



Beis Medrash Ahavas Shalom
 HaRav Avrohom Baruch Zachariash, Sh'lita, Rav
 Feb 22/23, 2019 – י"ח אדר א', התשע"ט

Miss-understanding

The Rambam explains that *avoda zora* was initially conceived as a way for us to connect to Hashem. The representations of the idols were understood not to be a deity onto themselves, rather the objective was to use these objects to connect to the powers above that are non-physical, in order to connect to Hashem. This is forbidden as *avoda zora*, even though the worshipper understands that even those forces are only secondary to the ultimate power of Hashem. Similarly, to have any kind of physical representation of Hashem Himself is forbidden. In fact, the Mabit (שער היסודות פרק ט) explains that the second of the ten commandments is referring to this exact idea.



People seem to feel a need to connect in a way that is tangible.

While Bnei Yisrael understood that Moshe Rabbeinu was only a messenger of Hashem, they felt that without him to act as a conduit to facilitate their relationship with Hashem, they would not be able to connect to Hashem properly. Thus, when Moshe did not return at the appointed time, the golden calf was created to replace him as the conduit for their relationship with Hashem.

This explanation is given by the Oneg Yom Tov as to what the sin of the Golden Calf was. It is left for one to ponder "so how are we to connect to Hashem if we have this need?" I would like to sharpen this point. I once read a response to people who complain that they cannot understand the ways of Hashem: "So what do you want? A G-d that you can understand?!" The inference of this is simple: We feel a need to understand everything, and we try to explain it away so that we can relate to it. However, a fundamental principle of being a servant of G-d is to understand, as the Rambam says in the *13 Testaments of Faith*, "He has no body, and those who live in the world of forms are excluded from the ability to fathom Hashem". This means the more that we acknowledge our inability to understand Hashem, the greater our service as a servant will become.

To better understand this concept, imagine a small boy who goes to Kita Aleph and learns a verse of the Torah from his Rebbe. As far as this boy is concerned, he thinks that he completely understands the verse. The father of this same boy can go to a shiur at night and hear a kaleidoscope of explanations of the same verse from Rashi, Ramban, Sforno, and Ibn Ezra. This father then sits down with his son to

(Continued on page 3)

Lifecycles

Mazel Tov to the chairman of our Kehilla, **Rabbi Lev Seltzer**, on the engagement of his daughter **Kayla Esther** to **Shalev Yazi** of Ohr Yehuda! May they merit to build a *Bayis Ne'eman B'Yisrael!*



Mrs. Zakoo, the Ahavas Shalom Administrative Assistant, will not be available this coming week on Tuesday and Thursday. Names of *cholim* should be sent to Mrs. Zakoo by Sunday or lev@ahavasshalom.org by Thursday.



DINNER PAYMENTS

Did you reserve a place but not pay?

Payments can be made online at www.ahavasshalom.org/mm2019

**Entrance fee to the dinner:
 110nis members and
 135nis for non-members.**

**Shabbos Schedule Parshas Ki Sisa
 לוח שבת פרשת כי תשא**

<i>Erev Shabbos</i>		ערב שבת
Mincha 1	12:30	מנחה א'
Candle Lighting	16:55/17:15	הדלקת נרות
Mincha 2	17:17	מנחה ב'
Shekiyah	17:35	שקיעה
<i>Shabbos Day</i>		יום השבת
Brachos	8:00	ברכות
Shochein Ad	8:30	שוכן עד
Latest Shema – M. A.	8:19	סוף זמן ק"ש למג"א
Latest Shema – G'ra	9:04	סוף זמן ק"ש לגר"א
Mincha 1	13:00	מנחה א'
Pele Yoetz	16:35	פלא יועץ
Mincha 2	16:50	מנחה ב'
Shekiyah	17:35	שקיעה
Ma'ariv 1	18:12	מעריב א'
Ma'ariv 2	18:35	מעריב ב'

כדי להחליף אותו כצינור היחסים שלהם עם ה'.

זהו ההסבר של העונג יום טוב על מה היה חטא העגל. אבל נשאר לנו לחשוב, "אז איך נצליח להתקשר לה' אם יש לנו צורך זה?" אני רוצה לחדד את הנקודה הזאת. קראתי פעם תגובה לאנשים המתלוננים שהם לא יכולים להבין את דרכי ה': "אז מה אתם רוצים? אלוקים שאתם יכולים להבין?!" "ההסקה מזאת ברורה: אנחנו מרגישים צורך להבין הכל, ואנחנו מנסים להסביר דברים כדי שנוכל להתייחס אליהם. עם זאת, עקרון היסוד להיות עבד ה' הוא להבין, כמו שאמר הרמב"ם בי"ג עקרים, "אינו גוף. ולא ישיגוהו משיגי הגוף, ואין לו שום דמיון כלל". משמעות הדבר היא שככל שאנו מכירים באי יכולת שלנו להבין את ה', כך הקשר שלנו כעבד ה' יגדל.

