



Beis Medrash Ahavas Shalom
HaRav Avrohom Baruch Zachariash, Sh'lita, Rav
Nov 8/9, 2019 – י"א מרחשון, התש"פ – פ

שבט פרשת
לך לך

To Add or Subtract

Your name should no longer be called Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations. (Bereishis 17:5)

The gemora tells us that a person who calls Avraham by the name "Avram" after the name change has transgressed a commandment of the Torah. Yet we find that after Hashem called "Yaakov" by the name "Yisrael", Hashem Himself still called him "Yaakov" and we refer to him as the patriarch "Yaakov". We use the name "Yisrael" when speaking about the congregation of the Jewish people or something specific which Yaakov Avinu did, but his original name still remains.



Aside from the halachic question as to why it is permissible to call Yaakov by the name "Yaakov", there must be some reason behind the disparity as to how we relate to these name changes. The *mashgiach* of Torah Ohr, Rav Zeidel Epstein zt"l offers the following explanation: When Avraham had his name changed, *Chazal* tell us that it was attributed to the fact that Avraham gained control of five additional parts of his body, meaning full control of all 248 parts. Calling him "Avram" after this point would be insinuating that Avraham didn't have control over these five body parts—hinted to by the missing letter "hey". Not only would this be disrespectful, but it would be incorrect. Therefore, he may not be called "Avram".

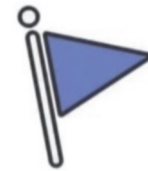
However, "Yaakov" was called "Yisrael" due to his ability to overpower even an angel. This new name was not an appreciation of his wholesomeness, but instead refers to a certain attribute that he had. On the other hand, the name "Yaakov" symbolizes another attribute that he had, as Esav tells us "that he held him back (outwitted me) twice". Yaakov has the ability to maneuver himself even in the most complicated situations. This trait was not lost or forgotten from the persona of who Yaakov was. Therefore he can be called by either name.

(Continued on page 2)

Oneg Shabbos Next week



In honor of THE SHABBOS PROJECT, Ahavas Shalom will host its first ONEG SHABBOS of the year! Men and women, members and guests, are invited to attend. Starting 20:15 at the Richards family home, 24/5 Lachish, and running until 21:45.



20:15 Maariv:

Marked as SAFE

Now that Rabbi Abu-Isaac has resumed his Shulchan Aruch shiur at 19:15, it is now safe for you to attend maariv at 20:15 with the confidence that there will safely be a minyon!

Shabbos Schedule Parshas Lech Lecha לוח שבת פרשת לך לך

Erev Shabbos		ערב שבת
Mincha 1	12:30	מנחה א'
Candle Lighting	16:08/16:28	הדלקת נרות
Mincha 2	16:30	מנחה ב'
Shekiyah	16:48	שקיעה
Shabbos Day		יום השבת
Brachos	8:00	ברכות
Shochein Ad	8:30	שוכן עד
Latest Shema – M. A.	7:57	סוף זמן ק"ש למג"א
Latest Shema – G'ra	8:43	סוף זמן ק"ש לגר"א
Mincha 1	13:00	מנחה א'
Mincha 2	*	מנחה ב'
Pele Yoetz	15:50	פלא יועץ
Mincha 3	16:05	מנחה ג'
Sunset	16:47	שקיעה
Ma'ariv 1	17:24	מעריב א'
Ma'ariv 2	17:47	מעריב ב'

This issue is sponsored by the Brandt Family of Norfolk, VA
In honor of our esteemed Rav, Rav Zachariash *shlita*

Vaad Elections

Want to improve YOUR Kehilla?

Consider running for a position on the Ahavas Shalom Vaad.



Elections for all seven (7) positions on the Vaad will be held at the General Meeting on Motza'ei Shabbos Parshas Vayeitzei (December 7).

To submit yourself as a candidate, send an email to lev@ahavasshalom.org. Include in the email:

- Your name.
- Digital picture of yourself (Contact Lev Seltzer if you want him to take a photograph of you).
- 100 word paragraph explaining who you are and what are your goals for the kehillah.

