



Beis Medrash Ahavas Shalom
HaRav Avohom Baruch Zachariash, Sh'lita, Rav
טו תשרי התשפ"א – Oct 2/3 2020

Beautifully Accepting what Hashem Sends

After the *Yomim Noraim*, we are confronted with two mitzvos that are customarily beautified more than any other mitzvos in general: The mitzvah of *sukkah* and the mitzva of *daled minim*. Why is it that these mitzvos get the special privilege of being enhanced over most mitzvos?

The *Chasam Sofer* answers this question and tells us that we would like to beautify all of the mitzvos equally. However, after the *Yomim Noraim* we grab the first mitzvah that comes our way and we go overboard in beautifying it, in order to express our feelings and say that this is what we would like to do to all mitzvos.



I would like to offer another explanation. There is a story told about a young rabbi who became the Rav of the city of Hamburg. On his first day on the job, a poor woman approached him and said that there is a *din torah* she would like to have with the richest man in Hamburg. The Rav asked, "Could it wait? Must it be done today?" She answered, "It must be done today. I am going out of my mind. This case must be settled!" The Rav sent a messenger to the rich man asking him to appear at the court case. The rich man said, "When I have time, I will come." The Rav sent back to the rich man, "You must come immediately! This is a *din torah* and you must appear!" The rich man again responded to the messenger, "I am the richest man in Hamburg, and you will have to wait." When the Rav heard this, he sent a message to the rich man saying, "If you don't appear today, I am going to put you in *cherem*." The man immediately appeared, asked the Rav forgiveness, and explained himself as follows: That woman and I have no *din torah* at all. We were only making sure that you were fit to be a Rav in a city from which there is much pressure from all sides. We now see that you have the strength of character necessary, and you are worthy of our honor. Someone who rises to the occasion when under difficult circumstances shows he is a true servant of Hashem.

Chazal tell us (*Yalkut Shimoni* 653) that by going into the *sukkah*, there is an atonement achieved by being in exile (in case it was deserved by a person). A regular person who is kicked out of his home and forced to live in a shabby tent would be despondent about his plight. But when the person realizes that it is an honor to do Hashem's will by leaving the house, whether it is enjoyable or not, he becomes truly worthy of an atonement. Thus, we decorate

(Continued on page 3)

Lifecycles

The kehilla offers condolences to the Ephraim Friedman and the entire Friedman family on the loss of their wife/mother **Zahava**



Friedman Z"L. Shiva ended with Yom Kippur.

Zahava was very involved in many aspects of our kehilla, from the *neshei*, to the building campaign, and the *Mishloach manos* fundraiser. She will be sorely missed by everyone who has ever interacted with her.

Thank you!

There were many people involved in the *Yomim Noraim*, and they all deserve thanks. We will (attempt to) thank **everyone** involved in the *parshas Bereishis* issue of the newsletter, but for now, we want everyone to stand up and thank the following people:

- Eliyahu Jacobs, Naftali Kaplan, Hananiah Lasker, and Brad Rubenstein for doing the physical set up the Beis Medrash and Motzi Mayim for RH & YK.
- Aryeh Beer for managing the seat sales and finances.
- Naftali Kaplan for being a "super gabbai"
- The Rav for breaking through the official roadblocks to ensure he was with us for these special days.

There are others to thank—look for these people next issue

ערב חג הסוכות Erev Sukkos

Mincha 1	13:30	מנחה א'
Candle Lighting	17:46/18:06	הדלקת נרות
Mincha 2	18:08	מנחה ב'
Sunset	18:26	שקיעה

חג הסוכות Sukkos

Ma'ariv	18:46	מעריב
Shacharis	08:30	שחרית - ברכות
HaKeil	09:00	הא-ל
Latest Shema - MA/GRA	08:47/09:32	סוף זמן ק"ש למג"א/לגר"א
Mincha 1	13:30	מנחה א'
Mincha 2	17:45	מנחה ב'
Sunset	18:24	שקיעה
Maariv 1	19:01	מנחה א'
Maariv 2	19:24	מנחה ב'

The Rav's *Mishneh Berurah* shiur is on hiatus until after Sukkos. Test yourself on these Sukkos questions until then.

