

## Naturally/Contractually

*For it is to Me that the Israelites are servants: they are My servants, whom I freed from the land of Egypt—I am the Lord your G-d (Vayikra 25:55)*

### How is an employee different from a slave?

While they are working, both the employee and the slave have limited freedom and are obligated to do what the master/employer says.

The difference is that a slave doesn't have the option to quit; even if he refuses to work he remains a slave. However, the moment an employee decides to stop doing his job, he is no longer an employee.

Another difference is that the employee contractually elected to be in his situation, while the slave had no say at all. However, in neither case is there any indication that either would like to be there at all! For many employees, the workplace is only a means to earn enough money so that he can do the things he enjoys outside of the workplace! There are also employees who choose to make their job a "career" - part of their identity, and the vocation may actually become a labor of love - though the employee would not necessarily work for free.

Which of these describes our relationship with *Hakadosh Baruch Hu*? The Torah tells us that we were taken out of Egypt and contractually we became the servants of Hashem. This sounds like it is a forced relationship - one in which we would like to leave as quickly as possible. The *Ohr HaChaim* explains the words in the beginning of the verse quoted above, "...they are my slaves..." as a defining statement. Yes, it is true that we have to serve Hashem because he took us out of Egypt, but aside from that, it is also our natural position to be serving Him.

In the world of medicine there are two domains: there are those who treat patients, e.g. family doctors and surgeons; and there are medical researchers who are involved in developing cures and solutions to medical

(Continued on page 2)



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## PIRKEI AVOS

WITH RAV AVRAHAM BARUCH ZACHARIASH

Immediately after the third Mincha (approx 18:24)

### Shabbos Schedule Parshas Behar

#### לוח שבת פרשת בהר

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	17:42	מנחה "מוקדמת"
Plag Hamincha	18:02	פלג המנחה
Candle Lighting	18:51/19:11	הדלקת נרות
Mincha 3	19:13	מנחה ג'
Sunset	19:31	שקיעה
Shabbos Day		יום השבת
Brachos	8:15	ברכות
Shochein Ad	8:45	שוכן עד
Latest Shema - M. A.	8:19	סוף זמן ק"ש למג"א
Latest Shema - G'ra	9:10	סוף זמן ק"ש לגר"א
Mincha 1	13:30	מנחה א'
Mincha 2	16:00	מנחה ב'
Mincha 3	18:00	מנחה ג'
<b>Pirkei Avos</b>	<b>18:24</b>	<b>פרקי אבות</b>
Sunset	19:32	שקיעה
Ma'ariv 1	20:09	מעריב א'
Ma'ariv 2	20:32	מעריב ב'

(Continued from page 1)

problems. They each have their area of expertise, and there is no doubt that each in their own field feel satisfaction, and the world of medicine could not exist without both. But when it comes to *avodas Hashem*, *Hakadosh Baruch Hu* engineered it so that we should understand that our essence is both *to want to be* servants of Hashem *and also* to understand that we have a contractual obligation to serve him.

I have a first cousin with whom I am also very good friends. He once remarked to me that there is an advantage of being both first cousins and friends because our relationship has a higher level of intensity together with a higher level of love. Each aspect bolsters the other aspect.

This idea extends also to our fellow Jew. Aside from the fact that we are brothers, we have contractually accepted responsibility for our fellow Jew – *kol Yisrael areivim zeh l'zeh*. We should understand that this too is an extension of our obligations, together with our natural disposition of *v'ahavta l'reacha k'mocha*.

As we count sefira towards Shavuot, we should keep in mind both of these ideas: We have the special relationship that came from Hashem choosing us to accept the Torah which should generate feelings of love towards Hashem and fulfilling his Mitzvos. But we also have an obligation to accept the Torah as His servants, listening to His commandments no matter what. Both of these feelings together should bring us to a fuller and more meaningful relationship with Hashem.

