

Different Strokes for Different Folks

For this mitzvah that I am commanding you today...(Devarim 30:11)

The Rambam has a very long section on *hilchos teshuva* in his *magnum opus Mishneh Torah*. Yet the *Shulchan Aruch* omits *hilchos teshuva* completely! Rav Yaakov Kamenetsky asks, why is it that such an important mitzvah was not included in the *Shulchan Aruch*?



I would like to start my answer with a fascinating *gemora* about the story of Reb Elazar ben Durdaya. The *gemora* relates that this man sinned to the nth degree. Yet at a certain point, when he realized the magnitude of what he had done, he had great remorse and cried himself to death. At that point a heavenly voice "ordained" him as "Rabbi" Elazar ben Durdaya (meaning that he reached the level of a *Tanna*!), and the *gemora* seems to relate that his *teshuva* was accepted. This seems difficult to understand because Reb Elazar did not say *vidui*! According to many *poskim*, including the Rambam, a complete *teshuva* must include the recitation of *vidui*. So how was Reb Elazar's *teshuva* accepted?

The *gemora* also says that a person who gives *tzedakah* in order that his son should recuperate is considered a "Tzadik gamor". Similarly, the *gemora* says that a man who married a woman on condition that he is a "Tzadik gamor" is possibly a viable *kiddushin*, because maybe he thought about doing *teshuva*. But how can these acts be sufficient for complete *teshuva*? We know that both of these men sinned yesterday and today they did not go through all the steps of *teshuva*! (For if either went through all the steps, there would be no *chidush* in the *gemora*). How can these two men be righteous if they did not do *teshuva* properly?

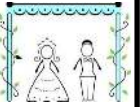
Rav Yaakov Kamenetsky seems to say that while it is true that there are a set of *halachos* in the Rambam for doing *teshuva*, one does not always need to take that exact path in order to achieve repentance. There are possibly different paths for different people and different sins. Therefore, Rav Yaakov says that the *halachos* in *Shulchan Aruch* are those which are finite and unchanging; applicable equally to everyone in all situations (which is not the case with *teshuva*, which is why it is omitted).

As an example of this idea, Rav Aharon Kotler says that through learning Torah one can achieve repentance for a sin which he did, though there seems to be no connection

(Continued on page 3)

Lifecycles

Mazal tov to Yitzchak and Penina Reichenberg on the engagement of their grandson Meir Moshe Dickman to Bracha Rubenstein. Mazal tov to both extended families!



24th Anniversary Kiddush

Please join us in celebrating the anniversary of the founding of our Kehilla. This Shabbos after Shacharis in the Hall.



PIRKEI AVOS
WITH RAV AVRAHAM BARUCH
ZACHARIASH
17:54 Shabbos Afternoon. Ezras Nashim will be open.
LAST SHIUR OF THE SEASON!

Shabbos Schedule Parshas Nitzavim-Vayeilech לוח שבת פרשת נצבים-וילך

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	17:17	מנחה "מוקדמת"
Plag Hamincha	17:37	פלג המנחה
Candle Lighting	18:18/18:38	הדלקת נרות
Mincha 3	18:40	מנחה ג'
Sunset	18:58	שקיעה
Shabbos Day		יום השבת
Brachos	08:15	ברכות
Shochein Ad	08:45	שוכן עד
Latest Shema – M. A.	08:43	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:29	סוף זמן ק"ש לגר"א
Mincha 1	13:30	מנחה א'
Mincha 3	17:30	מנחה ג'
Pirkei Avos	17:54	פרקי אבות
Sunset	18:56	שקיעה
Ma'ariv 1	19:33	מעריב א'
Ma'ariv 2	19:56	מעריב ב'

Last Remaining Seats!

Member Prices

First Seat: 250₪

Spouse and dependent children: 150₪

Extended family & out-of-town guests: 200₪

Assoc. Members: 1st Seat: 350₪ • Add'l seats: 250₪

Non-Members: 500₪

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.

ONLY A FEW SEATS REMAIN!

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

אבות ובנים

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

NOTE NEW TIME

CHOCOLATE CHASE

LAST CHANCE

TO GET A

CHOCOLATE BAR!

בואו י שבועות וקבלו

חטיף שוקולד!



YOU can Sponsor AuB:

Treats: 100₪ • Chocolate Bars: 150₪

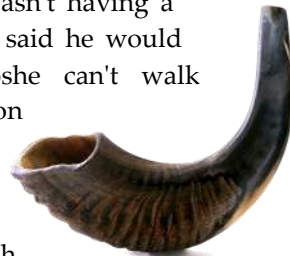
Ice Cream: 180₪

Some questions for Rosh Hashanah!

From RBSsemicha.com

Q&A: Shofar or Minyan. Choose One!

Q Moshe Rosenberg was in a dilemma: He discovered that at the Rosh Hashanah minyan in Cohecton, NY, there was no one who knew how to blow shofar (nor was there even a shofar in the minyan). But, there was someone who knew how to lead the davening properly, and there were at least 10 men there. The closest place to hear a shofar was by Bob Goldstein in Galilee, PA, who wasn't having a minyan for Rosh Hashanah, but said he would happily blow for Moshe. Moshe can't walk between these two locations on Rosh Hashanah because they are too far away, but could choose one or the other. Which should he choose for Rosh Hashanah?