Mishneh Berurah Q&A

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

Q Joey Shapiro was in *aveilus* for his father Bernie Shapiro who died on Yom Kippur. After *musaf* on Sukkos day in Kehillas Shaarei Shamayim, everyone took their lulav and esrog and circled the bima. Should Joey accompany them with his own lulav and esrog, so as not to show a sign of mourning during Sukkos, or should he refrain from this because he is an *avel* for his father?

A Joey should **not** circle the *bima*. When one circles the *bima*, one must be happy — this is not the case for an *avel* during the first year after losing one's father. Instead, the custom is to let the *avel* hold the sefer Torah at the *bima*.

Source: O.C. 660 M.B. 9

Q Pinny Kagan visited his Israeli cousins during Sukkos. When they read the Torah on the second day of *chol hamoed*, Pinny laughed and said, "He read the same parsha for each one of the four guys who got an *aliyah*!" "What's strange about that?" asked his cousin Avrumy. "Because, back home in America, we read something different for each of the four *aliyas*!" Why is there a difference in the Torah readings in Israel versus Outside Israel on *Chol Hamoed Sukkos*?

A The Jews in Israel know exactly what day of *Chol Hamoed Sukkos* it is, so they read the portion from the Torah that is specific to that day — and repeat it four times. Outside of Israel, where there are two days of Yom Tov due to a doubt as to which is the real first day of Yom Tov, this doubt continues during *chol hamoed*. Therefore, they read both the portion for this particular day, as well as the portion for the next day — out of doubt. They also read other combinations just to cover all the other possibilities.

Source: O.C. 663:1

Q "Let's get a knife, cut open our esrogim, and taste them," suggested Avrumy Kagan to his cousin Pinny during the evening meal on *Shemini Atzeres*.

1. Avrumy keeps one day in Israel. May he cut his open?
2. Pinny keeps two days, as he lives in America. May he cut his open?

A 1. Yes. Avrumy may cut his esrog open and eat it. 2. No. Pinny may not do this. He must wait one more day until Simchas Torah.

Source: O.C. 665:1

אבות ובנים בבית מדרשינו!



NOTE
NEW TIME

Sukkos Day: 16:45-17:45
Shemini Atzeres: 16:30-17:30
Ages 3-7 learn for 30 minutes.
Ages 7+ learn for 60 minutes

מבצע!



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

המשך מעמוד 4

זו הסיבה שאנו מנסים לייפות מצוות אלה. אנו מראים שקיבלנו על עצמינו לשרת את ה', לא משנה כמה קשה. וכן אנו מראים שקיבלנו את מצוות ואהבת לרעך כמוך במלואה.

שיהיה לנו באמת יום טוב של "זה קלי ואנוהו" - ליפות את כל מה שה' נותן לנו, ונתברך בשנה של אושר בכל מעשינו.

ZOOM with the Rav



The Rav will not give shiurim during *Chol Hamoed*. Look for the return of the shiurim starting Sunday, October 11.

Reminder: All of the Rav's ZOOM shiurim have been recorded and placed online. You can easily find them on the homepage of www.ahavasshalom.org

The next ZOOM shiur will be sponsored by the Crow family on the occasion of the Yahrzeit of **Avigdor ben Yitzchok** whose yahrzeit is Tishrei 13.

Redeem Your Pledges!

