

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



# Torat Emet

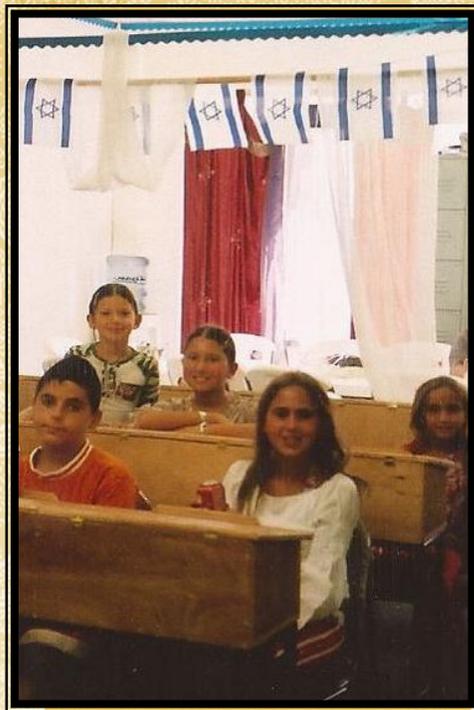
Shabbat Times:

Candle Lighting: 5:43 pm

Shabbat Ends: 6:39 pm

Rabaynu Tam: 7:14 pm

## "Praiseworthy is The Nation That Has This" (Psalm 144)



And so it happened at one occasion of Moses' coming to Pharaoh, that an interesting dialogue took place between them. **Moses, our Teacher**, approached Pharaoh's throne so to warn him of the plague of locusts and said to him: ["So said Hashem"] "For if you refuse to send forth My people, behold, tomorrow I shall bring a locust-swarm into your borders. It will cover the surface of the earth so that one will not be able to see the earth; it will consume the remaining residue that was left to you by the hail, and it will consume all the trees that grow for you from the field. They will fill your houses, the houses of all your servants, and the houses of all Egypt, such as your fathers and your grandfathers have not seen from the day they came onto the earth until this day." After having said this, as Moses was leaving, Pharaoh's servants- who had already suffered the previous plagues and could not bear more- begged Pharaoh to release the Hebrews. Pharaoh was persuaded by his servants and so he summoned Moses back into his presence. **Moses** explains to Pharaoh that Hashem has commanded the Hebrews to go to the desert for three days to make a festival to Him. In which Pharaoh responded, "Go and serve Hashem, your G-d; who and who is going?" At this point, Pharaoh was giving the Jews permission to go to the desert; he simply wanted to know exactly what was going on, who was going. **Moses said**, "With our youth and with our elders shall we go; with our sons and with our daughters, with our flock and with our cattle shall we go, for it is a festival of the Lord for us". With this Pharaoh answered: "Not so; let the men go now. Serve Hashem for that is what you request." And he drove them out from Pharaoh's presence. This dialogue is quite interesting; it is not so clear what it was that made Pharaoh so angry and caused him to regret releasing the Hebrews for the festival in the desert. The **Kli Yakar** explains this dialogue in a very interesting way. When **Moses** asked Pharaoh's permission for the Hebrews to go and have a festival, Pharaoh -who was the king of Egypt-, was not willing to permit it, because he didn't know what the Hebrew festivals consisted of, he only knew of Egyptian celebrations. Egyptian celebrations consisted of dancing and drinking aged wine; they were festivals in which children were definitely not brought to. Egyptian celebrations were for adults only. It was for that reason that Pharaoh became angry. He felt Moses was clearly lying to him, because if what he wanted was to go and make a festival, he only needed permission for the adults to go- because in his mind, children did not attend parties. That is why **Moses** had to explain to him that the Jews celebrate their festivals with their whole family. For our festivals have morals and lessons, therefor children have an important role in Jewish festivals. That is why Moses stated: "With our youth and with our elders we shall go....for it is a festival of the Lord for us".

## Who's Happier?

It would seem that the Jewish nation must have been the happiest nation at the Exodus from Egypt. But could it be that there was actually a nation happier than them?

The **Midrash Shochar Tov** explains the verse in Psalm 105:38 that says "Egypt rejoiced with their departure for their fear had fallen upon them".

