

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

**Shabbat**

Candle Lighting: 7:00 pm

Shabbat Ends: 7:52 pm

Rabaynu Tam: 8:29 pm

**Sukkot (Sun. Evening)**

Candle Lighting: 6:57pm

Yom Tov Ends: 7:49 pm

Rabaynu Tam: 8:27pm

# Torat Emet

**“May my teaching drop like the rain, may my utterance flow like the dew”**  
(Haazinu 32:2)

Well known to all is the importance of learning Torah and performing mitzvahs, in order for us to reach the goal of correcting bad character traits and strengthening the good ones. As **Rabbi Eliazar ben Azaria** wrote in Pirkei Avot: **“Where there is no Torah, there is no Derech Eretz** (lit. the way of the land)” - from here we learn that there is no method to obtaining wholesome character traits without having learnt any Torah, because the Torah forces a person to evaluate himself and change his bad traits. However, the phrase of **Rabbi Eliazar ben Azaria** continues and says: **“Where there is no Derech Eretz, there is no Torah”** - and the explanation to this is as follows. A person cannot raise himself to a higher spiritual level with Torah study, if he doesn't have the right intentions. Without the right intentions, not only will his Torah-learning not bring him great results - it will bring him destructive ones. As it is written in the Talmud, in Tractate Taanit; **When it is pure it is a potion for life and when it is impure it is a poisonous potion**. The Holy Torah contains much wisdom and causes all who guide themselves by it to strengthen their soul and have a true perspective and understanding of life. In other words it helps us to become better and wiser people! Nevertheless, this is true if we use it with the right intentions, and if someone has the wrong intentions, the Torah will worsen his character traits and the results will be just the opposite. A metaphor for this could be a nuclear reactor which can be used positively and produce energy in an inexpensive and clean way. At the same time it can also be used destructively and in inhumane ways. In the beginning of our Parasha (32:2), it says: **“May my teaching drop like the rain, may my utterance flow like the dew”**. The Talmud explains this verse in Tractate Taanit: The rain can help grow fruits and trees, just like the Torah; and it can also help grow spines and thistles, and so can the Torah. Therefore, we must ascertain that our perception of Torah and mitzvahs is derived from our Sages and not from those who wish to end a tradition passed down for thousands of years, G-D forbid. In that case, our Torah could be destructive and we would be using it to raise a generation of spines and thistles. We must know that by fearing bad traits, such as anger, jealousy, desires and hatred and by focusing on our Torah and mitzvahs, we would be

as our Sages desired us to be and have a clear and true perspective of life. Only then will we be able to reach our goal of becoming a person with wholesome character traits.

## Gratitude

People receive goodness from Hashem throughout their lives. Our bodies function well; we have air to breath, light to be able to see and food to eat. We all owe abundant gratitude to The Heavens, as King David wrote in Psalm (103:2) **“My soul, bless the Lord and do not forget any of His benefits”**.

In our week's Parasha, Moses speaks harshly to the nation Israel for not being grateful to Hashem and he says (32:6): **“Is this how you repay the Lord, you disgraceful, unwise people?! Is He not your Father, your Master? He has made you and established you”**. These words are very different to what we are accustomed to these days. Today, our children are taught from a tender young age not to give up and to stand up for their rights. The Torah, however, teaches us to be giving and thankful to those who have given to us. These are the foundations in building a faithful society.

The sin of Adam, the first man, already came with ingratitude. We see how when Hashem asks him (Bereshit 3:11) **“Have you eaten from the tree of which I commanded you not to eat?”**, he answered (ibid. 12): **“The woman whom You gave [to be] with me - she gave me of the tree, and I ate.”**

Adam already blamed Hashem for giving him the woman who incited him to eat from the tree! In that moment, he was ungrateful and he completely forgot of the happiness he experienced when Hashem created the woman for him.

We should know that being ungrateful is one of the worst things that our nation could be. The Torah, which is based on chesed (giving), demands from the person as part of his improvement of character traits to be thankful to all of those who do goodness unto him, whether it be directly from Hashem or through a person.

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### Weekdays

Shaharit: 7:45am

Followed by Lesson: "Hok L'Yisrael"

Minha: 7:30 pm

Arvit: 8:15 pm

Followed by a lesson in Halacha

With Great Appreciation  
to our Shabbat Host:  
Yaakov Haziza

### Shabbat

MinhaErev Shabbat: 7:00 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: 5:30 pm

Minha of Shabbat: 7:00pm

Third Meal of Shabbat

Arvit: 8:15pm Followed by Havdala

# A Tale for Shabbat

## MAZAL - THE DIRECTED HAND

"Grandpa, I'll repeat myself once more; Good fortune is much more important than money", said Johnny to his grandfather. The grandfather smiled at him and said "Johnny, you are still young, when you grow up a little, you will understand as I did that money is one of the most important things in life...even more important than good fortune!". "But Grandpa, even if we agree that money is the most important, you still need good fortune in order to have money, so good fortune has to be more important than money". "But in order to gain more money, you need money to invest", insisted the grandfather. Johnny did not give up, he was sure he was right about what he was saying, so he said "let's take my case as an example: I want to be accepted to Mr. Smith's school, money wouldn't help me get in, only if I am lucky and I meet Mr. Smith and he decides he likes me, will I be accepted".

