



Beis Medrash Ahavas Shalom
HaRav Avrohom Baruch Zachariash, Sh'lita, Rav
Mar 20/21 2020 – פ"ה אדר התש"פ

ויקהל-פקודי
שבת פרשת • שבת מברכין

The Real Winner

"Everyone who is generous of heart brought armband and nose-ring and finger-ring and kumaz. All sorts of gold ornaments. Every man who raised up an offering of gold to Hashem." (Shemos 35:22)



The Torah tells us about offerings given in two venues: first, those generous of heart and then, those people who waved the gold in front of Hashem.

The Chasam Sofer explains that these two "waves" of gifts differed due to the diverse attitudes in service of Hashem.

There is a story told about the Kotzker Rebbe: A chosid came to visit him and the Rebbe asked the Chosid "What is your name?" The Chosid replied "My name is Avraham." The Rebbe asked him, "If you would have a choice to change places with Avraham Avinu, would you do so?" The chosid was surprised by such a simple question, and answered "Of course I would!" To that the Rebbe responded, "Who would gain anything out of that? Either way there would just be one Avraham Avinu. What is the difference to Hashem if it is you or him?"

Meaning, that at first glance the chosid thinks that he is doing Hashem a favor with his being upgraded to Avraham Avinu. But, in reality, all that is happening is that the chosid gets a better deal, not that the service of Hashem globally is being enhanced.

Sometimes we are faced with a mitzvah and we would really like to do it and there is someone else who has an equal claim on doing this mitzvah. I will use, for example, someone who has yahrzeit for a parent and would like to daven from the amud to honor and give merit to his parent. There is another person who also has yahrzeit on this same day, and he too would like to daven from the amud. Each one is vying to do the right thing and at this point one must ask himself "Is this about me, my father, or Hashem?" There will only be one *chazan*, and to Hashem it could very well be that there is no difference which person will be the *chazan*. If one of them were to step back and allow the other to daven from the amud, it probably will be with great pain and sacrifice, but there is no real glory in that selfless act. Whereas the person who is the *chazan*, it is clear to everyone his meticulousness in honoring his parent, and the merits that he brought for his father by sancti-

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Life Cycles

Mazel Tov to the Rav and Rebbetzin on the birth of a grandson to their children Dovid Yaakov and Yaeli Zachariash!



Shabbos Schedule

There are many changes this week. See page 2 for details!

Corona Update

With the guidance of the Rav, based on opinions of other *gedolei hador* and *poskim*, and with the rules and regulations of the Ministry of Health before us, the Vaad is working its hardest to keep the Beis Medrash open and safe. We **INSIST** that anyone coming into our Beis Medrash follow these rules:

- Anyone who should be in quarantine according to the Ministry of Health is not permitted

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Shabbos Schedule Parshas Vayakhel/Pekudei

לוח שבת ויקהל-פקודי

ערב שבת		Erev Shabbos
מנחה א'	12:30	Mincha 1
מנחה "מוקדמת"	16:16	"Early Mincha"
פלג המנחה	16:36	Plag Hamincha
הדלקת נרות	17:14/17:34	Candle Lighting
מנחה ב'	17:36	Mincha 2
שקיעה	17:54	Sunset
יום השבת		Shabbos Day
שחרית כותיקין	05:07	Vasikin
ברכות	08:00	Brachos
שוכן עד	08:30	Shochein Ad
סוף זמן ק"ש למג"א	08:00	Latest Shema – M. A.
סוף זמן ק"ש לגר"א	08:45	Latest Shema – G'ra
מנחה א'	13:00	Mincha 1
מנחה ב'	*	Mincha 2
פלא יועץ	16:55	Pele Yoetz
מנחה ג'	17:10	Mincha 3
שקיעה	17:55	Sunset
מעריב א'	18:32	Ma'ariv 1
מעריב ב'	18:55	Ma'ariv 2



עקב גליף הקורונה

יבוטל אבות ובנים בשבת הזאת

Due to the Corona Virus
Avos u'Banim is cancelled this week.

With Hashem's help we will return next
week on Shabbos afternoon.

Look for a reschedule **Pizza Party** (or
some other exciting party) in the future.

Shabbos Davening

Enjoy Shabbos davening in a
minyon—*while you still can!*

We have asked non-members to find alternative
locations, so that we can offer a space where every
member can be 2m apart.