Did you win a bid for a *Kibbud* or buy a *seat* for Yomim Noraim? Start your year off on the right foot by **redeeming your pledge TODAY!**



It's easy to fulfill your pledge or pay your fees:

- Via PayPal at www.ahavasshalom.org/donate (ILS)
- Via PayPal at www.ahavasshalom.com/donate (USD)
- At the Nedarim Plus terminal near the front door
- Nedarim Plus online <https://www.matara.pro/nedarimplus/online/?mosad=7001797>
- Aryeh Beer in person (050) 418-8669

יום ראשון א' דחול המועד - Chol Hamoed – Sunday		
Shacharis	06:25, 08:00, 09:00 ²	שחרית
Sunrise	06:47	הנץ החמה
Mincha	13:00, 18:03	מנחה
Sunset	18:24	שקיעה
Ma'ariv	19:00, 20:15, 21:00	מעריב
יום שני ב' דחול המועד - Chol Hamoed – Monday		
Shacharis	06:26, 08:00, 09:00 ²	שחרית
Sunrise	06:48	הנץ החמה
Mincha	13:00, 18:02	מנחה
Sunset	18:22	שקיעה
Ma'ariv	19:00, 20:15, 21:00	מעריב
יום שלישי ג' דחול המועד - Chol Hamoed – Tuesday		
Shacharis	06:27, 08:00, 09:00 ²	שחרית
Sunrise	06:49	הנץ החמה
Mincha	13:00, 18:01	מנחה
Sunset	18:21	שקיעה
Ma'ariv	19:00, 20:15, 21:00	מעריב
יום רביעי ד' דחול המועד - Chol Hamoed – Wednesday		
Shacharis	06:27, 08:00, 09:00 ²	שחרית
Sunrise	06:49	הנץ החמה
Mincha	13:00, 18:00	מנחה
Sunset	18:20	שקיעה
Ma'ariv	19:00, 20:15, 21:00	מעריב
יום חמישי ה' דחול המועד - Chol Hamoed – Thursday		
Shacharis	06:28, 08:00, 09:00 ²	שחרית
Sunrise	06:50	הנץ החמה
Mincha	13:00, 17:59	מנחה
Sunset	18:19	שקיעה
Ma'ariv	19:00, 20:15, 21:00	מעריב
יום ששי הושענא רבה - Hoshanah Raba – Friday		
Shacharis	06:30, 08:30 ²	שחרית
Sunrise	06:51	הנץ החמה
Mincha 1	13:30	מנחה א'
Candle Lighting	17:37/17:57	הדלקת נרות
Mincha	17:58	מנחה ב'
Sunset	18:17	שקיעה
שמחת תורה Shemini Atzeres		
Ma'ariv	18:47	מעריב
Shacharis	07:45	שחרית
HaKeil	08:15	הא-ל
Latest Shema – MA/ GRA	08:49/09:33	סוף זמן ק"ש למנ"א לנ"א
Yizkor	Too hard to estimate!	יזכור
Mincha 1	12:57 ³	מנחה א'
Avos u'Banim	16:30-17:30	אבות ובנים
Mincha 2	17:30	מנחה ב'
Ne'ilas Hachag	17:55	נעילת החג
Sunset	18:16	שקיעה
Ma'ariv 1	18:53	מעריב א'
Ma'ariv 2	19:16	מעריב ב'

²Start in sukkah ³will start not earlier than this time, and also after Musaf.

(Continued from page 1)

our sukkah, celebrating that we are happy to do the Will of Hashem, though it may be unairconditioned.

Similarly, there are many different kinds of people in *klal Yisrael* with whom we will eventually interact. The mitzvah of the *daled minin* requires us to take four different species and bind them together (*egged*) into one unit, just as the Jewish nation is made up of many different people who must all join together to serve Hashem as one unit. When we beautify the the *daled minin* by uniting them with the mitzvah of *egged*, we not only enhance this specific mitzvah, but we also show that we appreciate each and every son of *Hakadosh Baruch Hu*.

This is why it is these two mitzvos that we try so hard to beautify. We are showing that we have accepted the service of Hashem, no matter what the difficulties are. And we are also showing that we have accepted “*v’ahavta l’reiacha kamocha*” to its fullest.

