



Beis Medrash Ahavas Shalom
 HaRav Avrohom Baruch Zachariash, Sh'lita, Rav
 Dec 28/29, 2019 – פ"ה תש"פ – ל' כסלו, התש"פ

The Inside Story

43:19 *And they came near to the steward of Joseph's house, and they spoke to him at the door of the house.*

The Torah tells us that when the Jews were in Egypt they had to place the blood of the *Pascal* offering on the "*pesach habayis*" – the entranceways of their homes. Here in this week's *parsha* we find that the Torah took note to tell us that the brothers spoke to Yosef at the "*pesach habayis*", entranceway of the home. We understand that at the time of the Exodus that there was a point of making a statement of the "entrance to the home", saying that we are Jews who live inside this house and we are not afraid to show this to people outside our home. Whereas, here with the brothers who were just having a conversation with Yosef, what could be the importance of where it happens, to the extent that the Torah has to point this out?



Rav Pincas of Koretz explains the significance of the doorway: On a doorway there is a *mezuzah* and the words which are written on the outside of the scroll is the name of Hashem, **י-ד-ש**. He explains, using the words of Yaakov Avinu (43:14), "*Kail Shakai* should watch over you on the way." Thus, they stood by the doorpost the place where they could elicit the power of Yaakov's word "**י-ד-ש**".

I was wondering, why is it that the name *shakai* is on the outside of the *mezuzuah klaf*, and how is does that provide us with protection? I would like to suggest that the name "*shakai*" is explained by the *medrash* as "The power in The Creation to continue to expand limitlessly." Hashem put a ceiling on that capacity by saying the word "**די**" – enough. The *mezuzah* on the front door, with the name *Shakai* on the outside, represents that the outside world has to stop here, at the entrance.

The Chasam Sofer comments on the accepted practice that outside of Israel the menorah is lit on the inside of one's home whereas in the land of Israel it is lit outside. He explains that the purpose of the menorah is to be a guardian, to ensure that non-Torah ideals do not infiltrate our lives. (Therefore, we place the menorah opposite the *mezuzah*.) Unfortunately, Jews living outside of Israel and amongst gentiles experience a certain amount of seepage of non-Torah ideas into their lives, thereby causing the people there to put the menorah on the table, as if to say

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Lifecycles

Mazel Tov to Zev and Harriet Kornbluh on the birth of a great-granddaughter, born to their grandchildren Zacharia and Efrat Schwartz of Silver Spring, MD.



Mazel Tov also to the grandparents Zalman Dov and Susan Leiter of Baltimore.

Oneg Shabbos

With Rav Zacharish שליט"א
This Friday Night 27-Dec

Men and women are invited to join the Rav and Rebbetzin for sufganios, drinks, and zemiros in a relaxed atmosphere.



New Program!

Now with more time for schmoozing with your friends from Ahavas Shalom, informal conversation with the Rav, as well as a short thought on the Torah given over by the Rav.

Time: from 20.15 until 21:45

Location: Bodzin Family home, Nachshon 6B apt 15

Shabbos Schedule Parshas Mikeitz

לוח שבת פרשת מקץ

| <i>Erev Shabbos</i> | | ערב שבת |
|----------------------|--------------|--------------------|
| Mincha 1 | 12:30 | מנחה א' |
| Extra Mincha | 13:30 | מנחה נוסף |
| Candle Lighting | 16:06/16:26 | הדלקת נרות |
| Mincha 2 | 16:28 | מנחה ב' |
| Sunset | 16:46 | שקיעה |
| <i>Shabbos Day</i> | | יום השבת |
| Brachos | 08:00 | ברכות |
| Shochein Ad | 08:30 | שוכן עד |
| Latest Shema – M. A. | 08:22 | סוף זמן ק"ש למוג"א |
| Latest Shema – G'ra | 09:10 | סוף זמן ק"ש לגר"א |
| Mincha 1 | 13:00 | מנחה א' |
| Mincha 2 | * | מנחה ב' |
| Pele Yoetz | 15:45 | פלא יועץ |
| Mincha 3 | 16:00 | מנחה ג' |
| Sunset | 16:47 | שקיעה |
| Ma'ariv 1 | 17:24 | מעריב א' |
| Ma'ariv 2 | * | מעריב ב' |

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בואי כלה,
בואי כלה!