כדי להמחיש את המושג הזה, דמיין ילד קטן בכיתה א' שלומד פסוק של התורה מהרבי שלו. מבחינתו של הילד הזה, הוא חושב שהוא מבין לחלוטין את הפסוק. אביו של אותו ילד מגיע לשיעור באותו לילה ושומע מערך של הסברים של הפסוק מרש"י, רמב"ן, ספורנו, אבן עזרא, וכו'. כשאבא זה יושב עם בנו ללמוד את הפסוק, והבן רואה את מבט הריכוז של אביו (כפי שהוא מנסה לסדר במוחו את כל ההסברים השונים והסותרים) הוא אומר "אבא, אני אסביר לך את הפסוק!". כולנו מכירים שרמת ההבנה של הילד הקטן אינה מגיע אפילו למקום שהשאלות מתחילות. ככל שאנו לומדים את התורה עמוק יותר, כך אנו מבינים יותר את הפער בין קריאה פשוטה של הפסוקים ובין הבנה מלאה. הצורך שלנו לסגור את הפער הזה אינו ביטוי של השירות שלנו לה', אלא היא עצמית כדי שנוכל להרגיש בשליטה (בניגוד למישהו שרוצה ללמוד כדי לדעת כפי יכולתו). אנחנו חיים בתקופה שיש הרבה אנשים שמרגישים שהם יכולים להיות מבקרי התנ"ך או "מתקנים את הטעויות של חז"ל" (ה' ירחם עליהם!). אנשים אלה נכשלו בחטא העגל. ה"ערליכע ייד" מכיר בכך שחוסר הבנה זה מקרב אותו יותר לה'. עם זאת, יש לנו חובה ללמוד, לחקור ולהרחיב על הרעיונות של התורה כדי להבין אותו ככל האפשר. תמיהה זו, היא משהו שדתיים מסתדרים איתו, וה"רב ערב" – המסיתים בחטא העגל – היו (ועדיין הם) נבוכים ממנו. השנה, כשאנו קוראים על חטא העגל, הבה ניגש ללימוד התורה שלנו באמצעות המימרה של שלמה המלך "אמרתִי אַחַמְמָה וְהִיא רְחוּקָה מִמֶּנִּי" (קהלת ז:כג).

THURSDAY NIGHT LIVE

THIS COMING WEEK WITH

RABBI RAFI BRODIE



Thursday February 28th
21:15 (after the 21:00 Maariv)
In the Ahavas Shalom Hall

Chulent and light refreshments will be served.

Help Sponsor the event:
Cholent, Beer, or Speaker's fee.
Just 100₪

Pele Yoetz Shiur

Shabbos afternoon in the new room, starting at 16:35. Open to men & women.



Thank you to the Abramowitz family for the Pizza Party!



אבות ובנים

Ages 3-7 30 min. before mincha 16:20-16:50
Ages 7 and up Motzai Shabbos 19:00-20:00

Due to the Melaveh Malkah, we are starting early! Please try to be on time!

CHOCOLATE CHASE



continues with an ongoing winter mitzvah: Come 4 times and receive one



קליק!

This week we have

TWO RAFFLES

First Price: Digital Watch

פרס ראשון: שעון דיגיטלי



Second Prize: 3D Maze

פרס שני: מבוך תלת-ממד

Last Week's
1ST PRIZE WINNER
Yosi Lasker



Last Week's
2ND PRIZE WINNER
Akiva Benjamin



(Continued from page 1)

learn this one verse. When the son sees the father's perplexed expression (as he tries to mentally sort out all the different and contradictory explanations) he says "I will explain it to you!" We all understand that what the little boy understands fully isn't even where the questions begin. The deeper we learn the Torah, the more we understand the chasm between the text and our full understanding of it. Our need to **fully** close this gap is not an expression of our service to Hashem, but rather we are self-serving in order to feel in control (as opposed to someone who wants to learn in order to know as much as he can). We live in a time that there are many people who feel that they can be bible critics or "correct the mistakes of Chazal" (Hashem have mercy on them!). Those people have fallen into the sin of the golden calf. The *erliche* Jew understands that **not understanding** brings him closer to Hashem. Yet at the same time, we have an obligation to delve, extrapolate and expand on the ideas of the Torah to make it as understandable to us as possible. This enigma is something that the religious Jew is comfortable with, and the "*erev rav*" – who were the instigators of the sin of the golden calf – were (and are) befuddled by. This year, as we learn about the golden calf, let us approach our learning using Shlomo Hamelech's dictum (Koheles 7:23) "I thought I could become wise, but it is beyond me".

DISCOVER

The Bet Zvi Torah Center invites you, the working Ben Torah, to join us for a variety of Shiurim and Chaburos.

DISCOVER MESILAS YESHARIM

Join **Rabbi Moshe Dovid Cohen** each morning for a ten minute shiur in the Mussar classic **Mesilas Yesharim**, Sun-Thurs 9:05-9:15am.



BET ZVI. TORAH AT WORK.

