



Beis Medrash Ahavas Shalom
HaRav Avrohom Baruch Zachariash, Sh'lita, Rav
Aug 10/11 2018 – ח' התשע"ח • לי מנחם אב, התשע"ח

Time to Check In

The Russian Army of 150 years ago was no place for a Jewish boy. When a Jew was obligated to serve, the army officers would try their hardest to eradicate any Yiddishkeit from the soldier during their 25 years of mandatory service. As can be expected, there were therefore Jews doing whatever they could to evade the law, even though the punishment for non-compliance was severe.



In an attempt to get more people into the army, the government tried a new approach: Any "draft dodger" who came forward at this time to serve the Motherland would not be punished, nor would they have to serve the full 25 years of service. It became a heated debate whether to believe the government, or assume it was just another act of the deceitful government. Somehow, people concluded that the government was being truthful, and many men came out of hiding and enlisted. The government sifted through the applicants and assigned each a different period of service. What became apparent to all was the younger the soldier, the more lenient the authorities were, in regard to the length of their service.

A complaint rang-out from the older applicants "Why is it that those who are younger are given preferred treatment to those who are older?" The answer was as follows: The younger people are more energetic and have a greater ability to service their country. They are doing us a bigger service by turning themselves in. This is not true with the older men. There is little the army can do with them, and their compliance at this time – possibly for many of them – is just a way for them to get free room and board. Many of them are already afflicted various diseases and conditions that typically afflict people of older ages, and therefore are not sought after by us.

This is an example of the days of repentance that are upon us. Last year on Yom Kippur we accepted upon ourselves to serve Hashem diligently. Yet many of us were "Absent Without Leave" throughout the year. Hashem tells us in Elul – a time of "ani ldodi v'dodi li" – that He is willing to review our case and judge us favorably if we come onboard.

Young people generally have a strong *yetzer hara*, and therefore a young soldier who has vanquished his *yetzer hara* is of

(Continued on page 2)

Lifecycles

Mazel Tov to **Eli and Chaya Nina Waldman** on the Bar Mitzvah of their son **Amichai Yehuda**. Ahavas Shalom welcomes all the family and friends who have joined us for this simcha, including: Grandparents **Spencer and Ellen Waldman** from Beer Sheva and **Lewis and Mindy Rudolph** newly arrived *olim* from Chicago to



RBS; **Uncle Tzvi** and cousins from Chicago and all other family from around Israel.

The Kehilla is invited to a Kiddush immediately after davening on Shabbos morning.

Davening Changes

With the end of *Bein Hazmanim*, the following changes will take place:

- End of 09:00 Shacharis (Friday was the last day)
- End of 19:00 Mincha (both Weekday and Shabbos)

Shabbos Schedule Parshas Re'eh

לוח שבת פרשת ראה

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	17:45	מנחה "מוקדמת"
Plag Hamincha	18:05	פלג המנחה
Candle Lighting	18:51/19:11	הדלקת נרות
Mincha 3	19:13	מנחה ג'
Shekiyah	19:33	שקיעה
Shabbos Day		יום השבת
Brachos	8:15	ברכות
Shochein Ad	8:45	שוכן עד
Latest Shema – M. A.	8:34	סוף זמן ק"ש למג"א
Latest Shema – G'ra	9:24	סוף זמן ק"ש לגר"א
Mincha 1	13:30	מנחה א'
Mincha 2	16:00	מנחה ב'
Mincha 3	18:00	מנחה ג'
Pirkei Avos	18:24	פרקי אבות
Shekiyah	19:30	שקיעה
Ma'ariv 1	20:07	מעריב א'
Ma'ariv 2	20:30	מעריב ב'

Shabbos Shmooze

Enjoy the refreshments while discussing a hilchos Shabbos topic in a relaxing atmosphere with

Rabbi Moshe Dovid Cohen

This week's topic:

Warm-Up Warnings



Leaving food on a hot plate or crockpot on Shabbos

**Shabbos afternoon
from 17:30 to 18:00
In English for Men and Women**

Sponsor the refreshments for a weekly shiur for 100₪

(Continued from page 1)

greater service to Hashem. Older people often lack the emotional and physical strength to even do some of the *aveiros* which they did when they were younger. Therefore, the *baalei musar* tell us that the teshuva we achieve when we are younger is by far more effective compared to the teshuva attained when we are older.

If you over 50 you may think "I have nothing to look forward to. I am 'over the hill' so what good will my repentance be?" Just remember that 60 is older than 50 and 70 is older than 60. As we age, our ability to do *teshuva*, in a sense, becomes easier, for we have more time to focus on perfecting ourselves as humans, and the *yetzer hara* is not as strong as it used to be, we are also not full of physical drive as we once were. The downside is that we will not be able to achieve the overcoming of the *nisayon* that we would have accomplished when we were younger.