## Email to the Rav

Want to send the Rav an email? Visit the page [ahavasshalom.org/email-rav](http://ahavasshalom.org/email-rav)

Fill out the form and your message will be delivered to the Rav. If you need a response, remember to fill in your phone number (or see the Rav in shul).



המשך מעמוד 4

יחד עם רמה גבוהה יותר של אהבה. כל היבט מחזק את ההיבט השני.

רעיון זה שייך גם על אחינו בני ישראל. חוץ מזה שאנחנו אחים, קיבלנו אחריות על אחינו – "כל ישראל ערבים זה לזה". עלינו להבין שגם זו הרחבה של המחויבויות שלנו, שביחד עם הנטייה הטבעית שלנו, יש מצוות "ואהבת לרעך כמוך".

כשאנו סופרים את העומר לקראת חג השבועות, עלינו לזכור את שני הרעיונות הללו: יש לנו את היחס המיוחד שהגיע מכך שה' בחר בנו לקבל את התורה, שזה אמור ליצור רגשות של אהבה כלפי ה' וקיום מצוותיו. אבל יש לנו גם חובה לקבל את התורה כעבדיו, לצייט למצוותיו בכל תנאי. שני הרגשות הללו יחד אמורים להביא אותנו למערכת יחסים יותר שלמה ומשמעותית עם ה'.

## Bet Zvi Corner



This week's slap-happy story by Reb Avishai Hill:



Once, in the town of Kretinga, Lithuania, the Gabbai of the main Shul decided to make a public spectacle of his nemesis, one of the townspeople; He decided to call him up to the Torah on Shabbos for the seventh Aliya. Shock and horror! The truth is, that one should never get annoyed or aggravated as a result of receiving one Aliya over another, as every Aliya is special. However, since according to many, the most prestigious Aliya is the sixth, the man felt slighted that he had been chosen specifically not to receive the coveted honor, but pretended not to mind at all by reciting the Brachos with exaggerated concentration. But afterwards, when he noticed the Gabbai holding back a smirk, he lost control of himself, and in front of the entire congregation, slapped the man roundly on each cheek. Of course, a collective roar of protest rose from the congregation, and a furor broke out amongst everyone as to who was to blame. Although both contestants were led out of the shul by the Gabbai Sheri with as much aplomb as he could muster, it took a while until the people quietened down, and the service was able to continue. It wasn't easy to find a Chazan for Mussaf that day, as only a person who hadn't taken sides, was acceptable by the volatile crowd. ..

To read more, please visit:

[yourshiur.com/parashas-behar](http://yourshiur.com/parashas-behar)



## Mishnah Berurah Halacha Yomi

Sun-Thu 09:10-09:30



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Sefer Orchos Yosher

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## Megillah Thank You

Thank you to **Mrs. Rachel Steiner** for donating four megillas in memory of her husband (and father of our *Baal Koreh*, Yoel Steiner)



**Mordechai Yehuda Ben Ephraim Z"l**  
(Professor Mark Steiner)

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Dedicated on the Second Yahrzeit  
12 Nissan 5782

## Yom Iyun 5782

Shiurim were recorded and are available for MP3 download or view viewing online. See the shul's web-site:  
[www.ahavasshalom.org](http://www.ahavasshalom.org).



## Netziv Hayom

Sponsor *Netziv Hayom* in memory of your loved ones or in honor of a special occasion, and all the learning and davening that take place in our shul during that day will to your merit. Just 120₪ per sponsorship, which is announced via a notice on the "Netziv Hayom" board in the shul, as well as an announcement in this newsletter. To sponsor a day please contact [Netziv@ahavasshalom.org](mailto:Netziv@ahavasshalom.org).



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## Q&A: Counting the Omer

Questions are used with permission from [rbssemicha.com](http://rbssemicha.com)

**Q** Lloyd went to the early *maariv* on Tuesday afternoon, as sunset in London was not until 9pm that night. After *maariv*, the *chazan* counted the *omer* with a *brocho*, but Lloyd felt it was too early to do the counting, and planned to count on his own closer to 10pm when it was assuredly night. If Lloyd is not having any specific intention, should he answer "*amein*" when hearing the *chazan* make the *brocho*?

