

It Counts

"AND the Lord spoke to Moshe in the wilderness of Sinay, in the Tent of Meeting, on the first day of the second month, in the second year after they were come out of the land of Mizrayim, saying," (Bamidbar 1:1)

Rashi: On the first of Nisan the tabernacle was erected, and on the first of Iyar He counted them.



Many people are aware of the subject of "Chinuch" of children, and that there is an age from which chinuch is appropriate. Logically, any actions taken before this age would not be classified as chinuch because the child is not ready yet. This is a subject which needs a "halachic" understanding, but I would like to talk about the other side of the spectrum.

There is a widespread custom for young boys to begin putting on their tefillin precisely one month before their bar mitzvah. But why not put them on *before* this time? Is it that a boy is not yet at the age of chinuch? From the definition Chazal give us of the age of chinuch, it seems that a boy should be obligated to put on tefillin every day, even before he's 12 years and 11 months. Why that is not the custom, will also be left for another discussion. What I would like to focus on is the significance of this **one month** time period.

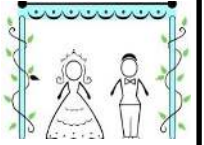
The gemora in Bava Basra teaches us that for a new resident to be considered a full member of a city vis-à-vis certain halachas, he must have resided there for a full month. I believe this gives us a window into understanding the concept of a month. It is a segment of time long enough to give somewhat of a level of permanence. Another example of this is that one who does not visit the kosel for a period of a month or more must tear *kriah* at the next visit. But one



(Continued on page 3)

Lifecycles

Mazel Tov to Yaacov and Shira Gitstein on the engagement of their daughter Rachel to Binyamin Blatt. The Kehilla is invited to a *Vort* to celebrate this *simcha* on Tuesday May 23 starting at 20:00 at the Posnak family home 30/2 Lachish.



Mevarchin Rosh Chodesh Sivan

המולד היה בליל שבת קדש,
תמישים ושתיים דקות וארבעה-
עשר חלקים אחרי שתיים בבוקר.



The Molad WAS Shabbos Kodesh, 52 minutes and 14 Chalekim after 2 in the morning (Clock Time 03:28).

ראש חודש סיון יהיה ביום
ראשון הבא עלינו ועל כל
ישראל לטובה.

Rosh Chodesh Sivan will be on Sunday.

Shabbos Schedule Parshas Bamidbar לוח שבת פרשת במדבר

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	17:45	מנחה "מוקדמת"
Plag Hamincha	18:05	פלג המנחה
Candle Lighting	18:55/19:15	הדלקת נרות
Mincha 3	19:17	מנחה ג'
Sunset	19:35	שקיעה
Shabbos Day		יום השבת
Brachos	08:15	ברכות
Shochein Ad	08:45	שוכן עד
Latest Shema – M. A.	08:16	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:09	סוף זמן ק"ש לגר"א
Mincha 1	13:30	מנחה א'
Mincha 2	16:00	מנחה ב'
Mincha 3	18:00	מנחה ג'
Pirkei Avos	18:24	פרקי אבות
Sunset	19:35	שקיעה
Ma'ariv 1	20:12	מעריב א'
Ma'ariv 2	20:35	מעריב ב'

New cycle of Mishnah Berurah starting June 5.

Get Semicha from rbssemicha.com in 3.5 years.

Get a taste of the shiur (and Mr. "Mandlbrot's" catering) all Shavuos night in the BTYA Hall with Rabbi Katz

Q&A: Last Call For Morning Cheesecake

Q On Shavuos night, Kehillas Shaarei Shamayim was packed, with many men and boys learning Torah throughout the night. Mr. Mandlbrot, the caterer, was in charge of serving all the delicious food which everyone noshed on. Until when may everyone nosh?

1. Dawn at 4:13

2. The start of shacharis at 5:00

3. Sunrise at 5:47.

A 1. Everyone must stop eating at dawn, even though the time for *shacharis* has not yet arrived.