In summation, doing teshuva seems to be worthwhile at any age: Everyone at every stage has what to gain by doing teshuva as soon as possible. "*uvecharta b'chaim*" – we should start the month off by choosing the path of life, and IY"H we will be blessed with all the goodness that Hashem wants to bestow upon us.

המשך מעמוד 4

לסיכום, זה נראה פחות או יותר שווה: לכל אחד בכל שלב שנמצא, יש מה להרוויח על ידי חזרה בתשובה בהקדם האפשרי. "ובחרתם בחיים" – אנחנו צריכים להתחיל את החודש על ידי בחירת נתיב החיים, ואי"ה אנו נתברך עם כל הטוב שה' רוצה להעניק לנו.

Sale of Seats for Yomim Noraim

**Purchase Seats Online at ahavasshalom.org/hhtix
See Aryeh Beer to buy your seats in person:**

- After the 07:15 Shacharis
- After the 21:00 Maariv
- Phone: 992-0578 or 0504 188 669 or write to aryeh@ahavasshalom.org

Member Prices Per Seat:

	RH & YK	RH or YK Only
First two (2) seats (price is per seat)	75₪	65₪
Additional seats for dependent children	100₪	90₪
Additional seats for extended family and personal guests	150₪	140₪

To receive the member price:

1. You must be a full member (not associate).
2. Outstanding financial obligations must be paid in full.
3. You must have a standing order to pay via "horaat keva" or credit card, or must pay dues for September and October 2018 in full.

Membership dues are 190₪ per month.

Hardship cases will be handled with sensitivity and discretion.

Non-members can begin purchasing seats on Motza'ei Shabbos 25-Aug-2018 for 300₪ per seat for both Rosh Hashanah and Yom Kippur. (10₪ discount for RH or YK only)

Yeshivas Bein Hazmanim

Thank you to the sponsors of Yeshivas Bein Hazmanim:

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Maggid shiur:

Rav Akiva Teichtal

Time: 9:15-10:15am



DISCOVER MESILAS YESHARIM

New Daily Mesilas Yescharim Shiur Starting

Beginning this Monday morning, Rabbi Moshe Dovid Cohen will be giving a daily ten minute shiur in the Mussar classic Mesilas Yescharim, Sun-Thurs 9:05-9:15am. The shiurim will be recorded and available on www.ahavasshalom.org and www.torahanytime.com



BET ZVI. TORAH AT WORK.

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 Reuven was at his place at the Eastern wall on Yom Tov and, when it was time for *duchening*. However, Moe Shapiro was behind him, still in the midst of his personal *shemoneh esrei*! May Reuven take his 3 steps backward (into Moe's *daled amos*) so that he could be in front of the Kohanim for the *brocho* of *Birkas Kohanim*, since those that are behind the Kohanim do not receive a *brocho*?

1. Yes. Reuven may step back into Moe's space so that he can receive the *brocho*.
2. No. Reuven may not step back into Moe's space, and he unfortunately loses the *brocho*.
3. No. Reuven may not step back into Moe's space, but he will still get the *brocho*.

A 3. Reuven should stand in his place, as he is not permitted to move backward into Moe Shapiro's *daled amos*, However, Reuven is considered *ahnus* and since it is not his fault for not being in front of the Kohanim, he will still receive the *brocho*.

Source: Siman 128:24

Q On Shavuos, Rabbi Cohen was the only Kohen in the shul so, during *musaf*, he was the only one to *duchen*. According to the A.H., have Rabbi Cohen *and the congregation* fulfilled the mitzvah of *Birkas Kohanim*, according to the Torah (*d'oreisa*)?

A Yes. The A.H. *paskens* that only *one* Kohen is required to fulfill the *mitzvah d'oreisa* of *Birkas Kohanim*.
Source: Siman 128 A.H. 9

Q Mr. Kagan was the only Kohen in shul for the *hashkama* minyan on Yom Tov, and he was still in his private *shemoneh esrei* when it came time for *Birkas Kohanim*. May Mr. Kagan interrupt his private *shemoneh esrei* to *duchen*?

A Yes. If Mr. Kagan is the only Kohen, then he is permitted to interrupt his private *shemoneh esrei*, walk to the *duchen*, say *Birkas Kohanim*, and then return to his place to resume his davening. However, this is on condition that, when the *chazan* says "*retzei*", Mr. Kagan moves his feet a little. Source: Siman 128 M.B. 106 A.H. 41

Rabbi Zachariash's Halacha Shiur meets every Tuesday night from 20:15 to 21:00. The shiur is taking a break from "*Birkas Kohanim*" and will be learning the laws of the "*Daled Minim*" from this Tuesday throughout Elul. (The shiur will then be on break until Rosh Chodesh Cheshvan.)

