



Beis Medrash Ahavas Shalom
HaRav Avohom Baruch Zachariash, Sh'lita, Rav
Sep 25/26 2020- ח' תשרי התשפ"א

Improve your Relationship

Generally when we think about *teshuva*, we think about a person who did something atrocious, either in his personal life (*bein adam l'Makom*) or to someone else (*bein adam l'chaveiro*). Indeed, Chazal spend a lot of time explaining the subject of repentance, which begs the question "how can one change the past"? (as they say, you cannot put Humpty Dumpty back together again.)



As we stand here on Shabbos *Shuva* preparing for Yom Kippur we find the task of doing *teshuva* quite daunting. We know that there are different levels of *teshuva* and we hope to achieve at least a small start to the process.

The story is told about a *chassidische* rebbe who was the *chazan* for *shacharis* on Rosh Hashanah and Yom Kippur. The custom is for the Chazzan to sing "*Hamelech*" in his regular seat in the shul, and then to walk to the amud to continue from there. The Rebbe cried out, "*Hamelech*" from his seat and immediately fainted. He was revived and then hastily went to the *amud* and davened as if nothing had happened. His *chasidim*, **after davening**, asked him, "Why did the Rebbe faint?" To this the Rebbe explained, "When I said '*Hamelech*' today I was calling out to the King in all earnestness. But where have I been until now? Regret and remorse overtook me and I fainted!"

Another story is told about Rav Saadia Gaon who, while travelling through the countryside, was invited as a guest by a simple Jew. When the Jew found out that his guest was none other than the *Gadol Hador* Rav Saadia Gaon, the host pleaded for *mehila*, stating, "I didn't treat you as a Jew should treat the *Gadol Hador*, and only treated you as one Jew treats another. Therefore, I must ask forgiveness." Rav Saadia gave him full *mehila* on the spot. However, this caused Rav Saadia to realize that he too may have been guilty of a similar lack of respect for Hashem, and would need to do *teshuva* through asking *mehila* from Hashem every day. At the end of each day, after

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Lifecycles



Mazel Tov to Jonny and Rachel Links on the Bar Mitzvah of their son Yitzchak.



Mazel Tov to Baruch and Tammy Labinsky on the birth of a grandson to their children Sara and Ariel Gold.



דרשת שבת שובה מאת מורינו ורבינו הרב
אברהם ברוך זכריש שליט"א

ליל שבת קודש בעברית: 22:00

SHABBOS SHUVA DRASHA from
RAV AVRAHAM BARUCH ZACHARIASH
In English: 17:10 Shabbos Day
Location: Ahavas Shalom

Shabbos Schedule Parshas Haazinu לוח שבת פרשת האזינו

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
Candle Lighting	17:55/18:15	הדלקת נרות
Mincha 2	18:17	מנחה ב'
Shekiyah	18:35	שקיעה
Shabbos Shuva Drasha (Hebrew)	22:00	דרשת שבת שובה (בעברית)
Shabbos Day		יום השבת
Brachos	8:15	ברכות
Shochein Ad	8:45	שוכן עד
Latest Shema - M. A.	8:46	סוף זמן ק"ש למג"א
Latest Shema - G'ra	9:31	סוף זמן ק"ש לגר"א
Mincha 1	13:30	מנחה א'
Mincha 2	16:00	מנחה ב'
Shabbos Shuva Drasha	17:20	דרשה (באנגלית)
Mincha 3	17:55	מנחה ג'
Shekiyah	18:34	שקיעה
Ma'ariv 1	19:11	מעריב א'
Ma'ariv 2	19:34	מעריב ב'

The Rav's *Mishneh Berurah* shiur continuing with the laws of *Hilchos Lulav* every Tuesday night at 20:15. The shiur will also be broadcast live via ZOOM (meeting ID 426697105).

Mishneh Berurah Q&A

Get "Semicha" from the "Mishneh Berurah" Semicha Program at RBSsemicha.com. Just answer these — and another 4800 questions!