Mr. Smith's school was one of the best prep schools, nobody knew exactly what was taught there but many of their alumni went on to become great leaders of the country. The only thing was that acceptance to this institution was not based on the wealth or elite position of your family; it wasn't even a criterion. Mr. Smith only accepted students whom he met and personally decided were suitable for his school.

"Johnny, the train is getting ready to go and you have to return home, here's your ticket" said Grandpa as he handed him the ticket. Johnny thought to himself, "I will prove to him that I am right and money is not as important as good fortune," as entered the train and was assigned a seat by the entrance. Johnny looked around and was very surprised to see who was sitting near him...it was Mr. Smith! "Maybe I am lucky and Mr. Smith will see me and talk to me", he thought to himself. Just a few seconds before the doors closed and the train began to travel, a large man entered and sat between Johnny and Mr. Smith. The train began to gain speed and as Johnny tried to sleep he heard a firm voice that woke him up. From what he heard, he understood that there were workers working in the way so the train had to stop a bit. The driver opened the doors so that the people could get off and take some fresh air until they would be able to continue on their way. Johnny looked at Mr. Smith, but he was sleeping. Suddenly, he saw that the large man was taking Mr. Smith's gold watch. Johnny began to yell "Thief! Thief" and Mr. Smith jumped up and saw how the big man escaped through the train doors. Johnny tried to catch him but the man did something strange. He put the watch in the hands of Johnny, pushed him towards Mr. Smith and escaped. Johnny returned the watch to Mr. Smith who asked him for his name and praised and thanked him very much. They began talking while the train continued on its way and before they arrived at their destination, Mr. Smith told Johnny he would be happy to accept him into his school.

A few days later, Johnny told his Grandpa about what had happened on the train and said to him "You see, I was lucky, and only my fortune helped me get accepted to the school". "I am so happy for you that you were accepted, I see even people my age can be proven wrong," said Grandpa, "You were right, good fortune is more important than money". Johnny was very happy that his grandfather had admitted he was right.

A few minutes later, a man entered Grandpa's office and Grandpa asked him "How much?" he answered "For the coordinator who sat Johnny in the same cart as Mr. Smith- \$100. For each of the five workers who stopped the train and acted as if they were working- \$50. For the robber, who did the best work- \$300, in total- \$650. Grandpa pulled out his wallet and paid the man.

How did the grandfather gain that money? We ask ourselves. Didn't he also need mazal (good fortune) in order to be able to gain that money? We always need help from Hashem for everything we want to achieve. Just like the grandfather helped his grandson, it is ultimately Hashem that aids us in reaching our final goal. The holiday of Sukkot teaches us this lesson. The Sukkah (tabernacle) is to remind us of the days when the Children of Israel dwelled in Sukkahs while wandering the vast and desolate desert and possessed a complete and perfect faith in Hashem's presence and protection. If we could also come to such a realization, our lives would be very different to what they are now.

## Shabbat Shalom L'Kol Am Israel

Dedicated to the Success of: Shlomo ben Chana Salin



### Sukkot

1. The Rama wrote that a person should not eat on Erev Sukkot past midday so that he will have an appetite when he eats in the Sukkah.
2. In year 2256 since the creation of the world, on the 15<sup>th</sup> of Tishrei (during Sukkot), Yaakov, our forefather passed away.
3. The Shlah wrote that pious people should kiss the Sukkah when entering and exiting from it.
4. The Shulchan Aruch says (siman 650) that when the Four Species are tied together, the Lulav should be a tefach (8 cm) higher than the Hadas. One should be very particular in this regard.
5. The Beit HaLevi wrote that when a person sits and even sleeps in the sukkah, he should have the intention of fulfilling the positive Torah commandment to dwell in the Sukkah, which is to remind us of exodus from Egypt and of the Clouds of Glory that shielded us from the sun and rain in the desert. Whoever doesn't reflect on these occurrences is considered as if he did not fulfill his obligation.

## Halacha Corner

### Laws of the Sukkah

1. It is best for each to build his own sukkah, but if he is unable, he can do so through an emissary. In such a case, the person should still try to build part of the sukkah, particularly the schach (the roof of the sukkah). It is ideal for all to have their own sukkah to sleep and eat in.
2. One has to be very careful not to build a sukkah under a porch or a tree, even if high above because such a sukkah is invalid.
3. A sukkah built on a pick up or a wagon is valid, even while traveling. The same applies to a sukkah built on a boat.
4. The material used for the roof has to satisfy the following conditions: it has to be something that grows from the ground, it has to be detached from the ground and it has to be a material that cannot become impure.
5. For those reasons, it is forbidden to use any kind of metal or animal skin because they don't grow from the ground. Also, it is forbidden to use the leaves of a tree that is connected to the ground. It is forbidden to use utensils, even though they are made of wood, because they can become impure.
6. It is forbidden to use any type of paper; this includes card board.
7. It is forbidden to use nylon or plastic.
8. The walls of the sukkah can be of any wind resistant material. Fabrics or any similar materials should not be used because the wind blow them away.
9. The walls can be made of materials that are not allowed to be used for the roof, such as utensils.
10. The walls must be higher than 10 tefachim (which are equivalent to 81 cm.). However, it is best if they are at least one meter high.
11. If the walls are 10 tefachim high, or even if the walls do not reach the roof but the roof is already 10 tefachim high and the walls are a few amot lower than the roof, the sukkah is valid.

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