

Is This Really Me?

[Neither] an Ammonite nor a Moabite may enter the congregation of Hashem; even their tenth generation shall not enter the congregation of Hashem, to eternity. Because they did not greet you with bread and water on the way, when you left Egypt (Devarim 23:4-5)

On the above verse, Rav Gedaliah Nadel (1923-2004) questions, "Why was there such a severe punishment for this, not to *ever* be accepted into the nation of Israel, just because they didn't do *chesed* with us when we left Egypt?" Doing "*chesed*" is not even one of the seven Noahide mitzvos!? (See Ramban about Sodom).

He answers that this is not a punishment, rather a sign that these nations' culture was antithetic to that of our nation. Hashem knew that these nations would never be able to transition to Jewish culture, as they are lacking the underpinnings of Jewish character. Chazal say (Yevamos 79a, Mesilas Yesharim 19:26): Rava expounded: "Whoever has these three traits is surely of the seed of Avraham our forefather: mercy, shame, and benevolence." (Correspondingly, whoever is lacking these three traits is not of the seed of Avraham). This is an easy idea to relate to and is seen the world over. Jews far surpass the gentiles in the number of good deeds performed and charities supported. (A frum accountant, after filing a tax return for a gentile client in America, exclaimed to my *chavrusa* in bewilderment, "How can someone who makes \$150,000 a year only give \$150 to charity!?")

However, there is another side of the subject of the Ammonite and Moabite nations which is quite puzzling. Chazal teach us that a woman Moabite can marry into *Klal Yisrael*. The reason for this is that this idea that they did not offer sustenance to the Jews is not a negative reflection on the women of these nations, as they didn't go out and offer food due to their positive trait of modesty. Rav Moshe Feinstein has difficulty with this because the Torah tells us that the daughters of Moab themselves were very busy

(Continued on page 3)



Lifecycles

Mazel Tov to **Larry and Phyllis Goldberg** on the Bar Mitzvah of their grandson **Yisroel**. Mazel Tov also to parents **Pinchas and Frieda Goldberg** and grandmother **Mrs. Judy Sher!** The *Aliyah l'Torah* will take place this Shabbos in Ahavas Shalom. The Kehilla is invited to a Kiddush immediately after Shabbos morning davening in the hall.



Last Chance for Discount

The **EARLY BIRD** special ends midnight **Motza'ei Shabbos**. See page 3 for prices and details on how to pay.

DON'T LET THE DEADLINE PASS YOU BY!



PIRKEI AVOS
GRAND SIYUM
THIS SHABBOS
SEE PAGE 4 FOR DETAILS

Shabbos Schedule Parshas Ki Seitzei לוח שבת פרשת כי תצא

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	17:31	מנחה "מוקדמת"
Plag Hamincha	17:51	פלג המנחה
Candle Lighting	18:35/18:55	הדלקת נרות
Mincha 3	18:57	מנחה ג'
Sunset	19:15	שקיעה
Shabbos Day		יום השבת
Brachos	08:15	ברכות
Shochin Ad	08:45	שוכן עד
Latest Shema – M. A.	08:39	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:27	סוף זמן ק"ש לגר"א
Mincha 1	13:30	מנחה א'
Mincha 3	17:50	מנחה ג'
Pirkei Avos	18:14	פרקי אבות
Sunset	19:14	שקיעה
Ma'ariv 1	19:51	מעריב א'
Ma'ariv 2	20:14	מעריב ב'

Rosh Hashanah Babysitting Rotation

The Ahavas Shalom Neshei is organizing a babysitting rotation in which mothers or their teens can take turns to supervise the children during the Rosh Hashanah davening. In exchange, mothers can drop off their kids while they daven at Ahavas Shalom.

If you are interested, please contact Mrs. Harris shuli@ahavasshalom.org.



Shiurim with the Rav

The Rav will be giving two *shiurim* this coming week.



SUNDAY 21:15: *Mishnayos*.

TUESDAY: 20:15 **HILCHOS CHOL HAMOED**

All shiurim are given in shul and via ZOOM at this link: cutt.ly/AhavasShalomZoom

Videos are also available on 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 be 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 Mrs. Zakoo Netziv@ahavasshalom.org.



Elul 3 sponsored by the Fern Family

לע"י מרדכי יצחק בן רוניא נחום ז"ל

Some questions on Honey for Rosh Hashanah!

From RBSsemicha.com

Q&A: Honey, Wash Your Hands

Q It was Reuven's family *minhag* to eat the *Simanim* on Rosh Hashana night before washing their hands to eat the challah. Reuven dipped the apple slices into honey and passed them to all members of his family at his Rosh Hashanah table. According to the Shulchan Aruch, do Reuven, Shimmy, and Hudy have to wash their hands before eating the apple?

A Yes. If a fruit is dipped in one of seven particular liquids (wine, honey, olive oil, milk, dew, blood, or water), one must wash his hands before eating the fruit. Honey is one of these seven liquids.