Q "We're off to shul now," said Mr. Kagan with all his sons, as they raced out the door to try to catch *mincha* on erev Shabbos *Chol Hamoed Sukkos*. Mrs. Kagan didn't answer them as she was busy lighting her Shabbos candles. When she finished all her prayers, she turned her attention to setting the table for their Shabbos meal in the Sukkah. But, when she got to the table, she saw that Yitzchak Tzvi had left his *lulav* lying flat in the middle of the table! It was too close to sunset to run to the shul — or even a neighbor — and ask them to move it. May Mrs. Kagan pick up this *lulav* and remove it from the table as she needs the space now for the meal?

A No. The *lulav* is *mukseh*, just as a rock on the table would be *mukseh*, and she is not permitted to move it even if she needs the space. She has an option of kicking it off the table, or tilting the table to cause the *lulav* to slide off, but both of those options would likely result in damage to the *lulav*. Her best option, unfortunately, is to leave the *lulav* where it is and to eat around it.

Source: O.C. 658 M.B. 4

Q 8-year-old Sruli realized that if he bought his own stock of *aravos* directly from the distributor, he could make significantly more profit than if he acted as an agent, selling Mr. Alexander's *aravos* and making half a shekel for each one. So, he took his own money, bought 200 sealed packages of *aravos*, and set up shop in the lobby of Kehillas Ahavas Tefillah a few days before Sukkos. According to the M.B., should the members of the kehilla buy Sruli's *aravos*?

A No. According to some opinions, a child under the age of 13 does not have the ability to sell. Therefore, it is possible that when Sruli sells a package of *aravos* to Mr. Gross, Mr. Gross will not Biblically acquire the *aravos* and, because he does not Biblically own the *aravos*, Mr. Gross will not fulfill the mitzvah of taking a *lulav* on the first day of Sukkos!

Source: O.C. 658

Q Daddy, I want an *arba minim* set — and I want it NOW!" demanded 10-year-old Baruch Sheldon. Must his father purchase a set for him so that he can fulfill the mitzvah on Sukkos? What do the S.A., M.B. and A.H. hold?

A S.A.: Yes; M.B. & A.H.: No. The S.A. was only talking about a situation in which the father was rich and the price of the set was inexpensive. Otherwise, Baruch may just use his father's set.

Source: O.C. 657 M.B. 4; A.H. 2

אבות ובנים בבית אדרשינו!



NOTE
NEW TIME

Shabbos Day: 16:20-17:20
Ages 3-7 learn for 30 minutes.
Ages 7+ learn for 60 minutes

מבצע!



The Mivtzah ends on Simchas Torah, so make sure you attend at least 5 times before then to get special prize!

Special AuB on Motzei'a Yom Kippur
20:30-21:30

Special prize for all children who participate

Either learn in shul or
learn at home and have your father write to
aub@ahavasshalom.org stating that you learned.

Mi Shebeirach For Cholim

Reminder: Mrs. Zakoo, the Ahavas Shalom Administrative Assistant, has resumed compiling the "*Mi Shebeirach for Cholim*" list, which is read every Shabbos morning by the Gabbai. Make sure the names of your cholim are on this list by writing to office@ahavasshalom.org. The deadline each week is **Thursday at 16:00**.



The list is erased every Rosh Chodesh, so if you had names on the list, ensure that you resubmit them.

The name "Chaya" has been added to Mrs. Zahava Friedman. Please strengthen your tefillos and tehillim, and continue to daven for a refuah shelayma for **Zahava Chaya bas Malka Chana**. If you have not signed up to say tehillim, please do so at <https://new.tehiliyahad.com/mr.jsp?r=R0FpnPWUAwS>

ZOOM with the Rav



The Rav will not give his Mishnayos shiur due to Yom Kippur. However, he will give his halacha shiur Tuesday on Sukkos.

TUESDAY 20:15: Halacha. The Rav will be in the Beis Medrash and will also broadcast via ZOOM.