To ease the crunch we are taking down the walls in
our Beis Medrash and also offering two extra
minyonim:

1. Early Shabbos at 16:16
2. Vasikin/Sunrise at 05:07

Please consider one of these two extra *minyonim*.
Reservations are not necessary and extra family
members can come.

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anywhere inside the Beis Medrash.

- No WOMEN may enter 24/7.
- Elderly and sensitive men are advised to remain home.
- Any man who wants to remain home for ANY reason may daven *b'yechidus*.
- Davening is only permissible at a location marked with GREEN TAPE. We have 15 spots in the main Beis Medrash, and others in the *ezras nashim* and hall.
- Please keep the window open at all times—even if it is cold!
- During the week we will have a second parallel minyon in the hall.
- Finally, we are serious about these rules. If the kehilla cannot maintain these rules, then the vaad will be forced to lock the doors—with the Rav's blessings!

Thank you for your cooperation —the VAAD.

ZOOM with the Rav



Baruch Hashem Tuesday night's ZOOM MEETING hala-
cha shiur was a success, with approximately 7 online par-
ticipants (and about 7 live participants).

We want to continue to hold these meetings, but because
the country is in flux, we are not sure exactly how they will
happen. Here is the current schedule:

Sunday Night: Pesach Q&A for Women. Ask your ques-
tions directly to the Rav. From 20:15 to 20:55.

Sunday night: Mishnayos shiur. From 21:15 to 22:00

Tuesday night: Hilchos Pesach shiur. 20:15 to 21:00

All shiurim are **tentative due** to the ever-changing
laws (and whether the Rav will be able to setup a
computer with Zoom in Jerusalem or if he will have
to travel here). If given, the women's shiur will ON-
LY be via ZOOM. The men's shiurim will be ZOOM,
and MAY BE available in the Beis Medrash, too.

An email will go out on Sunday with details and/or
an invitation. Please ensure you are signed-up for
emails by visiting www.ahavasshalom.org/list!

Matzah Baking

Buy your Matzos from the
Kehilla's Matzah Chaburah

- Hand made (machine ground): 180₪/Kilo
- Hand made (hand ground): 225₪/Kilo (if there are enough or-
ders)



(The following are available as well for your convenience –
we are not participating in their production)

- Machine made (machine ground): 75₪/Kilo
- Matza Meal (Kemach Matzot): 35₪ a box.

Order by March 25/Adar 29 at matza@ahavasshalom.org
or contact Peretz Dissen (054-566-5084).

Order online at www.ahavasshalom.org/matza

Date for the baking at the Yad Mehudaros Bet Shemesh
bakery is tentatively scheduled on Tuesday, 31 March/6
Nissan at about 17:00.

**NOTE: Due to the coronavirus, young children will
almost definitely not be permitted inside the facto-
ry. We expect that adults will be able to enter and
participate, but this could change. We are relatively
certain that the matza will be made by the factory
workers even if we cannot attend, since we do not
expect the government to close down essential food-
industry businesses.**

Pesach is just a few weeks . Are you ready? Test yourself with these *Hilchos Pesach* questions to see, and then come to the Rav's shiur this Tuesday March 23 to learn more!

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 On erev Pesach, around noontime, as Reuven and his family were settling into the home they rented in Eretz Yisrael for Pesach, they realized that they were hungry. Sara suggested that they all have some chicken soup with matzah balls, as she had more than enough available, and it would be very filling. According to the M.B. and the A.H., are they permitted to eat matzah balls on erev Pesach?

A Yes. Both the M.B. and the A.H. hold that Sara and her entire family may eat matzah balls on erev Pesach. Even though it is prohibited at this time of day to eat matzah, so that one should eat the matzah at the seder with an appetite, matzah balls are boiled in water and do not taste like matzah. Therefore, it is permitted to eat them. However, they should be avoided after the 9th hour (3:00pm), so that they have an appetite to eat at the Seder.

Source: 444 A.H. 5

Q When Rivka came back from playing in the local park, she hung up her jacket on the hook near the door. But this caused a backpack labeled "Sruly" to come off the adjacent hook, fall to the floor and spill its contents all over the entryway. Amongst the items on the floor was an uneaten rugelech — not a good thing to find on *Chol Hamoed Pesach*! According to the M.B., which of these two methods of disposal of the rugelech is preferred: 1) Pick it up and flush it down the toilet (which might take 20 seconds). 2) Have her brother Hudy build a fire in the vacation home's backyard and burn the rugelech (which might take an hour from start to finish).