KABBALOS SHABBOS

LED BY WORLD-FAMOUS SINGER/COMPOSER

ARI GOLDWAG

STARTING AROUND 16:45 AND LASTING
UNTIL THE STARS COME OUT
MAARIV AROUND 17:15

You are
cordially invited to the
The Ahavas Shalom
20th Anniversary Melava Malka

The 25th of January 2020
Beis Tefilla Hall
Details to follow...

Save The
Date!

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“dayo” – and that is enough. Meaning, that outside of Israel, if Jews can keep the secular ideas off the table, that is sufficient (as opposed to in Israel, where we want to keep the ideas out of the home).

It seems to me that there is a symbolism in the *mezuzah* protecting all that is holy inside, and the shield to protect us from the external world is the name of Hashem saying “די” – it is enough. The brothers told Yosef in the presence of the *mezuzah* that we have protection and you cannot harm us. *Keil Shakai* – Hashem – who makes sure that things stay within their bounds, will guard over us.

Chazal tell us that the proper picture of lighting the menorah is to have the *mezuzah* on the right, the menorah on the left, and the person in the middle. The person is supposed to be surrounded by these energies of protection. The wholesomeness of the home should not be spoiled by the negative external forces.



NOTE
NEW TIME

אבות ובנים

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

In honor of Chanukah,
all boys get:

PIZZA!



This week we have

MANY RAFFLES

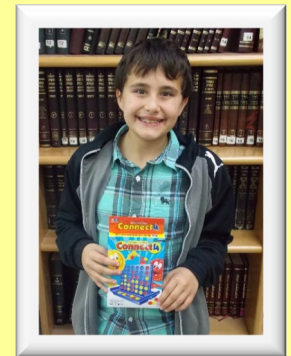
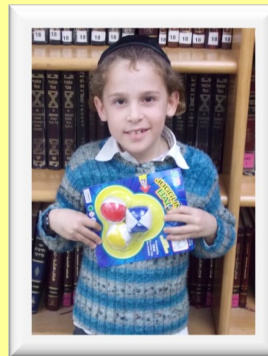
Including: Frisbee, Flying Disk, Yo Yo,
Glider, Rubic's cube, Light-up-Dreidel!



Last Week's **RAFFLE** Winners

Moishe

Uri Waldman



Children's Books



An anonymous donor has donated eight new “comic” books to the shul. All the children should enjoy reading these when they are not davening! Also, perhaps parents can mention it to their children that most of the books from the previous donation are missing, so everyone should try to return these books to the proper place so that everyone will enjoy reading them for many months to come!

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 Yitzchak Tzvi and his friends Meir and Avidan were hanging out on Friday when Avidan looked at his watch and suggested, "Guys, it's almost 1:00pm. Let's daven *mincha* now so we will be able to light our menorahs tonight after *mincha*." "I'd rather light first and then daven *mincha* later at 20 minutes to sunset," responded Yitzchak Tzvi. What is the proper order on Friday afternoon, according to the M.B. and according to the A.H.?

1. *Mincha* and then Chanukah lighting.
2. Chanukah lighting and then *mincha*.
3. Either order is acceptable.

A M.B.: 1. If the boys were to daven *mincha* after lighting, it would look contradictory, since they lit their menorahs for the next day of Chanukah, but they are davening *mincha* for the previous day.

A.H.:3. It is clear that when the boys light their menorahs before *mincha*, they are doing so because they are not permitted to light them on Shabbos itself, so there is no contradiction.