**A** No. If Lloyd does not want to fulfill his obligation to count the *omer* right now, he must have specific intention not to fulfill his obligation with the *chazan's brocho* and counting. This would then enable him to say the *brocho* when he counts at 10pm. A better option would be to have a conditional thought: "If I remember to count later tonight, then I do not want to fulfill my obligation with the *chazan's* counting but, if I forget to count later tonight, then I want to fulfill my obligation with the *chazan's* counting."

Source: Orach Chaim 489 M.B. 17

Had you been at the Rav's Tuesday night halacha shiur, you would know the answer to this question! See below for times.

## Shiurim with the Rav

The Rav will be giving two Shiurim this coming week.



SUNDAY 21:15: *Mishnayos*.

TUESDAY: 20:15 **HILCHOS SEFIRAS HA'OMER**

All shiurim are given in shul and via ZOOM at this link:  
[cutt.ly/AhavasshalomZoom](http://cutt.ly/AhavasshalomZoom)

Shiurim are archived at [ahavasshalom.org/youtube](http://ahavasshalom.org/youtube)

**אבות ובנים**  
**AuB Shabbos Afternoon**



**NEW!**

**17:00-18:00**

Boys Ages 3-7  
learn ½ Hour  
7+ learn  
1 hour.

**TREATS  
FOR ALL  
BOYS!**



**CHOCOLATE CHASE**  
Come 3 times and receive  
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## בחירה/כפייה

כִּי־לִי בְּיַשְׂרָאֵל עֲבָדִים עֲבָדֵי הָאֱלֹהִים הָאֵלֶּיךָ וְאַתָּה מֵאֲרָץ מִצְרָיִם מִצְרָיִם אָנֹכִי ה' (ויקרא כה:נח)

במה שונה שכיר מעבד?

בזמן שהם עובדים, גם לשכיר וגם לעבד יש חופש מוגבל והם מחויבים לעשות את מה שמצווה/מבקש האדון/המעסיק.

ההבדל הוא שלעבד אין אפשרות להיתפטר; אפילו כשהוא מסרב לעבוד הוא נשאר עבד. אולם, השכיר, ברגע שהוא מחליט להפסיק את עבודתו, הוא כבר לא שכיר.

הבדל נוסף הוא שהשכיר החליט להיות במצבו, בעוד שלעבד לא הייתה בחירה כלל. עם זאת, בשני המקרים לא נוכל להניח שהם לא באמת רוצים להיות במצב שלהם בכלל! עבור עובדים רבים, העבודה היא רק אמצעי להרוויח מספיק כסף כדי שיוכלו לעשות את הדברים האהובים עליהם מחוץ למקום העבודה! ישנם גם עובדים שבחרים להפוך את עבודתם ל"קריירה" - חלק מהזהות שלהם, והמקצוע עשוי להפוך לאחד הדברים האהובים עליהם - אם כי העובד כנראה לא יעבוד בחינם.

מה מאלה מתאר את היחס שלנו עם הקדוש ברוך הוא? התורה מספרת שה' הוציא אותנו ממצרים וכתוצאה מכך הפכנו לעבדיו. זה נשמע כאילו מדובר במערכת יחסים מאולצת - קשר כזה שנרצה לעזוב כמה שיותר מהר. אור החיים מסביר את המילים בתחילת הפסוק שהובא למעלה, "...עבדי הם..." כאמירה מגדירה. כן, זה נכון שאנחנו צריכים לעבוד את ה' כי הוא הוציא אותנו ממצרים, אבל זה גם המצב הטבעי שלנו לעבוד אותו.