May we truly have a *yom tov* of “*ze keili v’anveinu*” – beautifying all of what Hashem gave to us, and be blessed with a year of happiness in all that we do.

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

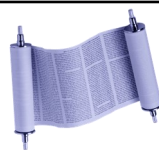


Kol Hanearim Tallis



(Image is for illustrative purposes only)

Thank you to the anonymous sponsors who have donated a massive tallis which we will use during Simchas Torah for *Kol Hanearim*. Now everyone can fit under the tallis with ease!



Mazel Tov to **Shimon Young**, who will be honored this year with **Chosson Bereishis**.

Mazel Tov also to **Mrs. Shira Young** who is also deserving of this honor due to all her amazing work during our recent building fundraiser.

Isru Chag—אסרו חג

Shacharis	06:20, 07:40	שחרית
Sunrise	06:41	הנץ החמה

From the Desk of the Chairman

We are about to enter our Sukkos, our annual reminder that Hashem runs the world and protects us 24/7. We experience this protection first-hand in our flimsy Sukkos, and then bring that thought back with us into our reinforced concrete homes.



Some people in the Holy Land recently declared that this idea is not true. That while Hashem might be able to protect us from certain maladies while we are in the Sukkah, there are some from which He is unable to protect us—and hence these mortal men will come and save us by forcing us to minimize the mitzvah of Sukkah.

Good luck with that.

We read in the *shemoneh esrei* that Hashem is *hagadol, hagi-bur, hanorah*. The *Michtav M'Eliyahu* (ח"ג עמ' פ"ב וה"י) says that on the word "*hanorah*" we are to remember that only Hashem is worthy of fear, because there is no other force out there which can cause good or bad. I am going to try to internalize this even more this year.

I didn't internalize this about 20 years ago when I was in my sukkah with my family. Just a few moments after Kiddush the lights went out in the sukkah due to a thrown circuit. We were a young family and while we knew about a 3 year old being "permitted" to "flip" the switch on*, we sort of stretched that and had a 5 year old do it (because the 3 year old wasn't able to throw the switch).

But that apparently is not what Hashem wanted. So a few years later, again on the first night of Sukkos, the lights went out. This time I said "leave it!" We managed, and hopefully managing meant we "passed" the test.

The Sukkah is a box, similar to Noach's *teva*. Noach couldn't steer his ark, and ultimately we can't direct what happens in our Sukkah, even if we make the best efforts to ensure everything runs smoothly. And then after Sukkos, ultimately we aren't in control even in our own reinforced concrete homes.

But we can try our best to do *mitzvos*—that is what Hashem wants from us.

So sit in your Sukkah this year (where else can you go?), enjoy the company of your family and greet the *ushpizin* with joy!



*The halachos of "using" an under 3-year old to turn on a switch on Shabbos are beyond the scope of this article. If such a situation should arise, make sure that you either learn the exact halachos or consult with the Rav before attempting this on your own.

משולחנו של הרב אברהם ברוך זכריש

להכיר ולהוקיר

מיד אחרי הימים הנוראים יש לנו שתי מצוות

שבדרך כלל שמים דגש על יופיין יותר ממצוות אחרות: מצוות סוכה והמצווה של ד' מינים. מדוע למצוות אלו יש את היחס המיוחד לנו יותר ממרבית המצוות?

החתם סופר עונה על שאלה זו ואומר שבאמת רצוננו הוא לייפות את כל המצוות באותה מידה. עם זאת, אחרי הימים הנוראים, אנו תופסים את המצווה הראשונה שמזדמנה לנו ומשתדלים לייפות אותה, על מנת להביע את רגשותינו ולהראות שזה מה שהיינו רוצים לעשות עם כל המצוות.