<https://us02web.zoom.us/j/426697105?pwd=bn52MXlBdkRXTzk0TGROXmQVSNNG44UT09>

The Rav's Shabbos ZOOM Shuva Drasha can be viewed from www.ahavasshalom.org

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growing in his fear and understanding of Hashem, he would reveal another layer of greatness of Hashem. But that layer would demand a greater amount of respect for Hashem compared to how the Rav was respecting Him previously. This is known as the "Teshuva of Rav Sadia Gaon" – doing *teshuva* due to an inadequate level of respect for Hashem (completely disconnected to a lack of fulfilling *mitzvos* or for committing *aveiros*).

Chazal learn from the verse "Shuva Yisrael ad Hashem Elokeicha ki koshalta b'avonecha..." (Hoshaya 14:2), that *teshuva* is so great that it reaches the *Kisay Hakavod*. But there are also two verses in the Torah which speak about *teshuva*: Devarim 30:2 "and you will return to Hashem your G-d and listen to his voice..." and Devarim (30:3) "and God will bring you back from your captivity and have mercy on you." There are those who ask why we have to quote the verse from Navi? Isn't the quote from the Torah sufficient? I saw an answer to this question which gives us hope. The verse in the Torah does not state explicitly what kind of sins were committed, and one may think that one's relationship can only be reinstated if he repents in the manner of Rav Sadia Gaon, and if one "only" disrespected Hashem, then one can reach the *Kisay Hakavod*. Or, if one has remorse such as the Rebbe who was the *baal tefillah*, he can also get to that highest level of *teshuva*. However, only the Prophet says clearly to return to Hashem because you have faltered and fallen in sin, thereby teaching us that even if one committed one of the truly hideous sins, if one does *teshuva* properly, he can reach the *Kisay Hakavod*.

I believe many of us, now that we are well into the 10 days of repentance, may feel like that Rebbe of years gone by who wondered, "where have I been until now?" This feeling can be the basis to build a foundation of *teshuva* for even the worst *aveiros*.

May we merit to have a *gmar chasima tova*, and a truly uplifting year, in which our relationship with Hashem grows every single day, like Rav Saadia Gaon.

המשך מעמוד 4

בבירור "שובה...עד ה' ... כי כשלת בעונך", שנפלת בחטא, ובכך לימד אותנו שגם מי שעשה חטאים נוראיים באמת, אם הוא יעשה תשובה כראוי, הוא יכול להגיע לכיסא הכבוד.

נראה לי, עכשיו שאנחנו עמוק בתוך עשרת ימי התשובה, אנו עשויים להרגיש כמו אותו אדמו"ר של פעם, "איפה הייתי עד עכשיו?" תחושה זו יכולה להיות הבסיס לבניית יסוד של תשובה אפילו לחטאים החמורים ביותר.

שנזכה לקבל גמר חתימה טובה, ושנה מרוממת באמת, שבה היחסים שלנו עם הקב"ה יגדלו מדי יום ביומו, כמו הרב סעדיה גאון.

From the Desk of the Chairman



Our world is being turned upside down. Regardless of what "side" you are on (e.g. masks, no masks, lockdowns, no lockdowns, etc.), one thing is certain: Hashem is directing this and it is for a reason and the ultimate purpose of this is directly related to the Jews.

I have read from a very respected English-speaking Rav that those who do not abide by the government decrees are guilty of spilling blood and will ultimately be taken to task by the Heavenly court.

Let's assume this is correct, but now let's look at the other side: The person who gets sick and *chas v'sholom* might even be one of the 0.012% of the population who die from the virus. What should that person's attitude be?

I saw in the news a month ago that a teacher in a child day care center died, and her last words were blaming her students and their parents for her death. While such sharp words got lots of air time, I am not sure if they are appropriate for a Torah Jew.

28 years ago I contracted an infectious virus. I could not point to the source of the infection, which I think was a good thing, because then it became quite obvious that the virus was from Hashem: A "special delivery" message from my Creator telling me it was time to do *teshuva*. Baruch Hashem I took this personal message to heart, and the rest is history.