OC 158:4

Q&A: Feel Better with Honey

Q Hudy was coughing throughout the Shabbos lunch meal. "Son, that sounds like a really bad cough. Why not go to my medicine cabinet and take a Cepacol®?" "But Dad," said Hudy. "It's Shabbos, and I'm not so sick that I should be taking cough medicine." His mother overheard, dashed to the kitchen and came back with a spoon and a jar of honey. "Shefela, take a spoon of honey — it will relieve the pain," she offered. "But Mom, that's no different than the medicine!" countered Hudy. May Hudy take a spoonful of honey to relieve his cough?

A Yes, it is permitted to take a spoonful of honey because this is a normal food that people eat regularly (e.g. on Rosh Hashanah, some people will lick the spoon after dipping it in honey). It does not matter that Hudy's intentions are for pain relief.

OC 328:37

Mi Shebeirach for Cholim

If you have *cholim* that you would like the Gabbai to mention during Shabbos day davening, please submit these names via email to Mrs. Zakoo at office@ahavasshalom.org by Thursday at

12:00 (Please write the Hebrew names using Hebrew letters). This will help to save some time and enable the flow of the Shabbos service to remain consistent. The list was erased on Rosh Chodesh Elul, and so if necessary please resubmit any names.



אבות ובנים

Shabbos Afternoon: 16:50-17:50
Boys Ages 3-7 learn 30 minutes; 7+ 1 hour.

**NOTE
NEW TIME**

CHOCOLATE CHASE

ONLY 3 MORE WEEKS LEFT!

COME 4 WEEKS

AND GET A CHOCOLATE BAR!

**בואו 4 שבועות וקבלו
חטיף שוקולד!**



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Treats: 100₪ • Chocolate Bars: 150₪

Ice Cream: 180₪

(Continued from page 1)

trying to ensnare the Jewish men! It is hard to call such women modest! Reb Moshe answers this question with a fascinating thought: One has to look at the default position of a person. Bilaam told the Moabite men to get the Jewish men to sin, and they accomplished this by convincing their wives to entice the Jewish men. Even though the women were trying to do shameful acts, that wasn't really who they were. Their *Yetzer hara* got the best of them. Hence, Reb Moshe suggests that they can marry into *klal Yisrael* because they are not sinners at their core. Whereas the men cannot marry into *Klal Yisrael*, even though they did not actually do this grievous sin, because their core characteristics are not congruent with the Jewish people.

Most of us, after committing a sin, will feel remorse, even though we haven't come to any new understanding. So why do we suddenly feel guilty after sinning? It seems to me that before the sin we have a yetzer hara which pushes us to do something against our nature, and the desire overcomes our common sense. After sinning, when there is no more desire, our default position returns to our minds, and we truly feel remorse.



At this time of year, when we are examining our own actions, I think we should take note that even though we may sin, this does not necessarily indicate who we really are. With this recognition, those sins are easier to atone for, as we tell Hashem that we weren't "being ourselves". However, there are other kinds of sins which are more deeply rooted and demand a greater amount of repentance as we need to reset our default position of who we really are. Baruch Hashem we still have time to even take care of those ingrained sins as well. Let us use our time wisely.

המשך מעמוד 4

אשמים אחרי שחטאנו? נדמה לי שלפני החטא יש לנו יצר הרע שדוחף אותנו לעשות משהו נגד הטבע שלנו, והתאוה גובר את השכל הישר שלנו. לאחר החטא, כשאין יותר תאוה, הגישה הבסיסית שלנו חוזרת אלינו, ואנחנו באמת מרגישים חרטה.

בתקופה זו של השנה, כאשר אנו בוחנים את המעשים שלנו, אני חושב שעלינו לשים לב שלמרות שאנו עלולים לחטוא, זה לא בהכרח מעיד על מי אנחנו באמת. עם הכרה זו, קל יותר לחזור בתשובה על החטאים הללו, מכיוון שאנו אומרים לה' שלא "היינו עצמנו". עם זאת, ישנם סוגים אחרים של חטאים ששורשיהם עמוקים יותר, ודורשים כמות גדולה יותר של חרטה מכיוון שאנו צריכים לאפס את הגישה הבסיסית שלנו לגבי מי שאנחנו באמת. ברוך השם יש לנו עוד זמן לטפל אפילו בחטאים המושרשים האלה. הבה ננצל את הזמן שלנו בשיקול דעת.

LAST
CHANCE!

Early Bird Special!
10% discount!

Member Prices Per Seat:

	FULL	Early Bird
First Seat	250₪	225₪
Add'l seats for spouse and dependent children	150₪	135₪
Add'l seats for extended family and out-of-town guests	200₪	180₪

Associate Member Prices Per Seat:

First Seat	350₪	315₪
Additional seats	250₪	225₪

Non-Member Prices Per Seat:

Each Seat*	500₪	×
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To receive the member price:

- You must be a full member (not an associate member).
- Outstanding financial obligations must be paid in full.
- You must have a standing order to pay via "horaat keva" or credit card, or must pay dues (190₪ per month.) for August, September and October 2023 in full.

Hardship cases will be handled with sensitivity and discretion.