בעולם הרפואה יש שני תחומים של עבודה: יש שמטפלים בחולים, לדוג' רופאי משפחה ומנתחים; ויש שעוסקים במחקר, בפיתוח תרופות ופתרונות לבעיות רפואיות. לכל אחד יש את תחום ההתמחות שלו, ואין ספק שכל אחד בתחום שלו מרגיש סיפוק, ושעולם הרפואה לא יכול היה להתקיים בלי שניהם. אבל כשמדברים על עבודת ה', הקדוש ברוך הוא תכנן זאת כך שנבין שהמהות שלנו היא גם שיש לנו רצון להיות עבדי ה' וגם להבין שיש לנו מחויבות לשרת אותו.

יש לי בן דוד שהוא גם חבר טוב שלי. פעם הוא ציין לי שיש יתרון בלהיות גם בני דודים וגם חברים טובים, כי לקשר שלנו יש רמת עוצמה גבוהה יותר

המשך בעמוד 2

**THIS COMING WEDNESDAY NIGHT!**

*Ahavas Shalom*  
INVITES THE RBS COMMUNITY TO

# Lag B'Omer

IN THE PARK



**20:15**  
**AYALON PARK**  
Entrance on Lachish across from Ahavas Shalom Shul

HOTDOGS, COTTON-CANDY, POPCORN, REFRESHMENTS, SPLIT-THE-POT RAFFLE

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WORDS OF CHIZUK FROM **HARAV ZACHARIASH SHIT" A**  
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**There will be an additional Maariv at 19:50 to accommodate the start of the festivities**  
(Maariv at 20:15 & 21:00 remain unchanged)

## Mi Shebeirach for Cholim

Each Shabbos, the Gabbai reads a list of names for the "mi shebeirach for cholim". If you would like to add a name to this list, please send an email to Mrs. Zakoo at [office@ahavasshalom.org](mailto:office@ahavasshalom.org) by Thursday at 16:00. Please write the Hebrew names using Hebrew letters. Reminder: The current list was erased on Rosh Chodesh Iyar.



## Time for Change

Help the shul rid itself of nearly 10,000 agarot coins by exchanging a five shekel coin for a sack of fifty (50) 10-agarot coins. If you can exchange larger bills for additional sacks, that would be even more beneficial.

See Mr. Beer in shul, or contact him at [aryeh@ahavasshalom.org](mailto:aryeh@ahavasshalom.org)



Weekday times until Parshas Bechukosai	י' (Fri)	ה' (Thu)	ד' (Wed)	ג' (Tue)	ב' (Mon)	א' (Sun)	יום שחרית	זמנים לימי חול עד פרשת בחקתי
	06:20, 07:15, 08:15	06:20, 07:15, 08:05	06:20, 07:15, 08:05	06:20, 07:15, 08:05	06:20, 07:15, 08:05	06:20, 07:15, 08:05	שחרית	
	13:30, 17:46, 19:18	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:15, 15:15	מנחה	
	*Hall	20:15*, 21:00	19:50, 20:15*, 21:00	20:15*, 21:00	20:15*, 21:00	20:15*, 21:00	מעריב	

HaRav Avrohom Baruch Zachariash, Sh'lita, Rav  
Su-Fr 08:30-09:15 and Su-Th 19:15-20  
Cellphone: 052-763-5938  
Binyomin Rubenstein, Chairman  
[binyomin@ahavasshalom.org](mailto:binyomin@ahavasshalom.org) 054-237-0028

Administrative Secretary: Miriam Zakoo  
Su & Tu 11:00-13:00 and Th 16:00-18:00  
J 058-3263914 [office@ahavasshalom.org](mailto:office@ahavasshalom.org)  
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Email Rav: [ahavasshalom.org/email-rav](mailto:ahavasshalom.org/email-rav)

Newsletter Design: Lev Seltzer [lev@ahavasshalom.org](mailto:lev@ahavasshalom.org)  
Newsletter Contact: Send your lifecycle events, news, comments, etc. to [lev@ahavasshalom.org](mailto:lev@ahavasshalom.org). Remember: If we don't know about your event, we can't publish it!