I feel that today there is a cacophony of messages from Hashem, and it is hard to decipher them all. But the lockdown, synagogue closures, and the sickness that some experience are all messages from the One above, all coming together on the holiest day of the year.

If we can only take out one lesson from these crazy times, it is that Hashem is the master of both Good and Evil. My *ultimate* sickness or health during this period is 100% determined by Hashem, and not because "negligent" people interact too closely to me. (That doesn't mean we should be a negligent person

May we all merit to understand these personal messages from Hashem, take them to heart, and do *teshuva shelayma*.

Netziv Hayom

Sponsor one day for just 120₪ and receive all the *zechus* of the learning and davening that take place in our beis medrash during that day. Netziv Hayom is now managed by Mrs. Zakoo, the Ahavas Shalom Administrative Secretary. Please contact her for more information: office@ahavasshalom.org



Yom Kippur Schedule

יום הכיפורים תשפ"א

ערב יום הכיפורים Erev Yom Kippur

Selichos	06:05, 07:00, 08:00	סליחות
Shacharis	06:20, 07:15, 08:15	שחרית
Mincha	13:01, 14:00, 14:45	מנחה
Candle Lighting	17:52/18:12	הדלקת נרות
Tefilah Zaka	18:00	תפילה זכה
Kol Nidre	18:15	כל נדרי
Start of Fast	18:30	התחלת הצום
Sunset	18:32	שקיעה

יום הכיפורים Yom Kippur

Ma'ariv	19:02	מעריב
Shacharis – Brachos	07:30	שחרית - ברכות
Hamelech	08:15	המלך
Shema – MA/GRA	08:46/09:31	סוק"ש למג"א ו לנר"א
Yizkor (Approximately)	11:15	יזכור (משוער)
Mincha	15:45	מנחה
Ne'ilah	17:14	נעילה
Sunset	18:31	שקיעה
Shofar	18:52	שופר
End of Fast	19:04	סוף הצום
Avos u'Banim	20:30	אבות ובנים
Kiddush Levanah	21:30	קידוש לבנה

*Please speak with Rav Zachariash ahead of time if you feel you need to end the fast earlier.

As per the Rav, the most important part of Yom Kippur is to fast—more important than davening in a minyan (and not fasting). Someone davening in an outdoor minyan who might become dehydrated and in need of water should instead consider davening not in a minyan and inside an air-conditioned space.



Lulav Checking

This year, the Rav will be available three nights to check your Lulav and Esrog. Each night, priority will

be given to members of Ahavas Shalom, as per the schedule below. Non-members are asked to wait until the times that are "open to ALL."

The first night of checking is this Motza'ei Shabbos for 30 minutes. Please be on time, as the Rav will leave promptly at 20:45 unless there is someone already waiting.

Date	MEMBERS ONLY	Open to ALL
Sat. Night 26-Sep	20:15-20:45	*
Tues 29-Sep	19:20-20:15	21:15-22:00
Wed 30-Sep	20:30-21:00	21:15-22:00

משולחנו של הרב אברהם ברוך זכריש

להדק את הקשר

בדרך כלל כשאנחנו חושבים על עניין התשובה, אנו חושבים על אדם שעבר עבירה חמורה, בין אדם למקום או בין אדם לחבירו. ואכן, חז"ל השקיעו זמן רב לענות על השאלה הקשה בנושא החזרה בתשובה: "כיצד ניתן לשנות את העבר?"