(If you do not have access to email, you can provide the above information in printed format to Lev Seltzer).

Deadline: Wednesday, December 4 at 21:15.

Current candidates: **Aryeh Beer, Yonah Kaufman, Hananiah Lasker, Yosef Richards, Bradley Rubenstein, Eli Waldman and Lev Seltzer**

Mi Shebeirach for Cholim

Help us keep the Shabbos davening running smoothly and efficiently by submitting any and all names of *cholim* before Shabbos to Mrs. Zakoo, the Ahavas Shalom Administrative Assistant. The most efficient method to add a name is to send it to office@ahavasshalom.org. Alternatively, you can phone 053-316-6491 (leave a message if necessary).



Deadline each week is Thursday evening at 17:00. On Shabbos day, we ask that you do NOT approach the gabbai and whisper names in his ear - unless it is for a person whose illness began after the above deadline.

On Rosh Chodesh, Mrs. Zakoo will erase the list and start anew. If R"L your *choleh* is still in need of prayers the next week, you must again contact Mrs. Zakoo with the name before the deadline.

If you have questions, please contact Mrs. Zakoo.

Ahavas Shalom Audio Store

Register once
and then download over 350 audio
shiurim with just ONE click!

www.ahavasshalom.org

Latest audio files:
Mishneh Berureh: Leining Torah



Chosson Torah Pledges

Thank you to all the people who made pledges towards the Rav's **Chosson Torah Aliyah**. THREE THOUSAND (3,000) shekels were pledged, and our anonymous donor is prepared to match each and every shekel!

However,
only **2100**
shekels of
this has
been collected!



Don't let this opportunity slip away. Please fulfill your pledges from Simchas Torah now so we can **DOUBLE** your donation as we give honor to our Rav.

Here is how you can fulfill your pledge:

- Use the NedarimPlus Kiosk near the front door.
- Contact Aryeh Beer (050) 418-8669 or 02-992-0578. Reb Aryeh can even accept your payment via credit card on the phone.
- Donate shekels online at ahavasshalom.org/donate
- Donate dollars online at ahavasshalom.com/donate
- Contact Mrs. Zakoo, the Ahavas Shalom administrative secretary office@ahavasshalom.org tel: 053-316-6491

(Continued from page 1)

On pondering this idea, I would like to comment that many of us in our growth accomplish many different things. Sometimes these accomplishments actually overhaul who we are and sometimes they just add another dimension to who we are or how we see things. Our job is to determine when to completely let go of the past and move on to something new, and when instead to embrace the past together with new growth, and become a more well-rounded person with both dimensions together.

Rav Hutner was fond of saying about the Yiddish expression used after Yom Tov has passed "Vi Iz aribbe d'Yontif?" meaning "How did the Yom Tov pass?" "How did you make it through?" and he said that the correct expression should be "Vi iz tzu gekumen d'Yontif?" - "What was added onto your life through the Yom Tov?"

Sufficient time has now passed since Yom Tov so that we can now ask ourselves "What did I gain from the month of festivities (Chodesh Eitanim)?" Hopefully we have all risen to the occasion to be "Bnei Yisrael."



אבות ובנים

Ages 3-7 30 minutes before the last mincha - 15:35-16:05
Ages 7 and up Motzai Shabbos 19:00-20:00

NOTE
NEW TIME

This week we have

TWO RAFFLES



First Prize: 3D Puzzle

פרס ראשון: פאזל עץ תלת מימד

Second Prize: LED Flashlight

פרס שני: פנס לד

Last Week's **RAFFLE** Winners

Shlomo
Muriel

Akiva
Solway

Moshe
Levy



Rabbi Zachariash's Halacha Shiur has resumed learning the laws of davening.
Test yourself on these questions to see if you are ready being called to the Torah.

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.RBSsemicha.com. Questions written by Lev Seltzer and used with permission.