Credit cards: Nedarim Plus ahavasshalom.org/nedarim

PayPal ahavasshalom.org/ynseats

Please contact Brad Rubenstein 054-237-0028 or

brad@ahavasshalom.org to arrange seats and payments.

*Non-members can begin purchasing seats on Motza'ei Shabbos 26-Aug-2023.

To receive the Early Bird Price you must PAY for your seats before **26-Aug-2023**. Note: All above regular conditions and options also apply to the early bird discount. Seats reserved before **26-Aug-2023** do not get the discount without an accompanying full payment.

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Pirkei Avos

With Rav Avraham Baruch Zachariash

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SHIUR FROM 18:14 UNTIL 18:50 SHABBOS
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THERE WILL BE ROLLS, DRINKS, AND SOME
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With Rav Zachariash

21:00 Motza'ei Shabbos
Parshas Ki Savo
Followed by a "Smoothie"
Melaveh Malkah

SUGGESTED DONATION: 10₪

משולחנו של הרב אברהם ברוך זכריש

האם זה באמת אני?

לא-יבא עמוני ומואבי בקהל ה' גם דור עשירי לא-יבא להם בקהל ה' עד-עולם: על-דבר אשר לא-קדמו אתכם, בלחם ובמים, בדרך, בצאתכם ממצרים (דברים כג:ד,ה)

על פסוק זה שואל הרב גדליה נדל,
"מדוע היה עונש כה חמור, שלא להתקבל לעולם לכלל ישראל, רק בגלל שלא עשו איתנו חסד כשיצאנו ממצרים?" גמילת חסדים היא אפילו לא אחת משבע מצוות בני נח! (ראה רמב"ן על עניין של סדום).

הוא עונה שזה לא עונש, אלא סימן שתרבות העמים הללו מנוגדת לזו של עם ישראל. ה' ידע שאנשי העמים הללו לעולם לא יוכלו להתחבר לתרבות היהודית, מכיוון שהם חסרים את הבסיס לאופי היהודי. חז"ל אומרים, "דרש רבא כל מי שיש בו ג' מדות הללו, בידוע שהוא מזרעו של אברהם אבינו, רחמן, וביישן, וגומל חסדים" (ויבמות ז"ט ע"א, מובא במסילות ישרים יט, כ"ו), (בהתאמה, מי שחסרות לו שלוש התכונות הללו בידוע שאינו מזרע אברהם). זה רעיון שקל להתייחס אליו, ורואים ברחבי העולם. היהודים עולים בהרבה על הגויים במספר המעשים הטובים הנעשים וארגוני הצדקה הנתמכים. (וראה חשבון חרדי, לאחר שהגיש החזר מס עבור לקוח גוי באמריקה, קרא לחברותא שלי בתמיהה, "איך יכול להיות שמי שהרוויח \$150,000 בשנה תרם רק \$150 לצדקה?")

עם זאת, ישנו צד נוסף בנושא של העמוניים והמואבים שהוא די תמוה. חז"ל מלמדים אותנו, "עמוני - ולא עמונית, מואבי - ולא מואבית" (ויבמות עז:א), שאישה מואבית או עמונית יכולה להינשא לכלל ישראל. הסיבה לכך היא שזה שלא הציעו לחם ומים לבני ישראל אינו השתקפות שלילית על נשות העמים הללו, שכן הן לא יצאו והציעו אוכל בשל תכונתן החיובית של צניעות. אבל הרב משה פיינשטיין מתקשה בכך, כי התורה מספרת לנו שבנות מואב עצמן היו עסוקות מאוד בניסיון לפתות את אנשי בני ישראל! קשה לקרוא לנשים כאלה צנועות! ר' משה עונה על שאלה זו במחשבה מרתקת: יש להסתכל על המאפיינים הבסיסיים של האדם. בלעם אמר לגברים המואבים לגרום לבני ישראל לחטוא, בכך שישכנעו את נשותיהם לפתות את הגברים היהודים. למרות שהנשים עשו מעשים מגונים, זה לא באמת מי שהן. יצר הרע שלהן הביס אותן. לפיכך, ר' משה מציע שתוכלו להינשא לכלל ישראל כי הן אינן רעות בבסיסן. ואילו הגברים אינם יכולים להינשא לכלל ישראל, למרות שהם לא עשו את החטא החמור הזה, כי המאפיינים הבסיסיים שלהם אינם תואמים את בני ישראל.

רובנו, לאחר שחטאנו, חשים חרטה, למרות שלא הגענו לשום הבנה חדשה. אז למה פתאום אנחנו מרגישים

המשך בעמוד 3

זמנים לימי חול עד פרישת כי תבא	יום	א(Sun)	ב(Mon)	ג(Tue)	ד(Wed)	ה(Thu)	ו(Fri)
שחרית	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:15
מנחה	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:30, 17:24, 18:49
מערב	20:15, 21:00	20:15, 21:00	20:15, 21:00	20:15*, 21:00	20:15, 21:00	20:15, 21:00	*Hall

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

Main Ahavas Shalom lists:
Email List: ahavasshalom.org/list
WhatsApp ahavasshalom.org/WhatsApp
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!