1. Minyan without shofar; or 2. Shofar without minyan.

A 2. Hearing the shofar on Rosh Hashanah is a Biblical obligation, while davening with a minyan on Rosh Hashanah is not. In fact, one could fulfill his Biblical davening obligation by making any request of Hashem in his own words.

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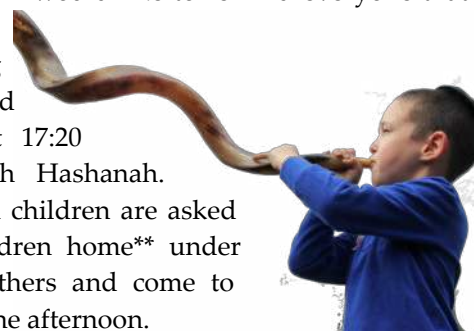
Rosh Hashanah & Kids

Many women daven all morning on Rosh Hashanah, but several have told us that they have difficulty hearing the Shofar due to the small children who are brought into the room at 10:00. We would like to remind everyone that we will have a second shofar blowing at 12:45 and a third shofar blowing at 17:20 each day of Rosh Hashanah.

Women with small children are asked to leave their children home** under the care of the fathers and come to hear the shofar in the afternoon.

Kesiva v'Chasima Tova!

**A "small child" is any child who cannot stand by themselves. A child in a stroller or held by the mother must remain outside the room at the 10:00 shofar blowing.



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 will be erased for Rosh Hashanah, and so if necessary please resubmit any names.



(Continued from page 1)

between learning Torah and the sin itself.

We see this idea in other aspects of Torah, where there may be unique variations for each person to perform those acts. For instance, the amount of *chesed* that one is obligated to do may differ from person to person. Similarly, the *gemora* says that a *Talmid chacham* has an obligation to have a small amount of arrogance, whereas this is forbidden for a regular person. We see that there are aspects of following the Torah which are tailor-made for each individual.

I had the merit to sit by Rav Moshe Halberstam (1932 – 2006), the well-known *posek* and descendant of the *Divrei Chaim* (Chaim Halberstam of Sanz, 1793–1876). People often came in to him to find out what regimen of *teshuva* they should pursue for a sin which they committed. His answer was always personalized for that person. For some it was giving a particular amount of *tzedakah*; for others it was reciting *Tehillim*; and for others there was a mix of learning, fasting, and perhaps other activities. It seems to me that the reason for this is because the purpose of *teshuva* is to get the person back to where he is supposed to be in his relationship with Hashem. In normal situations, all those *halachas* listed by the Rambam are in place. But in certain situations, we can perhaps find an alternative route.

If we take a step back and digest what we have just said, I believe that checks and balances are in place. Each person who sins, heaven forbid, has a different level of defiance, and therefore he has a different level of *teshuva* which must be done. There is the classic way to take care of the situation which is found in the Rambam. I believe that the Rambam is telling us that this is the guaranteed way. We therefore strive to follow the steps of the Rambam. But this does not negate the fact that there are other ways to do full *teshuva*. In fact, the Rambam himself writes (*Teshuva* 2:1) that if one is in the same exact situation as when he sinned and doesn't sin again, he is a full *Baal Teshuva*, despite his not fulfilling all of the Rambam's steps!

As the days of *teshuva* are upon us, I think we should all take into account that Hashem has personal demands from each of us. We need to ponder how much "classical" *teshuva* must be done, and how much "personal" *teshuva* must be done before the day of reckoning.

May we merit to reckon correctly.

Share a Simcha? COMMEMORATE A YAHRZEIT?

Consider sponsoring **Netziv Hayom** at Ahavas Shalom, and all the learning in our Beis Medrash for one day will be in the merit of your choosing.

Sponsorship is just 120₪.

To sponsor a day please contact netziv@ahavasshalom.org.



Daled Minim Guide

The Rav gave two intensive shiurim in 2017 on the Daled Minim which are available on YouTube and the Shul's OneDrive account. View them here:



ahavasshalom.org/4m-guide

Don't Be Left Out!



When you have a simcha (or R"L a sad event), it is so easy to have it included in the next newsletter! Just send an email to lev@ahavasshalom.org! **Deadline is 11:00 Thursday.** Reminder: Sending an instant message or an email to anyone else will probably result in your announcement not making it to the newsletter!

Start 5784 with a Clean Slate

Before you "dip the apple in the honey", please consider dipping into your wallet to pay off any outstanding pledges and dues you might still have from 5783.



The easiest way to pay is to use the NE-DARIM plus terminal or Nedarim Plus online at ahavasshalom.org/nedarim

You can also use PayPal at ahavasshalom.org/donate or use USD at ahavasshalom.com/donate

See Mr. Beer if you have any questions about your account.

