



Beis Medrash Ahavas Shalom
HaRav Avohom Baruch Zachariash, Sh'lita, Rav
Sep 18/19 2020 – א' תשרי התשפ"א

ראש השנה

Don't / Blow It

On Rosh Hashanah we focus our prayers on coronating the King of Kings, expressing His grandeur, and standing in awe of Him. As we read the verses of *malchiyos, zichronos and shofros* – especially *shofros*, where we vividly describe Hashem's appearance on Mount Sinai – many of us will daven in awe. Yet there is no mention of doing *teshuva* anywhere in the Rosh Hashanah prayer service. (In fact, Rav Yaakov Emden ZT"l writes that one should not say the line "אבינו מלכנו חטאנו לפניך" on Rosh Hashana!)



Many of the *mefarshim* discuss this obvious omission and try to explain it as follows: If a Jew were to stand in front of the King, he would not want to enumerate his sins. On the contrary, by extolling the grandeur of the King – with true, earnest words – there is an aspect of *teshuvah* implicit within these words. If we really know Hashem is the King, then this understanding would preclude our desire to sin!

Yet on this Rosh Hashanah 5781, not only will we not mention *teshuva*, but there is another omission which is very obvious to all: We do not blow the shofar on the first day. This is based on a Rabbinic decree, for the Rabbis were concerned that one might transgress and carry the shofar in a public domain on Shabbos.

The *Meshech Chochmoh* tells us that even though omitting the shofar on Shabbos Rosh Hashana fulfills a Rabbinic decree, at the end of the day we still lose the protection of the Shofar. This is disconcerting, as the gemora states (Rosh Hashana 16B) "a year in which the shofar is omitted at its beginning could be a disaster at the end."

I would like to explain some of the significance of the sound of the shofar itself. The *Sifrei Kaballah* tell us that the unusual sound of the shofar is produced with air, vapor and heat. These are the three (out of four) of the basic elements of the world that can rise up to heaven. By blowing the shofar we are utilizing all the forces available to us, and by consecrating them in the

(Continued on page 3)

Lifecycles

The kehilla offers condolences to **Mrs. Beverly Simkin** on the loss of her father **Leonard Jeremiah (Jerry) King**. The *shiva* ends on Friday due to Rosh Hashanah.



הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שָׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם

From the Desk of the Chairman

What a year 5780 has been!

I certainly didn't see this coming, and seemingly no one else did. But one year ago, Hashem knew what was going to be in store for us. If anything, that thought should **calm us down**, because while we didn't know what



(Continued on page 3)

ערב ראש השנה Erev Rosh Hashanah

Mincha	13:30		מנחה
Candle Lighting	18:04/18:24		הדלקת נרות
Mincha	18:26		מנחה
Sunset	18:44		שקיעה

ראש השנה Rosh Hashanah

	יום א' Day 1	יום ב' Day 2	
Drasha	18:55	18:55	דרשה
Ma'ariv	19:14	19:20	מעריב
Shacharis			שחרית
Beis Medrash	06:55	06:55	בית מדרש
Motzi Mayim	07:30	07:45	מאוצי מים
Hamelech	07:40/08:10	07:40/08:25	המלך
EXTRA Shofar		12:50	שופר נוסף
Mincha	13:04	13:04	מנחה
EXTRA Shofar		17:30	שופר נוסף
Mincha	17:30	17:50	מנחה
Tashlich			תשליך
Sunset	18:43	18:42	שקיעה

מוצאי ראש השנה Motza'ei Rosh Hashanah

Ma'ariv 1		19:19	מעריב א'
Ma'ariv 2		19:42	מעריב ב'

The Rav's *Mishneh Berurah* shiur continuing with the laws of *Tekias Shofar* 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 The Kagan family was gathered around the beautifully set table for the meal on the first night of Rosh Hashanah. They had a plate of "*simanim*" — fruits and vegetables they would eat to symbolize a new and fruitful year. The custom in the Kagan home was to take an apple first and dip it in honey, and to proclaim in a "*yehi ratzon*" that this year should be "good and sweet." Even though they already made Kiddush and *hamotzi*, they still need to say a *brocho* of *ha'eitz* on the apple, since it is considered dessert. But they also need to say the "*yehi ratzon*." In what way(s) should they conduct themselves?