**Rabbi Brachia** explains this with a parable: A fat man wished to travel to another city to reach his desired destination. The poor donkey upon which he traveled, with his eyes raised forward toward the road and his unlucky soul anticipating their arrival and that moment the fat man will get off. And the rider, wondering impatiently when they'll arrive with such a slow donkey, spends the entire time cocked like a spring. When they arrive at their destination, they are both filled with joy. But who's happier? I think it's safe to say the donkey was clearly happier.

**Hashem** brought ten plagues upon the Egyptian nation. All of Egypt wanted the Jews to leave already so that they wouldn't have to suffer the terrible plagues anymore. It's true; the Jews were also awaiting their exodus from Egypt. And when the Jews were finally released, they were both happy; but who was happier? **King David** writes "Egypt rejoiced with their departure", because the Egyptians were happier, because they were saved from their suffering.

Congregation Shoova Israel SPI [www.shoovaisraelspi.com](http://www.shoovaisraelspi.com)

106 Oleander St. South Padre Island, TX 78597 P.O.Box 3766

### Riddle of the Week:

Where in our Parasha did our Sages derive that a man's messenger is equivalent to himself.

### Last Week's Riddle:

In our Parasha, who are the two who formed an alliance of peace?

Answer:

Fire and Water. For the Plague of Hail was a mixture of fire and hail- which is water. In order to fulfill Hashem's will, they made a pact of peace.

## Bulletin dedicated

To the Souls of:

Ester bat Rachel, Yaakov Surgion ben Sarah,  
& Shimon Daniel ben Avraham Yitzhak

Rest In Peace

Dedicate this Bulletin for a medical recovery, success, etc.  
For info. or donations Call 956- 455-4917  
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MIKVE  
FOR  
WOMEN  
OPEN  
NIGHTLY

"Her children rise to praise her; her husband, to extol her."

With Great Appreciation to **Ayelet Haziza** for taking it upon herself to set up & arrange the women's section and the Synagogue Lobby.

"For they shall add length of days and years of life and peace to you."

With Great Appreciation to our Shabbat Host:  
**Doron Elimelech**

# Shabbat

## Self-Control

Alcohol was Marco's best friend. He would drink for breakfast, then head to work as a janitor for the municipality, where he would begin his second round of drinks: drink after drink. He would spend entire evenings strolling the neighborhood completely drunk, humiliating himself and ruining his health. His wife had left him and his children had distanced themselves from him. His boss warned him that if he kept drinking, he would fire him and even his neighbors didn't want him nearby. The only ones who cared about him were his brothers, who saw how Marco was ruining his life.

One day, his brothers held an intervention at Marco's house. They tried to explain to him that if he stopped drinking he could have his wife and children back. Marco heard what they were telling him and realized how low he had fallen. He told his brothers that he agreed that he had to stop drinking, but he couldn't do it at once- he would have to reduce his drinking gradually. The brothers began to think about how they could do it, and at the end they decided Marco should only be allowed to drink when he was with other people. That way, the person with him would supervise him and make sure he wouldn't drink too much and Marco would gradually recover.

The next day, Marco was up earlier than usual. It had been many hours since his last drink and he felt the lack of alcohol in his blood. He went into the kitchen to take out a bottle, when he remembered about his deal and withheld himself. He had promised he wouldn't drink alone! He had to find someone so that he would be able to drink!

Marco searched for a solution until he finally decided to call his oldest brother. His brother worriedly picked up the phone and answered "Did something happen?"

"I need you, I can't drink by myself" Marco said to him "Just come over so that I can drink a little". "Are you crazy?" his brother replied "Do you know what time it is? It's 6 in the morning!" Marco went back and forth in the kitchen thinking about what to do. He really needed a drink, but he didn't want to break his promise. "Maybe the neighbor will come over" he thought.

Marco went out of his house and knocked on the neighbor's door, but as the neighbor heard why Marco had come to him at 6:15 in the morning, he was furious and slammed the door in his face. Marco returned home, he was desperate, but he couldn't break his promise on the first day...

So he had another idea. He would be looking out the window and when he would see someone he knew, he would invite him over so that he could drink. Marco decided to prepare the cup so that the person wouldn't have to wait for him, so he poured two full cups. As he waited for someone to pass by, time seemed to pass at an excruciating pace. The smell of the alcohol was strong and tempting; he looked out the window and prayed "please let someone I know pass by so that I can drink with him!" But the streets were empty.