A 2. Rivki should burn the rugelech. Since there is a debate in the gemora as to whether one may destroy the *chometz* in any way possible, or if it specifically needs to be burned, the M.B. suggests that when *chometz* is found on Pesach itself, it is better to burn it in order to get out of the debate of the gemora.

Source: 445 M.B. 6

Keep Safe by Washing your Hands!

You can never wash too often these days!



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fying Hashem's name in davening from the *amud*. We don't know for sure, but the person who gave up the *amud* is possibly doing the will of Hashem on a greater level.

The Chasam Sofer tells us that those ornaments which were used in the service of humans (earrings, nose-rings, etc.) could not be used in a main vessel of holiness, but instead only in things with secondary holiness. This meant that the donors of these items would not be able to boast that their donations were used for the prominent vessels in the tabernacle. Therefore, the verse reads as follows: Those who are generous of heart (meaning that they just wanted to do the mitzvah l'sheim Shamayim), to them it was not important what item would be fashioned from their donation. Whatever is Hashem's will, is fine with them because they were not trying to advance themselves. Whereas the second group of people, who waved their gold and silver, made sure that everyone was aware of their generous donation, which were used for the prominent vessels.

The Chasam Sofer does not come out and explicitly say who gets more of a reward in the end. However, it seems to me quite obvious that the person who is more selfless has indeed done more in his service of Hashem.

At times like this when people are in a hoarding mode, thinking about others who are also the children of Hashem, may entail more sacrifice than at other times. But which do you think Hashem would prefer: That you have items hidden away just in case..., or that you share with someone who needs it here and now?

המשך מעמוד 4

השנייה, שהניפו את הזהב והכסף שלהם, דאגו שכולם יהיו מודעים לתרומתם הנדיבה, שישמשו לכלים החשובים.

החתם סופר לא יצא ואמר בשורה התחתונה מי יזכה לשכר גדול יותר, עם זאת נראה לי די ברור שמי שעושה בלי אנוכיות אכן הצליח יותר בעבודת ה' שלו.

בזמנים כאלו, שאנשים במצב של הגנה עצמית, לחשוב על אחרים שהם גם הילדים של ה', עשוי להיות כרוך בהקרה רבה יותר מאשר בזמנים אחרים. אבל מה אתה חושב ש' מעדיף: שיש לך יותר מוצרים שמורים למקרה הצורך... או שאתה מחלק אותם עם אחרים שזקוקים להם כרגע?



Dirshu
דרשו ד' ועזו

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

כאן בבניהכנ"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!

בחן את עצמך:

בימים כאלו שהעם היושב בציון נזהר מכל "מגע" ומהרה יבנה המקדש ואף את "החולין נאכל בטהרה", כיצד הפרשת חלה בימינו יכולה להיות בדרגת קדושה שכהן טהור יוכל לאכלה?
[ראה שו"ע תסב, ו, משנ"ב כ, ושעה"צ כז]

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

Rosh Chodesh Nissan

המולד יהיה יום שלישי, ארבע-
עשרה דקות ואחד-עשר חלקים
אחרי עשר בבוקר.



The Molad will be Tuesday, 14 minutes and 11
chalakim after 10 in the morning. (Israeli Clock Time 10:00.)

ראש חודש ניסן יהיה ביום חמישי
הבא עלינו ועל כל ישראל לטובה.

Rosh Chodesh Nissan will be on Thursday.

Reminder: Spring Forward

Reminder: Set your clocks *forward*
one hour on Friday morning, March
27th at 2:00 (or better, make this
change before you go to sleep). There
will be several changes to the daven-
ing schedule. Below is the general
new schedule:



- Shacharis: 06:20, 07:15, 08:05 (08:15 Friday), 09:00
- Mincha: 13:15, 15:15.
- Maariv: 20:15 (Hall), 21:00.
- Erev Shabbos: Mincha: 13:30, 20 minutes before
Plag, 18 minutes before sunset.
- EARLY SHABBOS: Starts next week Parshas Vayi-
ka and continues all summer until Rosh Hasha-
nah. (There will not be early minyon Pesach day).
- Shabbos Shacharis: 08:15.
- Shabbos Mincha: 13:30, 16:00, 45 min. before sunset.

The above times for all new minyonim are subject to change!

Yeshivas Bein Hazmanim

With all the schools closed, ensuring that *someone* is
learning is even more important than ever for the pro-
tection of *klal Yisroel*!

Help keep boys from our kehilla learning in our Beis
Medrash during the month of Nissan! Sponsorship
for a day of learning is just 280₪.