OC 89 M.B. 28

Q&A: Missed Musaf

Q On Shavuos, Yitzchak Tzvi stayed up all night learning in the yeshiva, then davened at sunrise. He could barely keep his eyes open, but after davening *musaf* from his *Ner Naftali* siddur (a "complete" siddur that has prayers for weekday, Shabbos and Holidays), he felt accomplished and looked forward to going to bed in a few minutes. However, during the chazan's repetition of *musaf*, something sounded wrong. Yitzchak Tzvi looked down at his siddur and, to his shock, he saw that while he **thought** he had davened *musaf shemoneh esrei* for Shavuos, he had actually davened *shacharis shemoneh esrei* for Shavuos again! He went to the Rosh Yeshiva and, with blood-shot eyes, asked, "What do I do now?" How did he answer?

1. Yitzchak Tzvi may go to sleep because he has fulfilled his obligation to daven, albeit *b'dieved*.

2. Yitzchak Tzvi must now daven *musaf* for Shavuos properly, because he has not yet fulfilled his obligation to daven.

A 2. Since Yitzchak Tzvi did not mention the *korbonos* of Shavuos when he said the incorrect *shemoneh esrei*, he has not fulfilled his obligation to daven *musaf*, and the obligation to say *musaf* properly is still upon him. Saying *yaaleh v'yavo* — even with the Shavuos additions — does not suffice. Note that it is still possible for him to say *musaf* later in the morning after a rest.

OC 423 M.B. 6

המשך מעמוד 4

עליו באופן קבוע יותר. אין ספק, כאשר אנו סופרים לקראת קבלת התורה, אנו מצהירים על המודעות שלנו שאנו מתכוונים לקבלה התורה. לספירת העומר יש השפעה עמוקה עלינו. גם אלו שעד עכשיו לא התכוונו במודעות לחג השבועות בספירת העומר (ואף על פי שעברנו 30 יום), בכל זאת ככל שסופרים את העומר, כך גדלה הציפייה שלנו בחינו, ולחג השבועות תהיה השפעה גדולה יותר עלינו.

שנזכה לחגוג את חג השבועות הזה עם השראת השכינה בבית המקדש בירושלים הבנויה.

Aliyos Auction

At Ahavas Shalom, we want EVERYONE to have the ability to merit a *Kibud* on Yom Tov. That is why we auction off all the *kibudim* (5 *aliyos**, *maftir*, *pesicha*, *hagbah* and *gelilah*) for Shavuos at both the Sunrise and 08:20 Minyonim.

The Auctions will take place at 04:50 and before *leining*.

(The Gabbaim have a list of everyone with a *yahrzeit* on Shavuos, but if you have a *yahrzeit* for a parent and you think the Gabbaim do not know, please contact Naftali Kaplan as soon as possible)

*one Aliyah is reserved for the Rav at the sunrise minyon

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.

29 Iyar sponsored by Rabbi Simkin & Family

לע"נ ברכה בת לייב הלוי ע"ה



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

Videos are also available on ahavasshalom.org

GROWTH ON SHAVUOS

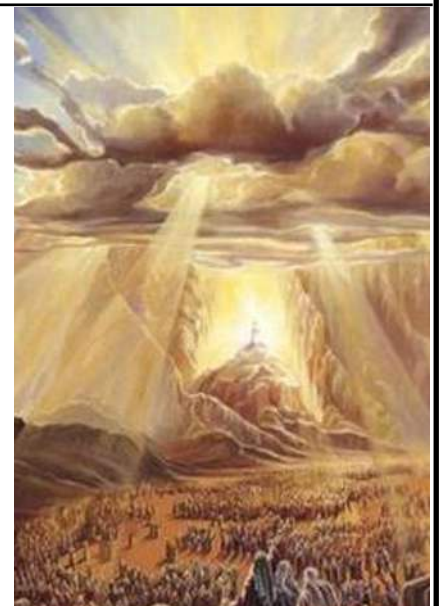
WITH
RAV ZACHARIASH
SUNDAY NIGHT

MAY 21

20:15-21:00

SHUL HALL

FOR WOMEN



ALL SHIURIM ARE RECORDED AND AVAILABLE ON AHAVASSHALOM.ORG

(Continued from page 1)

who went within a month of the last time is considered as if he is still under the influence of the previous visit and is not obligated to rend his garments.