הגיע הזמן לצ'ק-אין

שירות בצבא הרוסי לפני 150 שנה לא היה מקום טוב ליהודים צעירים. כאשר נכנסו לשרת, קציני הצבא ניסו בכל כוחם לחסל כל טיפת יידישקייט מהחייל במשך 25 שנות שירות החובה. כפי שניתן היה לצפות, היו יהודים שעשו כל שביכולתם כדי להשתמט משירות זה, למרות שהעונש על אי-ציות היה חמור מאוד.

בניסיון להכניס עוד אנשים לצבא, ניסתה הממשלה גישה חדשה: כל "משתמט משירות צבאי" שיגיע עכשיו לשרת את המולדת לא ייענש, ולא יהיה עליהם לשרת את 25 שנות השירות המלאות. היו דיונים לוהטים אם להאמין לממשלה, או להניח שזה סתם עוד מעשה רמאות של הממשלה המרושעת. איכשהו, אנשים החליטו להאמין לממשלה, ורבים יצאו ממחבואם והתגייסו. הצבא סינן את המועמדים והיקצה לכל אחד תקופת שירות אחרת. מה שהתברר היה שככל שהחייל יותר צעיר, כך היה הצבא יותר סלחני ומיקל יותר מבחינת משך שירותם.

תלונה נשלחה מהמועמדים המבוגרים יותר "מדוע אלו הצעירים מקבלים יחס מועדף מהמבוגרים?" התשובה היתה כדלקמן: הצעירים יותר נמרצים ויש להם יכולת גדולה יותר לשרת את ארצם. הגיוס שלהם הוא הרבה יותר מועיל לצבא. זה לא אותו דבר עם המבוגרים. הצבא מוגבל יותר בתפקידים שהוא יכול להקצות להם, והציות שלהם בשלב זה – אולי עבור רבים מהם – הוא רק דרך עבורם כדי לקבל חדר ואוכל חינם. רבים מהם כבר סובלים ממחלות וממצבים רפואיים שונים, שבדרך כלל פוגעים באנשים מבוגרים, ולכן פחות מבוקשים על ידינו.

כמו כן באלול ובעשרת ימי תשובה שמגיעים אלינו. ביום כיפור שעבר, קיבלנו על עצמנו לעבוד את ה' בשקדנות. עם זאת, רבים מאיתנו היו "נעדרים ללא רשות" לאורך כל השנה. ה' נותן לנו הזדמנות באלול – התקופה של "אני דודי ודודי לי" – שהוא מוכן לבדוק את המצב שלנו ולשפוט אותנו לטובה אם אנחנו אכן "מתגייסים".

לצעירים, בדרך כלל, יש יצר הרע חזק יותר, ולכן אדם צעיר שכובש היצר הרע שלו הוא שירות גדול לה'. אנשים מבוגרים בדרך כלל חסרי כוח רגשי ופיזי אפילו לעשות כמה מהעבודות שעשו כשהיו צעירים. לכן, בעלי המוסר מספרים לנו שתשובה שאנו משיגים כאשר אנחנו צעירים היא הרבה יותר יעילה לעומת התשובה שאנחנו עושים כאשר אנחנו מבוגרים.

מישהו מעל 50 עשוי לחשוב "אין לי מה לצפות. אני כבר 'מעבר לגבעה'", אז מה תהיה התשובה שלי שווה? רק לזכור כי 60 הוא מעל גיל 50 ו 70 הוא מעל גיל 60. וגם ככל שאנו מתבגרים, היכולת שלנו לעשות תשובה, במובן מסוים, הופכת להיות קלה יותר, מכיוון שיש לנו יותר זמן להתמקד בשלמות שלנו כבני אדם, והיצר הרע אינו חזק כפי שהיה פעם. החיסרון הוא שלא נוכל להשיג את ההתגברות על הנסיונות שהיינו עושים כשהיינו צעירים יותר.

המשך בעמוד 2

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זמנים לימי חול עד פרשת שופטים	יום	א(Sun)	ב(Mon)	ג(Tue)	ד(Wed)	ה(Thu)	ו(Fri)
שחרית	6:10*, 7:15, 8:05	6:20, 7:15, 8:05	6:20, 7:15, 8:05	6:20, 7:15, 8:05	6:20, 7:15, 8:05	6:20, 7:15, 8:05	6:20, 7:15, 8:15
מנחה	13:18, 15:15	13:18, 15:15	13:18, 15:15	13:18, 15:15	13:18, 15:15	13:17, 15:15	13:30, 17:39, 19:06
מעריב	20:15*, 21:00	20:15*, 21:00	20:15*, 21:00	20:15*, 21:00	20:15*, 21:00	20:15*, 21:00	

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