Contact **Avi Rosenberg** or **Naftali Kaplan** for details.



משולחנו של הרב אברהם ברוך זכריש

לנצח באמת

"ויבאו האנשים, על-הנשים; כל נדיב לב, הביאו חת ונגם וטבעת וכומז
כל-כלי זהב, וכל-איש, אשר הגיף תנופת זהב לה" (שמות לה:כב)

התורה מספרת לנו על התרומות שניתנו בשני סיבובים:
בראשון, אלה שהיו נדיבי לב, ובשני אותם אנשים שהניפו
את הזהב לה'. החתם סופר מסביר שההבדל בין השניים
נבע מגישות שונות בעבודת ה'.

יש סיפור שמסופר על הרבי מקוצק: חסיד הגיע לבקרו
והרבי שאל את החסיד, "איך קוראים לך?" החסיד
השיב, "שמי אברהם." הרבי שאל אותו, "אם הייתה לך
אפשרות להחליף מקומות עם אברהם אבינו, היית עושה
זאת?" החסיד הופתע משאלה כה פשוטה, וענה, "ברור
שהייתי עושה זאת!" על כך הגיב הרבי, "ומי ירוויח בכלל
משהו מזה? כך או כך, יהיה רק אברהם אבינו אחד. מה
ההבדל לה' אם זה אתה או הוא?"

כלומר, במבט ראשון החסיד חושב שכשהוא מחליף מקום
עם אברהם אבינו הוא עושה לטובת ה'. אך למעשה, כל
מה שיוצא הוא שהחסיד מקבל מצב טוב יותר, ולא
שעבודת ה' בסך הכל עולה.

לפעמים יש לנו הזדמנות לקיים מצווה, ואנחנו ממש
רוצים לקיים אותה, אבל יש מישהו אחר שיש לו זכות
שווה לקיים אותה מצווה. לדוגמה, למישהו יש יאהרצייט
להורה והוא היה רוצה להיות החזן כדי לכבד ולזכות את
ההורה שלו. אבל יש עוד בן אדם שיש לו גם יאהרצייט
באותו יום, וגם הוא היה רוצה לקבל את העמוד. כל אחד
מנסה לעשות את הדבר הנכון ובשלב זה צריכים לשאול
את עצמם, "האם זה בשבילי, בשביל אבי או בשביל ה'?"
סוף סוף יהיה רק חזן אחד, ולכבוד ה' יכול מאוד להיות
שאין הבדל מי מהם יהיה החזן. אבל אם אחד מהם
יותר ויתן לשני להתפלל מהעמוד, אף זה יכול להיות
בכאב וסבל רב, אך הוא לא יקבל תהילות מאותו מעשה
חסר וזיתור. ואילו עבור מי שבסופו של דבר הוא החזן,
ברור לכולם את ההקפדה שלו בכבוד הוריו, והזכות שהוא
מביא לאביו בכך שקידשו את שמו של ה' על ידי
התפילות מהעמוד. אנחנו לא באמת יודעים, אבל יתכן
שזה שוויתר על העמוד עשה את רצון ה' ברמה גבוהה
יותר.

החתם סופר מספר לנו כי אותם תכשיטים ששימשו לבני
אדם (עגילים, טבעות אף וכו') לא ניתן להשתמש בהם
לכלים של קדושה מדרגה ראשונה, אלא במקום זאת רק
בדברים עם קדושה משנית. פירוש הדבר הוא שתורמי
התכשיטים האלו לא יוכלו להתפאר בכך שתורמותיהם
שימשו לכלים החשובים במשכן. לפיכך, הפסוק נכתב כך:
אלה הנדיבי לב (וכלומר, אלו שרק רצו לקיים את המצווה
לשם שמייים), להם לא היה חשוב איזה כלי ייעשה
מתרומתם, כל שיהיה לפי רצון ה', זה בסדר מבחינתם, כי
הם לא ניסו לקדם את עצמם. ואילו קבוצת האנשים

המשך בעמוד 3

Weekday times until Parshas Vayikra	ו'(Fri)	ה(Thu)	ד(Wed)	ג(Tue)	ב(Mon)	א(Sun)	יום	זמנים לימי חול עד פרשת ויקרא
	06:20, 07:15, 08:15, 09:00	06:10*, 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	שחרית	
	13:30, 17:19, 18:41	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	מנחה	
	אולם * Hall	19:00, 21:00	19:00, 21:00	19:00, 21:00	19:00, 21:00	19:00, 21:00	מעריב	

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