Marco couldn't wait anymore. Suddenly he saw a fly enter the room. It stood on the rim of one of the cups and drank a little. Marco did not need to wait anymore! He joyfully said "Cheers, my dear fly, thank you for coming to drink with me, now I can drink, since I am not drinking alone".

Just between us- we all negative things that we should avoid, but yet we continue to stumble and fall upon them time and time again. The reason is that the closer we are to the forbidden thing, the chances increase that we won't be able to resist the temptation and we'll fail. Our sages taught that we must not only distance ourselves from the transgression itself, but we must also set up fences and barriers far away from it, so that we don't put ourselves in the position and are tested.

When two glasses of alcohol, emitting their 'aroma', are sitting on the table just waiting for us, an errant fly is enough of a lame excuse for us in order to fail. But if the bottle is left in the closet, further out of reach, chances are we can overcome lust and temptation and succeed in our mission in life - self-control.

## Shabbat Shalom L'Kol Am Israel

Dedicated to the Success of: Shlomo ben Chana Salin

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### The Month of Shvat

Rabbi Chaim Palagi wrote in his book Moed L'Kol Chai, that during the month of Shvat, one should make an extra effort to be a peace lover and seeker, and to help others live in peace with each other and with their spouses; more than any other time of the year. During Shvat, one should also be more careful with one's Torah learning and in guarding ones' self from stumbling and running after gossip and adverse actions. One should be extra careful during this month more than at any other time of the year.

### The 5th of Shvat

On the 5th of Shvat the sons of Levi; Eldad and Meidad passed away. The Kaf HaChaim wrote (siman 580, 100:24) that on the death anniversaries of the righteous, when there is viduy (confession), in the letter gimmel [ג], one should say "Garamnu Mitat HaTzadikim" [we caused death to the righteous], or in the letter [ט] tet, one should say "Tafalnu Sheker U'Mirma V'Garamnu Mitat HaTzadikim" [we lied and caused death to the righteous] - because our sages wrote that when people lie, it causes death to the righteous people.

## Halacha Corner

### Laws of Tefillin (Phylacteries):

1. The Torah states: "**And you shall bind them for a sign upon your hand, and they shall be for ornaments between your eyes**". Hence, it is a mitzvah set forth in the Torah to don the hand and head tefillin daily.
2. The SaMa"G wrote that out of the 613 mitzvahs, there are only 13 mitzvahs that are a testament: Circumcision, the Sabbath, and Phylacteries; because for each it is written that they are a 'sign'. They are thus, a testament for Israel, who is the servant of Hashem. Just as in a court, there must be two witnesses in order to accept a testimony; so do circumcision and phylacteries, combined, serve as two witnesses testifying for every Jewish man that he is a Jew. Shabbat and Yom Tov are also signs, therefor on such days one does not don tefillin.
3. One should be very careful to fulfill the mitzvah of tefillin. For whoever dons tefillin daily and concurrently recites the Shema, is promised life in the World to Come.
4. One is not Torah or mitzvah observant, but nonetheless wishes to borrow tefillin & dons them with the required blessing, his lender merits a precious mitzvah.
5. Whoever is careful about fulfilling the mitzvah of donning tefillin is judged favorably on his Judgment Day. This is because the whole Torah rests on this mitzvah, as it states: "**...in order for the Torah of Hashem to be on your mouth**".
6. When buying Tefillin for oneself or for one's son, one should be careful to buy tefillin that are Kasher and Mehudar [a high level of kashrut] so as to fulfill the mitzvah of tefillin in the best way possible. If one dons tefillin that are not kosher, it is as if he didn't don them at all.
7. If one does not know who made his tefillin, he can assume it was an expert and don them. However, if he has a doubt about the Kashrut of the tefillin, he should refrain from donning them, unless he doesn't have other tefillin available, in which case he could use them but refrain from saying a blessing over them.
8. If a person received his tefillin from an expert, but after wearing them for many years realizes that something has made the tefillin non-kosher, he should repent for not having fulfilled this positive mitzvah, but there is no need to fast or anything such. Some suggest donning tefillin, made according to the opinion of Rabbeinu Tam, in addition to his usual tefillin and also learning more Torah- so as to compensate.