn't know about it (because he used to go to learn from after Shabbat to the next Shabbat and was only home for the weekends).

The community leaders decided to punish the neighbor, but the government of Poland would only allow doing so if the Rav of the city would sign a document permitting them to punish her. The problem was that Rav Yom Tov, who was the Rav of the city at that time, was not present; he would only go home for Shabbat. So the community leaders told the Rabanit that she should appear depressed, this way the Rav would ask her what was wrong, then she would tell him about the neighbor's behavior and the Rav would sign, in agreement with the punishment.

On Friday, the Rav came home, went to the mikve and then to the synagogue. When he returned home, he saw his wife didn't look as happy as she did every Shabbat. He didn't say anything and began making Kiddush, and right after netilat yadain, he asked his wife what was wrong. The Rabanit told him what had happened, but unexpectedly the Rav answered "Oy! I can't believe my wife went to sleep for so many nights without having reconciled with her neighbor!" He then turned to the Rabanit and said "you are not allowed to go to sleep before forgiving that lady". When the Rav realized that his wife was procrastinating, he took his hat and they both headed to the house of the neighbor. When the neighbor saw the two of them, she thought they were coming to accuse her for what she had done. But when she heard the reason they came for, she almost fell off her chair! The lady answered "I am the one who needs to apologize, I sinned!" and the two neighbors were reconciled.

**There is much to learn from this story:**

1. The community leaders wanted to punish the lady, thinking they were justified in doing so. But the Rav thought the contrary. From here we learn the **importance of consulting a Rav**.
2. The Rav never came to conclude who was right and who was wrong. He simply sought to make peace between both sides. We learn from here that **peace comes before justice**.
3. When the Rabanit went to make peace with her neighbor, she caused her to repent for her sins. With this she merited to fulfill another mitzvah! As our sages taught us, "**A mitzvah leads to another mitzvah**". [Pirkei Avot 4:2]



## Shabbat Shalom To All Israel

Bulletin dedicated for a complete recovery of: 'Tahel bat Shiraz'

### Why is it hard to Agree?

1. Every person is a unique creation, this is so that everyone is able to fulfill the goal that he was assigned to accomplish. Just like, as we know, there aren't two people who are exactly identical, the same way, there aren't two people who have identical souls.
2. Everyone has their own tastes, different priorities and their own way of seeing the world. But there's a down side to the uniqueness- the difficulty of getting to agreements, even concerning facts. And it is clear that there are even more differences when it comes to a man and a woman.
3. Everyone tends to focus on their own claims, and therefore people usually don't listen to their fellow's point of view.
4. Because of the fact that everyone has their own views and wills, when someone turns to his friend, he needs to "translate" what his desires are, just as if he was translating from one language to another. Just like translations can never be completely exact, a person's desires can never be expressed exactly as they are.

## Halacha Corner

### Laws of Maim Achronim (Finger washing before grace)

1. The ritual of maim achronim is mandatory. We do it in order to get rid of the salt from Sedom that causes blindness if someone touches it and then touches his eyes. Nowadays, even though we don't use Sedomite salt, we are still obligated in making maim achronim, because we suspect that other salts may be as dangerous. (Shulchan Aruch 181:1 and Mishna Brura)
2. One should not wash his hands over the ground; rather one should do so over a vessel, due to the spirit of impurity that rests upon this water- that may be dangerous for someone who passes over it. If there is no vessel available, he should wash over twigs, stones, spikes, or any other object that will swallow the water and won't let it stay all in one place (ibid. 62 and Mishna Brura)
3. One only needs to wash up to the second joint of the fingers. Some have the custom (according to kabbalah) to wash up to the end of the fingers, and that is the halacha, a priori (Shulchan Aruch ibid. 64, Yalkut Yosef 382)
4. One should hold his hands downward in order to let the water drip.
5. No blessing is said for maim achronim (Shulchan Aruch ibid. 67)
6. Maim achronim can be made with any liquid, except for wine, due to its importance. When one doesn't have water available, he can do it with any other liquid, but when there is water available, one should do it with water (ibid. 69, Mishna Brura)
7. Someone who eats, knowing that he will not have water to make maim achronim afterwards, has opinions to hold by. This person should anyway clean his hands with dirt or a different object after he finishes eating (Yalkut yosef page 382,19)
8. According to the law, one is allowed to say birkat hamazon when the water of maim achronim is on the table. However, it is a pious act to remove the water from the table- and that is the custom (ibid. 20).
9. One should abstain from speaking between making maim achronim and reciting birkat hamazon, because maim achronim should be connected to birkat hamazon. If someone spoke after maim achronim, he should wash again (ibid. 22).

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