This aspect is not only relevant to other's perceptions of the person, but to the person's understanding of himself. I have seen the question asked regarding the counting of *Bnei Yisrael* in the beginning of our *Parsha*. If the counting of *Bnei Yisrael* was done as a result of the resting of the *Shechina* amongst them (when the *Mishkan* was erected), then why did the counting not take place until 30 days later? They should have been counted on the first of Nissan instead of a month later on the first of Iyar? The explanation which I saw is based on the concept we mentioned above. It is not enough for the *Shechinah* to rest on us for a fleeting day or week, because such an impression will not necessarily be one of permanence. However, after having the *Shechinah* rest on us for a full month, it became a part of us, thereby allowing us to be counted due to our higher level. Thus, Hashem waited for a month to pass before counting us.

I would like to apply this principle in regards to counting the *omer*. The concept we mentioned above is effective even when the person was not paying attention. Just the mere fact of the consistency, doing something day after day, affects a person to the point that the *Shechinah* can rest on him in a more permanent way. Certainly, when we are counting down to receiving the Torah, we are making a cognizant statement of our awareness that we are getting ourselves ready for *Kabalas Hatorah*. This counting has a profound effect on us. Even those who until now have not been consciously "preparing" for Shavuos when counting the *omer* (and even though we are past 30 days), nevertheless the more we count the *omer*, the more our anticipation is heightened in our lives, and the greater the impact Shavuos will have on us.

May we merit to celebrate this Shavuos with *hashraas Shechinah* in the holy temple in Jerusalem.

Don't Be Left Out!

When you have a simcha (or R"L a sad event), please make sure to send a notification to lev@ahavasshalom.org! Remember: If you don't tell the newsletter staff, your announcement may not be published in the newsletter!



PIRKEI AVOS

WITH RAV AVRAHAM BARUCH

ZACHARIASH

This week the Shiur begins at 18:24
and will remain at this time until August 12th.

אבות ובנים Shabbos Afternoon



NEW!

17:00-18:00

Boys Ages 3-7 learn 30 minutes; 7 & up 1 hour.

Coming This SHAVUOS: **ICE CREAM!**



BUT FIRST WE NEED A SPONSOR!

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for all boys for 200 ILS.
Contact Shlomo Hollander
aub@ahavasshalom.org

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- Credit card terminal via Mr. Beer
- American Friends of Ahavas Shalom at ahavasshalom.com/donate (donations in USD)
- PayPal Giving Fund ahavasshalom.com/ppg



Please help our bookkeeper by always writing a note—or sending a separate email—which explains the purpose of your payment/donation. If appropriate, please also include the parsha or date. Thank you!!

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HOLLANDER RESIDENCE 40/13 LACHISH
10:40 THIS SHABBOS!

Words of Shavuot Inspiration from the Rebbetzin

SPONSORSHIPS AVAILABLE FOR SHAVUOS 5783

Featuring Shiurim on Shavuot night from

RAV AVROHOM BARUCH ZACHARIASH
RABBI ABA WAGENSBERG

And others

**Buy in as a partner in the many
hours of learning that will take
place during this night!**

Food and refreshments	Electricity for 48 hours of lights & Air Conditioning	Dedication of a shiur	Flowers
1000 ₪	500 ₪	300 ₪	500 ₪

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Motza'ei Shabbos Parshas Bamidbar (20-May),
then all printed material will contain your dedication line!
Partial sponsorships are also available!
Please contact a vaad members for details

Weekday times until Parshas Naso	ו' (Fri)	ה' (Thu)	ד' (Wed)	ג' (Tue)	ב' (Mon)	א' (Sun)	יום שבת	זמנים לימי חול עד פרשת נשא
	05:00, 08:20	06:20, 07:15, 08:15	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:10, 07:15*, 08:10	שחרית	
	13:30, 17:49, 19:21	13:30, 19:21	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:15, 15:15	מנחה	
	Hall	20:09	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 054-237-0028