Rabbi Zachariash's Halacha Shiur is returning to the regular program, currently learning *hilchos Birkas Kohanim* on Tuesday nights from 20:15. This week, some Shabbos "Gentile" questions:

Mishneh Berurah Q&A

Questions and answers culled from the Keter Hatorah Semicha Program in Shulchan Aruch Orach Chaim with the Mishneh Berurah. For details on this program see www.keterhatorah.com. Questions written by Lev Seltzer and used with permission.

Q After the Friday night meal, Harry Brochstein went to his private beis medrash on the second floor to read a *sefer*. Just as he sat down, the light went out, plunging him into darkness. "Shreck!" he called out, "the light's gone out again!" His maid, Juanita, heard her Jewish boss complain and knowing that he could not fix the situation on his Sabbath, quickly told the groundskeeper Carlos to put in a new bulb. Carlos arrived a few moments later while Harry was still in the room. What should Harry do now?

1. Say thank you to Carlos for his excellent work and resume reading his *sefer*.
2. Tell Carlos that he is not permitted to put in the new bulb and make light for a Jew on the Sabbath.

A 2. According to the M.B., Harry must tell Carlos that he may not put in the bulb and make the room light again. However, if the bulb went out in a different room, such as the kitchen, where Juanita and/or Carlos would need the light for their own purposes, then they would be able to replace the bulb and Harry would be able to benefit from this new-found light.

Source: *Siman 276 M.B. 13*

Q Juanita, Harry Brochstein's gentile maid, had a massive stack of plates to clean after the Friday night meal. Mrs. Brochstein had bought her special sponges for Shabbos. "*¡Están locos!*" Juanita cried out, as she tried in vain to use the plastic sponge to clean the dirty plates and pots. "*¡No puedo limpiar con esto!*" May Juanita reach into the cabinet and take out a regular sponge, or must she continue to use the special Shabbos sponge so that she does not commit the prohibition of "squeezing" on Shabbos?

A Juanita is permitted to use a regular sponge. The reason she is permitted to do so is that she is making her **own** job easier. The fact that a Jew is also benefiting is irrelevant. Source: *Siman 276 M.B. 27*

Q Ashley went to Basing Hill Park to play with some of his friends on Shabbos afternoon and they noticed that the *eruv* wire on Hendon Way had broken. They looked at the wire and poles and the only way to fix it was to tie a knot, which is a Biblical prohibition. May the boys find a gentile bloke on the street and directly ask him to tie the knot for them?

See page 4 for the answer.

Answer to question from page 3

A Yes. Because this is for the public benefit — to prevent the public from sinning, since most people will not know that the *eruv* is down and they will continue to carry — the boys may rely on the lenient opinion of the *Baal Haturim*.

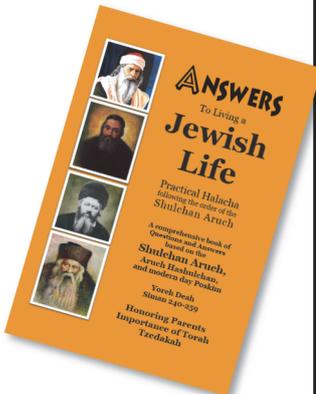
Source: *Siman* 276 M.B. 25

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משולחנו של הרב אברהם ברוך זכריש

חסר הבנה

הרמב"ם מסביר שעבודה זרה התחילה כדרך לאנשים להתקשר לה'. הם הבינו שלפסלים האלו אין כוחות משלהם, אלא מטרתם הייתה להשתמש בדברים הפיזיים האלו כדי להתחבר לכוחות הרוחניים הגבוהים, כדי להתקשר לה'. וזה אסור כעבודה זרה, למרות שהעובדים מבינים שכוחות האלה הם רק משניים לכוח המקורי של ה'. באופן דומה, כל סוג של ייצוג פיזי של ה' עצמו אסור. למעשה, המביט (שער היסודות פרק ט) מסביר כי המצווה השנית של עשרת הדברות בדיוק מתייחסת לרעיון זה.

נראה שאנשים מרגישים צורך להתקשר לה' בצורה מוחשית.

למרות שבני ישראל הבינו שמשה רבנו היה רק שלוחו של ה', הם הרגישו כי בלעדיו לשמש כצינור כדי לסיע על הקשר שלהם עם ה', הם לא יוכלו להתיחס לה' כראוי. לכן, כאשר משה לא חזר בזמן המיועד, יצרו עגל הזהב

המשך בעמוד 2

בית מדרש
אהבת שלום
רח"ת בית שמש

Annual Melaveh Malkah

February
23, 2019

אור לי"ט אדר
שני

DOORS OPEN 20:15
BEIS TEFILLAH ULAM SHARSAI

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Speaker
Nachman
Seltzer**

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Weekday times until Parshas Vayakhel	ו'(Fri)	ה'(Thu)	ד'(Wed)	ג'(Tue)	ב'(Mon)	א'(Sun)	יום שחרית	זמנים לימי חול עד פרשת ויקהל
		06:20, 07:15, 08:15 12:30, 17:22 * New Room	06:20, 07:15, 08:05 12:45, 15:15 19:00, 21:00					

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