Q The halacha is that it is not honorable to bring a sefer Torah to an individual person for him to read it; rather, the individual should go to the sefer Torah. What if 10 prisoners are in need of a sefer Torah, and they cannot (obviously) leave the prison to go to the sefer Torah. May the sefer Torah be brought to them and then, afterward, be brought back to the shul?

A Yes. The M.B. holds that the prohibition of moving a sefer Torah for reading applies only to an individual, as he does not have an obligation to read the Torah. However, a minyan of men have an obligation to read the Torah, so a sefer Torah may be brought to them so that they can fulfill their obligation.

Source: Siman 135 B.H. "Ain Mevi'in"

Q According to the A.H., it is not proper to bring a sefer Torah to someone's home — even if there is a minyan there — because this is considered temporary. How many times must the Torah be read in the home for the A.H. to no longer consider it temporary and, therefore, permitted.

A A.H. holds that the Torah must be read at least 3 times in the home. Three times creates a permanence, which then permits the Torah to be brought out of the shul and to a home, such as the home of a mourner.

Source: Siman 135 A.H. 32

Q Moe Shapiro's brother Bernie wasn't feeling well on Thursday, and went to the hospital. Dr. Craig didn't like Bernie's heartbeat and decided to keep him over Shabbos for further examination. However, it was Parshas Zachor and it is a positive Torah commandment to hear "Parshas Zachor." Would the M.B. permit Moe Shapiro to arrange for a sefer Torah to be brought to the hospital so that someone could read the parsha from a sefer Torah for his brother Bernie (and then bring the sefer Torah back to shul after Shabbos)?

A Yes. Since Bernie is unable to go to shul (*ahnus*), M.B. permits one to rely on the lenient opinions who permit bringing a sefer Torah to an individual so that he can fulfill a positive Torah commandment.

Source: Siman 135 M.B. 46

אתה קובע עיתים לתורה?

Do you make time for learning Torah?



Dirshu
דרשו ד' ועזרו



כאן בביהכנ"ס מתקיים לימוד של עמוד יומי במשנה ברורה אנו כבר בחלק ה' הלכות פסח אל תשאר מאחור!
זו ההזדמנות שלך להתקדם... ובפסח הבעל"ט לא תפסיק להודות לעצמך!

משפחת כהן אירסו בשעתו"מ את ביתם הבכורה, ולרגל המאורע קבלה הכלה זר פרחים מרהיב ביופיו, העיצוב כלל שיבולים של חיטה ושעורה צבועים ומשוחים בחומר מבריק שהיו משולבים בשלל צמחייה מיוחדת ונדירה, האם יש בעייה בפסח עם זר כזה שמשולב בו חמץ או לא? [ראה שו"ע תמב, ט, משנ"ב מא-מג]

בחן את
עצמך:

השיעור בעברית • מג"ש הרב ידידיה כהן 054-843-5983 ימים: א', ב', ג', ה' בשעה 19:20

Share a Simcha? Need a Refuah? COMMEMORATE A VAHRZEIT?

Consider sponsoring **Netziv Hayom** at Ahavas Shalom, and all the learning in our Beis Medrash for one day will be in the merit of your choosing.



Sponsorship is just 120₪.

To sponsor a day please contact netziv@ahavasshalom.org.

Pele Yoetz Shiur

Rav Zachariash will continue his shiur on **Pele Yoetz** this Shabbos afternoon. The shiur will meet each week in the new room, starting 15 MINUTES before the last mincha. It is open to both men and women. This week, the shiur will begin at 15:50 on the topic **Dibur**.