- 1) Say the "*yehi ratzon*," then *ha'eitz*, then eat the apple.
- 2) Say *ha'eitz*, then the "*yehi ratzon*," then eat the apple.
- 3) Say *ha'eitz*, then eat the apple, then say the "*yehi ratzon*."

A 1. or 3. In case 2, the "*yehi ratzon*" would be considered an interruption between the *brocho* and eating and would not be permitted.

Source: O.C. 583 M.B. 4 A.H. 2

Q When the S.A. said that one should not speak from the time of the *brochos* for the shofar until the last shofar blast, to which "last" shofar blast was the S.A. referring? Extra: What does the Chayei Adam hold? 1) The 30th blast. 2) The 60th blast. 3) The 90th blast. 4) The 100th blast.

A 2. This is because, during the time of the S.A., only 60 blasts were blown from the shofar. Extra: 4. The Chayei Adam writes that since we now have the custom to blow 100 blasts, one should not talk until the end of the 100th blast

Source: O.C. 592 M.B. 8

Q On the first day of Rosh Hashanah, Yitzchak Tzvi opened his new machzor that his uncle Richard bought for him and began to say the silent *musaf shemoneh esrei*. After finishing the first three *brochos*, he turned the page and began the next section of *Malchios*. Unbeknownst to him, the gold edging on the pages had caused two pages to stick together, so he was actually reading in the section of *Zichronos*. He finished this section with the proper *Zichronos brocho* — at which point he realized that he had skipped the *Malchios* section completely. He turned back his pages and said the section on *Malchios* properly. What should Yitzchak Tzvi do now?

1. Repeat the *Zichronos* section.
2. Skip *Zichronos* since he already said it once and begin the third section on *Shofros*.

A 1. The *musaf shemoneh esrei* must be said in order, otherwise Yitzchak Tzvi will not have said a valid *shemoneh esrei*. Therefore, Yitzchak Tzvi must repeat the *Zichronos* section so that it will be said in the proper order.

Source: O.C. 593 M.B. 5

אבות ובנים בבית אדרשינו!



NOTE
NEW TIME

RH Day 1: 16:30-17:30
RH Day 2: 16:50-17:50

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!

WE'VE GONE DIGITAL

No more paper receipts! Starting today, all receipts issued by Ahavas Shalom will be sent to your email address digitally. If you have questions about this new procedure, please speak with our beloved treasurer, Mr. Aryeh Beer.

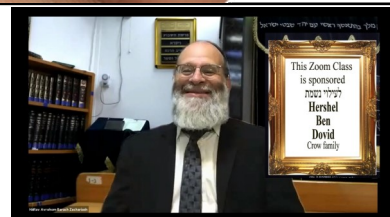


ZOOM with the Rav

The Rav will not give his Mishnayos shiur due to Rosh Hashanah. 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=bn52MXlBdkRXTzk0TGZmQXVSNzNG44UT09>



Shabbos Shuva ZOOM Drasha

The Rav will be giving an abridged Shabbos Shuva drasha on Thursday evening on ZOOM. This will be in addition to the English Shabbos Shuva Drasha on Shabbos day (next week). (The Rav expects to give a Hebrew Shabbos Shuva Drasha, but that might change due to the situation.)

The exact time and ZOOM link will be sent via email — make sure you are on the Ahavas Shalom email list at www.ahavasshalom.org/list so that you receive the information.

(Continued from page 1)

service of Hashem, we are performing a true act of coronation. Shabbos represents the world in perfect form, מעין עולם הבא. If one were to desecrate the Shabbos, it would undermine the beauty of the world which Hashem, our King, created. On Rosh Hashanah of all days, to cause an imbalance in the world, would truly put us in a precarious position. Therefore, even though almost no one would accidentally carry the shofar, chazal felt that no chance should be taken.