Administrative Secretary: Miriam Zakoo
Su & Tu 11:00-13:00 and Th 10:00-12:00
J 058-3263914 office@ahavasshalom.org
Shul Address: 33 Nachal Lachish
Ramat Beit Shemesh, Israel

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Email Rav: ahavasshalom.org/email-rav

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

משולחנו של הרב אברהם ברוך זכריש

ספירה משמעותית

"וַיִּדְבֹר ה' אֶל-מֹשֶׁה בְּמִדְבַּר סִינַי בְּאַהֲל מוֹעֵד בְּאַהֲל לַחֹדֶשׁ הַשְּׁנִי בִּשְׁנֵה הַשְּׁנִית לְצֵאתְכֶם מֵאֶרֶץ מִצְרַיִם לֵאמֹר" (במדבר א:א)
"בְּאַהֲל בְּנִיִּן הַיָּמִין הַיָּמִין וּבְאַהֲל בְּנֵיִי מִנֶּאֱמָר" (רש"י שם)

אנשים בדרך כלל מודעים שיש נושא של חינוך ילדים, ושיש גיל שממנו מתאים לחנך אותם. באופן הגיוני, כל מה שנעשה לפני גיל זה לא ייחשב כחינוך כי הילד עדיין לא מוכן. זה סוגיה שצריך הבנה "הלכתית", אבל אני רוצה לדבר על צד אחר של הנושא.

קיים מנהג נפוץ שבנים מתחילים להניח תפילין בדיוק חודש לפני הבר מצווה. אבל למה לא להתחיל לפני כן? האם זה בגלל שהילד עוד לא הגיע לגיל חינוך? מהגדרת חז"ל מתי מתחיל גיל החינוך, נראה שיש לחייב נער בהנחת תפילין בכל יום, אפילו לפני שמלאו לו 12 שנים ו-11 חודשים. מדוע זה לא נהוג, נשאר לדיון אחר. מה שהייתי רוצה להתמקד בו הוא המשמעות של פרק זמן זה של חודש.

הגמרא בבבא בתרא מלמדת אותנו שכדי שתושב חדש ייחשב כאזרח קבוע בעיר מול הלכות מסוימות, הוא חייב להתגורר בה חודש שלם. אני מאמין שזה נותן לנו פתח להבנת המושג "חודש". זהו קטע זמן ארוך מספיק כדי לתת רמה מסוימת של קביעות. דוגמה נוספת לכך היא שמי שלא ביקר בכותל במשך תקופה של חודש או יותר חייב לקרוע קריעה בביקור הבא. אבל אם עבר פחות מחודש מהפעם האחרונה, נחשב כאילו הוא עדיין בהשפעת הביקור הקודם, ואינו חייב לקרוע את בגדיו.

זה אינו עניין רק לתפיסות של אחרים על האדם, אלא להבנתו של האדם על עצמו. ראיתי שאלה שנשאלה לגבי מפקד בני ישראל בראשית פרשתנו. אם ספירת בני ישראל נעשתה כתוצאה משיכון השכינה ביניהם (עם הקמת המשכן), אז מדוע לא התקיים המפקד אלא רק 30 יום אחרי? היו צריכים לספור אותם בראשון בניסן במקום בראשון באייר? ההסבר שראיתי מבוסס על הרעיון שהזכרנו לעיל. אין זה מספיק שהשכינה תנוח בקרבנו ליום או לשבוע בלבד, כי זה לא בהכרח יעשה רושם מתמשך. אולם לאחר שהשכינה נחה עלינו במשך חודש שלם, היא הפכה לחלק מאיתנו, ובכך אפשרה לספור אותנו בשל רמתנו הגבוהה יותר. לפיכך, ה' חיכה חודש עד שספר אותנו.

אני רוצה להשתמש בעקרון זה גם לגבי ספירת העומר. המושג שהזכרנו למעלה יעיל אפילו כשהאדם לא שם לב. רק עצם העקביות, לעשות משהו יום אחר יום, משפיעה על האדם עד כדי כך שהשכינה יכולה לנוח

המשך בעמוד 2