Note that, according to both opinions, even if they already lit candles before going to *mincha*, they must still daven *mincha*.

Source: *Siman 679 M.B. 2 Shaar Hatzion 7*

Q Shlomo Kagan lit his Chanukah menorah on Friday afternoon and went to daven *mincha* at Ahavas Tefillah. While he was out, his son Avrumy attached his menorah to the front door, stuck in thick white wax candles, lit them, and went to meet his father at shul. When they returned home, his father saw what Avrumy had done. "But Ta, you said I could put my menorah in the door!" How would it be permitted to get into the home?

1. They must use the back door and may not touch the front door.
2. If the flame is strong enough on each candle so that

they can open the door without extinguishing any of them, then they may go in the front door.

A 2. They may open the front door, since the candles will not necessarily be extinguished when the door is opened, and the door did not become a basis for the candles. However, if Avrumy's menorah used oil and wicks, then it would be forbidden to open the door. This is because moving the door will cause the oil to either move toward the wick (making the fire bigger) or away from the wick (making the fire smaller), and these actions are prohibited on Shabbos.

Source: *Siman 680 Shaar Hatzion 4*

Q Mr. Kagan and his son Avrumy returned home from shul on Motza'ei Shabbos Chanukah and had two mitzvas to fulfill: Havdalah and lighting the menorah. Which order should Mr. Kagan follow according to the M.B. and the A.H.?

1. Havdalah and then light the menorah.
2. Light the menorah and then havdalah.
3. Either order is acceptable.

A M.B.: 3. Either is acceptable, as there are sources in Chazal to do either one first.

A.H.: 1. One should do havdalah first since one should show that Shabbos is over before lighting the menorah, as it is forbidden to make a flame on Shabbos.

Source: *Siman 681 M.B. 3 A.H. 2*

Share a Simcha?

Need a Refuah?

COMMEMORATE A YAHRZEIT?

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 ₪.

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בחוהמ"פ הלך מוישי עם אביו לגן החיות התנכ"י, וכשרצה מוישי לזרוק לקופים חמץ שהשאר אחד מהעובדים הגויים אסר עליו אביו לעשות זאת, אך כשרדף אחריו כלב והפחידו לקח אביו את אותו החמץ והשליכו לפניו כדי שיעזוב אותו, התידע מה ההבדל? ראה תמ"ח-ו, מ"ב ס"ק כ"ח, וביאורים דירשו 101]

בחן את עצמך:

אתה קובע עיתים לתורה?
Do you make time for learning Torah?

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!

Chanukah Party

Thank you to Mrs. Elisheva Goldwater and Mrs. Shuli Harris for arranging such a wonderful party with so many different activities for everyone! Download these and more pictures from:

www.ahavasshalom.org/chanukah5780



Davening Changes for Chanukah

- First Shacharis at 06:17
- Extra **Mincha** at 20 minutes before sunset
- Extra **Maariv** at 20 minutes after sunset
- EREV SHABBOS: Extra Mincha Friday at 13:30
- MOTZA'EI SHABBOS: NO 2nd Maariv
- לא יתקיים המנין השני של מעריב במוצאי שבת פי מקץ. יהיה רק מנין אחד 37 דקות אחרי שקיעת החמה.



משולחנו של הרב אברהם ברוך זכריש

הסיפור הפנימי

"ויגשו אל האיש, אשר על בית יוסף; וידברו אליו פתח הבית" (בראשית מג:יט)

כאן בפרשת השבוע

התורה מספרת לנו שהאחים דיברו עם יוסף ב"פתח הבית", ולפני שבני ישראל יצאו ממצרים, ה' צוה להם לתת את דם השה "על-שתי המזוזות, ועל-המשקוף" של פתח ביתם. אנו מבינים שבזמן יציאת מצרים היה טעם לפרסם ב"פתח הבית" שבבית הזה גרים יהודים שלא מפחדים להראות זאת לכולם מחוץ לביתם. אבל, כאן מה יכולה להיות החשיבות של המקום שבו האחים רק ניהלו שיחה עם יוסף, עד כדי כך שהתורה צריכה להדגיש את זה?