Chazal tell us that if all *klal Yisrael* would observe just one Shabbos, the Moshiach would come. In other words, through Shabbos we can bring the world to perfection. This year we have two opportunities to plead our case before Hashem. Either with the protection of Shabbos or to rise heavenly with the voice of the shofar. May we merit on these days of Rosh Hashanah to all be inscribed in the *sefarim* of *tzaddikim gemurim*.

המשך מעמוד 4

איזון בעולם, באמת זה היה מציב אותנו במצב רעוע. לכן, למרות שלא יתכן שמישהו יעביר בטעות את השופר בשבת, חז"ל הרגישו שעדיף שלא לתקוע כדי למעט את הסיכויים לטעויות.

חז"ל אומרים לנו שאם כלל ישראל ישמרו שבת אחת בלבד, המשיח יבוא. במילים אחרות, באמצעות שמירת שבת אנו יכולים להביא את העולם לשלמותו. השנה יש לנו שתי הזדמנויות להתחנן לפני ה': עם שמירת השבת ביום הראשון, או לעלות למעלה בקול השופר ביום השני.

יהי רצון שנזכה בימים אלו של ראש השנה שכולנו נכתב ונחתם בספר צדיקים גמורים.

Bar Mitzvah in 5781?



If your son is having a Bar Mitzvah in 5781 make sure you schedule the date with us as soon as possible so as to avoid disappointment due to scheduling conflicts. Contact Lev@ahavasshalom.org to schedule your son's Bar Mitzvah.

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



(Continued from page 1)

was in store for 5780, and we certainly don't know what will be in 5781, we can rest assured that Hashem is carefully guiding the world.

If 5780 had been a "normal" year, I would have had an 8-page Rosh Hashanah issue filled with pictures of all our activities over the past year. I am leaving out the pictures this year, as so many of them would have been sad pictures: Weeds growing on the patio due to lack of use, an empty Beis Medrash, or *bochurim* learning inside of plastic bubbles.

Speaking of newsletters, I remember *Mincha* erev Rosh Hashanah over a decade ago I panicked asking, "Where are the newsletters?" I could not find them in my bag, and I ran home (a 10 minute walk back then) and they were not home. But I calmed myself down stating, "Hashem runs the world. All we can do is fear Hashem." When I returned to the shul I found the newsletters in my bag. They were just invisible to me in my panicked state.

So I will repeat again: Don't panic! If you see someone who is not following the governmental decrees, **don't panic!** Remember that Hashem runs the world, and Hashem has commanded us to embarrass another Jew. While "guarding your life" is also in the Torah, Hashem will decide TODAY, Rosh Hashanah, who will live out the year 5781, and not embarrassing someone will weigh the scales in your favor.

Does "*hishtadlus*" work? I am reminded of a story told to me by a co-worker who had an aunt in Israel. She was scared for her life during the Gulf War (1991) and returned to the USA. As she was walking in LaGuardia Airport, she slipped, fell down the steps, and died. It is today, Rosh Hashanah, when Hashem will decide who will live in 5781 and who will die in 5781.

Did I embarrass any of you during the year? I tried my hardest to be patient and polite to every member (and even non-members). I tried not to embarrass anyone in public. If I did something to you which made you feel wronged, I ask you to forgive me. (Please also let me know 02-999-8923 so I can be more careful in the future.)

I wish to finally thank all the members of the **Vaad** and all the **Gabbaim** who have worked so hard these past few months keeping our shul running. I hope to one day soon be able to join you all and resume my work for my favorite kehilla, Ahavas Shalom.

Wishing everyone a *Kesiva Vechasima Tova!*

Lev Seltzer

לא / לתקוע

בראש השנה אנו ממקדים את תפילתנו בהכתרת מלך מלכי המלכים, הבעת תפארתו ועמידה בפניו עם יראת כבודו. כשאנחנו קוראים את הפסוקים של מלכויות, זיכרונות ושופרות - במיוחד בשופרות, שם אנו מתארים בצורה חיה את המראה של ה' בהר סיני - נתפלל באימה וביראה. עם זאת, אין שום זכר לנושא התשובה בשום מקום בתפילת ראש השנה. ולמעשה, הרב יעקב עמדין זצ"ל כתב שאין לומר את "אבינו מלכנו חטאנו לפניך" בראש השנה!!