אני רוצה להציע עוד הסבר. מספרים על רב צעיר שנבחר לרב של העיר המבורג. ביום הראשון שלו בתפקיד ניגשה אליו אישה ענייה וביקשה לערוך דין תורה עם האיש העשיר ביותר בהמבורג. הרב שאל, "האם זה דחוף או אפשר לחכות?" היא ענתה, "זה חייב להיעשות היום. אני משתגעת. יש להסדיר את התיק הזה!" הרב שלח שליח לעשיר וביקש ממנו להתייצב לדין תורה. העשיר אמר, "כשיהיה לי זמן אבוא." הרב שלח עוד פעם לאיש העשיר, "אתה חייב לבוא מיד - זה דין תורה ואתה חייב להופיע!" האיש העשיר שוב הגיב לשליח, "אני האיש העשיר ביותר בהמבורג, ותצטרך לחכות." כאשר שמע זאת הרב, הוא הודיע לאיש העשיר "אם אתה לא מופיע היום, אשים אותך בחרם." האיש הופיע מיד, ביקש את סליחתו של הרב והסביר את עצמו באופן הבא: אין ביני ובין האישה הזו שום ויכוח. רק רצינו לוודא שאתה מסוגל להיות רב בעיר שלנו, מקום שיש בו לחץ רב מכל הצדדים. כעת אנו רואים שיש לך את עוצמת האופי הנחוץ, ואתה ראוי לכבודנו. מי שמתמודד עם המצב אפילו בנסיבות קשות, מראה שהוא עבד ה' אמיתי.

חז"ל אומרים לנו (ילקוט שמעוני תרנ"ג) שעל ידי כניסה לסוכה יש כפרה כאילו יצאנו לגלות (במקרה שזה ראוי לו). אדם רגיל, שמגורש מביתו להתגורר באוהל עלוב, נעשה מדוכדך על מצוקתו. אך כאשר אנחנו מבינים שזה כבודנו לעשות את רצון ה' על ידי עזיבת ביתנו, בין אם אנו נהנים ממנו ובין אם לאו, זה באמת ראוי להיות כפרה. לפיכך, אנו מקשטים את הסוכה שלנו, לחגוג שאנחנו שמחים לעשות את רצון ה', אפילו אם אין בו מיוזג אוויר. באופן דומה, בסופו של דבר אנו נקשרים עם סוגים רבים ושונים של אנשים מכלל ישראל. מצוות ד' המינין מחייבת אותנו לקחת ארבעה מינים שונים ולקשור אותם יחדיו ליחידה אחת, כשם שהעם היהודי מורכב מאנשים רבים ושונים שעליהם להצטרף יחד כדי לשרת את ה' כאיש אחד. כאשר אנו מייפים את ארבעת המינים על ידי קשירתם לקיים מצוות אגד, אנו מביעים את רצוננו לא רק להדר את עצמנו, אלא גם להראות שאנו מעריכים את כל הבנים של הקדוש ברוך הוא.

המשך בעמוד 2

Weekday times after Sukkos	'i(Fri)	'h(Thu)	'd(Wed)	'g(Tue)	'b(Mon)	'a(Sun)	יום	זמנים לימי חול אחר סוכות
	06:23, 07:45	06:22, 07:45	06:21, 07:45	06:21, 07:45	06:20, 07:45	06:20, 07:45	שחרית	
	13:30, 17:51	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	מנחה	
	*Hall אולם	19:00, 21:00	19:00, 21:00	19:00, 21:00	19:00, 21:00	19:00, 21:00	מעריב	

HaRav Avrohom Baruch Zachariash, Sh'lita, Rav
052-763-5938
Rabbi Lev Seltzer, Chairman
lev@ahavasshalom.org 02-999-8923

Administrative Secretary: Miriam Zakoo
email: office@ahavasshalom.org tel: 053-316-6491
Main Ahavas Shalom list: see the form on the website to subscribe www.ahavasshalom.org/list

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!
Address: 33 Nachal Lachish, Ramat Beit Shemesh, Israel