הרב פנחס מקורץ מסביר את משמעות הפתח. בפתח יש מזוזה ועל החלק החיצוני של הקלף כתוב שם ה', "ש-ד-י". הוא מסביר, באמצעות דבריו של יעקב אבינו (מגיד), "וקל שקי, יתן לכם רחמים לפני האיש". כך, הם עמדו ליד המשקוף, המקום בו יכלו לעורר את כוח שם ה' שאמר יעקב "ש-ד-י".

שאלתי את עצמי, מדוע השם "שקי" נמצא בחלק החיצוני של קלף המזוזה, וכיצד זה מגן עלינו? ברצוני להציע מהמדרש שמשמעות השם "שקי" היא שהיה כוח ביצירה להרחיב אינסוף, וה' הגביל את היכולת הזו באמירת המילה "די". המזוזה בפתח הבית, עם השם "שקי" מסביב, מסמנת שהעולם החיצוני עוצר כאן, בכניסה לבית.

החתם סופר מעיר על המנהג המקובל שבחוץ לארץ אנו מדליקים את החנוכה בתוך הבית ואילו בארץ ישראל אנו מדליקים אותה מחוץ לבית. הוא מסביר שמטרת החנוכה היא להיות שומר, להבטיח שעקרונות נגד התורה לא יחדרו לחיינו. ולכן אנו ממקמים את החנוכה מול המזוזה. לצערנו, בחוץ לארץ, כשאנו חיים בקרב הגויים, יש מידה מסוימת של חדירה בלתי נמנעת לרעיונות אלה, ולכן שם מניחים את החנוכה על השולחן, וזה מספיק, כלומר, בחוץ לארץ, אם נצליח למנוע את הרעיונות החילוניים מלהגיע לשולחן, די בכך, בניגוד לארץ ישראל, ששם אנו רוצים לעצור את הרעיונות לפני שיכנסו לבית.

נראה לי שיש כוח במזוזה המגן על כל הקדוש בפנים, והתריס שמגן עלינו מפני העולם החיצוני הוא שמו של ה' האומר "די" - כלומר: מספיק. האחים אמרו ליוסף בנוכחות המזוזה, שיש לנו הגנה ואינך יכול להזיק לנו. "קל שקי" - ה' - שדואג שדברים יישארו בגבולותיהם, ישמור עלינו.

חז"ל אומרים שהצורה הנכונה של הדלקת החנוכה היא שהמזוזה תהיה מצד ימין, החנוכה משמאל והמדליק באמצע. כך האדם אמור להיות מוקף בכוחות ההגנה הללו, שלא יקלקל את שלמות הבית על ידי הכוחות החיצוניים השליליים.

| Weekday times until Parshas Vayigash | 'ו(Fri) | 'ה(Thu) | 'ד(Wed) | 'ג(Tue) | 'ב(Mon) | 'א(Sun) | יום | זמנים לימי חול עד פרשת יוגש |
|--------------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|-----------------------------|
| | 06:20, 07:15, 08:15 | 06:20, 07:15, 08:05 | 06:20, 07:15, 08:05 | 06:20, 07:15, 08:05 | 06:18, 07:15, 08:05 | 06:17, 07:15, 08:05 | 06:17, 07:15, 08:05 | |
| | 12:30, 16:33 | 13:00, 15:15 | 13:00, 15:15 | 13:00, 15:15 | 13:00, 15:15 | 13:00, 15:15, 16:28 | מנחה | |
| | Hall * אולם | 19:00, 21:00 | 19:00, 21:00 | 19:00, 21:00 | 19:00, 21:00 | 17:08, 19:00, 21:00 | מעריב | |

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