רבים מהפרשים דנים בהעדר הברור הזה ומנסים להסביר זאת באופן הבא: כאשר יהודי עומד מול המלך, הוא אינו רוצה למנות את חטאיו. להיפך, על ידי ביטוי הפאר של המלך - בצורה אמיתית וברצינות - ישנו היבט של תשובה הניכר בתוך מילים האלה, משום שכשאנו יודעים ומבינים באופן מלא שה' הוא מלך מלכי המלכים, זה מונע את החשק לחטוא!

ואולם בשנה זו, ראש השנה תשמ"א, לא רק שלא נזכיר תשובה, אלא יש עוד דבר שחסרוננו מאוד ברור: אנחנו לא תוקעים בשופר ביום הראשון של ראש השנה. זה מבוסס על גזרה דרבנן, מכיוון שהם חששו שאפשר לעבור עם השופר ברשות הרבים בשבת.

המשך חכמה אומר לנו שלמרות שכאשר לא תוקעים בשופר בשבת בראש השנה מקיימים מצווה דרבנן, בסופו של דבר אנו עדיין חסרים את ההגנה שאנו מקבלים בדרך כלל באמצעות תקיעת השופר. זה מטריד, כפי שקובעת הגמרא, "וא"ר יצחק כל שנה שאין תוקעין לה בתחלתה מריעין לה בסופה" (ראש השנה טז:ב).

ברצוני להסביר חלק ממשמעות צליל השופר עצמו. בספרי קבלה מספרים לנו שהצליל המיוחד של השופר נעשה מאוויר, אדים, וחום. אלה הם השלושה (מתוך ארבעה) יסודות העולם שיכולים לעלות לשמיים. על ידי תקיעת השופר אנו משתמשים בכל הכוחות העומדים לרשותנו, ועל ידי כך שמקדישים אותם בעבודתנו לה', אנו מבצעים פעולת הכתרה אמיתית. שבת מציגה את העולם בצורה מושלמת, "מעין עולם הבא". אם חלילה מחללים את השבת, זה הורס את יופי העולם אשר ה' מלכנו בראש השנה, יותר מאשר בימים אחרים, אם נגרום לחוסר

המשך בעמוד 3

Tzom Gedaliah Times

Start of Fast	05:16	תחילת הצום
Selichos	05:45, 07:05	סליחות
Shacharis	06:20, 07:45	שחרית
Mincha	13:04, 15:15, 17:50	מנחה
Sunset	18:42	שקיעה
End of Fast	19:04	סוף הצום
Maariv	19:02, 21:00	מנחה

Note: If the first minyon is not finished by 07:05, then the second minyon will begin *selichos* outside in the "sukkah".

Shofar Reminder

The **shofar** will not be blown on the first day of Rosh Hashanah. On the second day, we are NOT announcing the time of the blowing, and will only blow inside for the people who are already inside. Guests will not be permitted entry into the Beis Medrash. Instead we will offer two public shofar blowings **outside** the Beis Medrash at 12:50 (after the completion of the entire morning davening) and 17:40 (before the second *Mincha*).

Also please remember that the Motzi Mayim minyon will start Shacharis LATER than the Beis Medrash minyon. See the schedule for exact times. All other davening times are identical.



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."

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

Weekday times until Parshas Haazinu	'ו(Fri)	'ה(Thu)	'ד(Wed)	'ג(Tue)	'ב(Mon)	'א(Sun)	יום	זמנים לימי חול עד פרשת האזינו
	05:45, 07:10	05:45, 07:10	05:45, 07:10	05:45, 07:10	05:40, 07:05	See Schedule for Rosh Hashanah Day 2	סליחות	
	06:20, 07:45	06:20, 07:45	06:20, 07:45	06:20, 07:45	06:20, 07:45		שחרית	
	13:30, 18:17	13:02, 15:15	13:02, 15:15	13:03, 15:15	13:04, 15:15, 17:50		מנחה	
	*Hall אולם	19:00, 20:15, 21:00	19:00, 20:15, 21:00	19:00, 20:15, 21:00	19:02, 21:00		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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