כאשר אנו מתכוונים ליום הכיפורים בשבת שובה זו, אנו מוצאים שהמטרה, לעשות תשובה, די מפחידה. אנו יודעים שישנן רמות שונות של תשובה ואנו מקווים לכל הפחות להגיע להתחלה קטנה בתהליך. מסופר על אדמו"ר חסידי שהיה חזן לשחרית בימים הנוראים. המנהג הוא שהחזן ישיר את "המלך" במקומו בבית הכנסת, ואז יגש לעמוד ושם ימשיך עם התפילה. הרעבע צעק "המלך" במקומו ומיד התעלף. הוא קם לתחייה ואז הלך במהירות לעמוד והמשיך להתפלל כאילו שום דבר לא קרה. לאחר תפילותיו, שאלו אותו חסידיו, "מדוע הרבי התעלף?" הרבי הסביר, "כשאמרתי היום 'המלך' קראתי למלך בכל הכבוד. אבל אז חשבתי איפה הייתי עד עכשיו? חרטה עקפה אותי והתעלפתי!"

סיפור אחר מסופר על הרב סעדיה גאון, שבמסעותיו הוזמן פעם כאורח על ידי יהודי פשוט. כשהיהודי גילה שאורחו אינו אחר מאשר גדול הדור הרב סעדיה גאון, הוא התחנן למחילה באומרו: "לא התייחסתי אליך כמו שיהודי צריך להתייחס לגדול הדור, אלא רק התייחסתי אליך כסתם יהודי. לכן, עלי לבקש מחילה." הרב סעדיה גאון מיד מחל לו לחלוטין. עם זאת, הדבר גרם לרב סעדיה להבין שגם הוא עלול להיות אשם בחוסר כבוד לה', ועליו לעשות תשובה, דרך שאלת מחילה מה' בכל יום, שכן ככל שגדל ביראת שמים והבנת מעשה ה', כל יום גילה עוד שכבה של גדולתו של ה' שזה דורש ממנו כבוד רב יותר לה'. זה ידוע כ"התשובה של רב סעדיה גאון" - לא לעשות תשובה בגלל שעבר על מצוות עשה או לא תעשה, אלא בגלל רמה לא מספקת של כבוד ה'.

"שובה, ישראל, עד, ה' אלקיך: כי כשלת, בעונך" (הושע יד:ב)

"ושבת עד-ה' אלהיך, ושמעת בקלו..." (דברים ל:ב)

"ושב ה' אלקיך את-שבנותך, ורחמך; ושב, וקבצך מכל-העמים" (דברים ל:ג)

חז"ל למדו מהפסוקים האלו שהתשובה כל כך גדולה שהיא מגיעה לכסא הכבוד. יש מי ששואל מדוע מצטטים את הפסוק מהושע? האם הציטוטים מהתורה בעצמה אינם מספיקים? ראיתי תשובה לשאלה זו שנותנת לנו תקווה. הפסוק בתורה אינו מציין במפורש איזה סוג של עבירות בוצעו, ואפשר לחשוב שניתן להחזיר את הקשר עם הקב"ה רק אם הוא חוזר בתשובה באופן של הרב סעדיה גאון, שחטאו היה "רק" שלא כיבד את ה' ברמה הנכונה, אז אפשר להגיע לכיסא הכבוד. או אם יש חרטה ברמה של הרבי הבעל תפילה, הוא יכול להגיע גם לרמה הגבוהה ביותר של תשובה. עם זאת, הנביא אומר

המשך בעמוד 3

Weekday times until Sukkos	'(Fri)	'ה(Thu)	'ד(Wed)	'ג(Tue)	'ב(Mon)	'א(Sun)	יום	זמנים לימי חול עד סוכות
	06:20, 07:45	06:20, 07:45	06:20, 07:45	06:15, 07:40	Please see Yom Kippur Schedule	06:05, 07:00, 08:00	סליחות	
	13:30, 18:08	13:00, 15:15	13:00, 15:15	13:00, 15:15		06:20, 07:15, 08:15	שחרית	
	*אולם Hall	19:00, 20:15, 21:00	19:00, 20:15, 21:00	19:00, 20:15, 21:00		13:01, 14:00, 14:45	מנחה	
						See YK	מעריב	

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Newsletter Contact: Send your lifecycle events, news, comments, etc. to newsletter@ahavasshalom.org. Remember: If we don't know about your event, we can't publish it!
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