Avos uBanim Pizza Party! Parshas Noach



משולחנו של הרב אברהם ברוך זכריש

לתקן או לחדש

"ולא-יקרא עוד את-שםך, אברהם; והיה שםך אברהם, כי אב-המון גוים נתתך" (בראשית יז:ה)

הגמרא אומרת: תני בר קפרא: כל הקורא לאברהם אברהם - עובר בעשה, שנאמר: "והיה שםך אברהם" (בראשית יז ה). רבי אליעזר אומר: עובר בלאו, שנאמר: "ולא יקרא עוד את שםך אברהם" (שם) (ברכות יבא)

עם זאת אנו רואים כי אפילו לאחר שה' קרא ל"יעקב" בשם "ישראל", עדיין קרא לו "יעקב", וגם אנחנו מתייחסים אליו כאבינו "יעקב". אנו משתמשים בשם "ישראל" כשמדברים על "עם ישראל" ולדברים מסויימים שעשה יעקב אבינו, אך שמו המקורי עדיין נשאר.

נניח בצד את השאלה ההלכתית מדוע מותר לקרוא ליעקב בשם "יעקב", אבל חייבת להיות סיבה כלשהי מאחורי ההבדל בהתייחסותנו לשינויי שמות אלה. המשגיח של תורה אור, הרב זיידל אפשטיין זצ"ל מביא את ההסבר הבא: כאשר ה' שינה את שמו של אברהם, חז"ל מסבירים לנו כי זה מכיוון שכעת לאברהם היתה שליטה על עוד חמשה איברים בגופו, כלומר שעכשיו היתה לו שליטה מלאה על כל 248 איבריו. אם כן, אם מישהו היה קורא לו עכשיו אברהם בלי ה"ה", הוא היה רומז שלאברהם אין את השליטה המלאה הזו. לא רק שזה לא מכבד, אלא שזה שקר. לכן אסור לקרוא לו "אברהם".

כאשר אנו מסתכלים על הסיבה שיעקב נקרא בשם "ישראל", זה להזכיר לנו שהוא הצליח אפילו לנצח מלאך. זה לא הערכה של השלימות שלו, אלא תכונה מסוימת שהייתה לו. השם "יעקב" מציון תכונה אחרת שהייתה לו, כפי שאמר עשו, "ויעקבני זה פעמים" (בראשית כז:לז). שזו יכולתו של יעקב להתמודד אפילו עם המצבים המסובכים ביותר. תכונה זו לא נאבדה ולא נשכחה מאישיותו של יעקב. לכן מותר לקרוא לו בכל אחד משני השמות.

תוך כדי הרהורים על רעיון זה, ברצוני להעיר שרבים מאיתנו, ככל שאנו צומחים ומשיגים דברים שונים, לפעמים זה מחדש אותנו לגמרי ולפעמים זה רק מוסיף לנו תכונה נוספת או משנה את איך שאנחנו רואים דברים. תפקידנו להבין מתי לשחרר את העבר ולהבין שגדלנו ממנו, ומתי לחבק את העבר שלנו ולראות במידה החדשה סימן שהפכנו לבני אדם מושלמים יותר.

הרב הוטנר אהב לומר על הביטוי ביידיש שנפוץ אחרי יום טוב "ווי איז אריבער די יום טוב", כלומר איך עבר יום טוב? אבל הוא אמר שהביטוי הנכון צריך להיות "ווי איז צוגעקומין די יום טוב" - איך גדלת ביום טוב? אני חושב שעבר מספיק זמן מיום טוב כדי שנשאל את עצמנו "מה הרווחנו מחודש החגים (ירח האיתנים)", ובתקווה ששיפרנו את עצמנו כדי להיקרא "בני ישראל".

Weekday times until Parshas Chayei Sarah	י'(Fri)	ה'(Thu)	ד'(Wed)	ג'(Tue)	ב'(Mon)	א'(Sun)	יום שחרית	זמנים לימי חול ער פרת חיי שרה
	06:20, 07:15, 08:15	06:20, 07:15, 08:05	06:20, 07:15, 08:05	06:20, 07:15, 08:05	06:20, 07:15, 08:05	06:20, 07:15, 08:05		
	12:30, 16:23	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	מנחה	
		19:00, 20:15*, 21:00	19:00, 20:15*, 21:00	19:00, 20:15*, 21:00	19:00, 20:15*, 21:00	19:00, 20:15*, 21:00	מעריב	

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