המשך ממעמד 4

אנשים כדי לברר באיזו דרך תשובה עליהם ללכת על חטא שחטאו. התשובה שלו תמיד הייתה מותאמת אישית לאותו אדם. לחלק זה היה מתן סכום של צדקה, אצל אחרים אמירת תהילים, או לימוד תורה, צום, וכו'. נראה לי שהסיבה לכך היא בגלל שמטרת התשובה היא להחזיר את האדם ליחסיו עם ה'. במצבים רגילים מתקיימים כל אותן הלכות שכתב הרמב"ם. אבל במצבים מסוימים נוכל אולי למצוא מסלול חלופי.

אם ניקח צעד אחורה ונקלוט את מה שאמרנו עד עכשיו, אני מאמין שנמצא קנה מידה של איך לעשות תשובה. לכל אדם שחטא חלילה הייתה רמת מרד שונה, ולכן יש לו רמה אחרת של תשובה שיש לעשות. יש את הדרך הרגילה שנמצא ברמב"ם, שלפי דעתי הרמב"ם אומר לנו שזו הדרך המובטחת. לכן אנו שואפים ללכת על פי צעדי הרמב"ם. אבל זה לא שולל את העובדה שיש דרכים אחרות לעשות תשובה שלמה. למעשה, הרמב"ם עצמו כותב (תשובה ב, א) "זה שבא לידו דבר שעבר בו, ואפשר בידו לעשותו, ופירש ולא עשה מפני התשובה.. זהו בעל תשובה גמורה", למרות שלא קיים את כל צעדי הרמב"ם!

בעוד עשרת ימי התשובה בפתח, אני חושב שכולנו צריכים לקחת בחשבון שלה' יש דרישות אישיות מכל אחד מאיתנו. צריך לחשוב כמה תשובה "רגילה" יש לעשות, וכמה תשובה "אישית" יש לעשות לפני יום הדין.

יהי רצון שנזכה לחשוב נכון.

דרכים שונות עבור אנשים שונים

"כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֶנְכִי מִצְוֶה הֵיּוֹם..." (דברים ל:יא)

לרמב"ם בספרו "משנה תורה"

יש עשרה פרקים בהלכות תשובה. אולם השולחן ערוך מדלג על הלכות תשובה לגמרי! הרב יעקב קמנצקי שואל, מדוע לא נכללה מצווה כה חשובה בשולחן ערוך?

אתחיל את ההסבר עם גמרא מרתקת על סיפורו של ר' אלעזר בן דורדיא. הגמרא מספרת שהוא חטא עד למצב רוחני לכאורה בלתי הפיך. אולם בשלב מסוים, כשהבין את גודל החטא שעשה, הייתה לו חרטה גדולה ו"הניח ראשו בין ברכיו וגעה בבכיה עד שיצתה נשמתו" אז "יצתה בת קול ואמרה: רבי אלעזר בן דורדיא מזומן לחיי העולם הבא". הבת קול קראה לאלעזר בן דורדיא "רבי", כלומר שהגיע לדרגת תנא! נראה שהגמרא אומרת שתשובתו התקבלה. אבל זה קשה להבין, מכיוון שרבי אלעזר לא אמר וידוי, ולדעת הרבה פוסקים, כולל הרמב"ם, שכדי שהתשובה תהיה שלמה צריכים לומר וידוי. אז איך התקבלה התשובה של רבי אלעזר?

בדומה לכך אומרת הגמרא שמי שנותן צדקה כדי שיתרפא בנו נחשב כ"צדיק גמור". הגמרא גם אומרת שמי שקידש אשה "על מנת שאני צדיק אפילו רשע גמור מקודשת שמא הרהר תשובה בדעתו". אבל איך זה מספיק טוב? אנחנו יודעים שאתמול חטא האיש הזה ולא עשה את כל תהליכי התשובה? (שהרי אילו עשה את כל מה שצריך, לא היה חידוש בגמרא). איך אנשים אלו יכולים להיחשב צדיקים אם לא עשו תשובה כמו שצריכים?

נראה שהרב יעקב קמנצקי מתכוון שאמנם יש ברמב"ם סדרה של הלכות תשובה, אבל לא תמיד צריך ללכת בדרך המדויקת כדי לחזור בתשובה. ייתכן שיש דרכים אחרות בהתאם לסוג האנשים ולסוגי החטאים. לכן אומר הרב יעקב שההלכות הנכללות בשולחן ערוך הן אלו שהן מוגדרות ובלתי משתנות; חלות על כולם בדיוק באותה צורה בכל המצבים - מה שאין כן בתשובה, ולכן היא אינה נכללת.

כדוגמה לרעיון זה אומר הרב אהרן קוטלר שבאמצעות לימוד תורה אפשר לעשות תשובה על חטא שעשה, אם כי נראה שאין קשר בין לימוד תורה לחטא עצמו.

אנו רואים רעיון זה במצוות והנהגות אחרות, שבהן ייתכנו הבדלים בין אנשים שונים. לדוגמה, כמות החסד שמחויבים לעשות עשויה להיות שונה מאדם לאדם. בדומה לכך אומרת הגמרא שלתלמיד חכם "צריך שתהיה בו שמינית שבשמינית של גאוה", ואילו לאדם רגיל גאוה כלשהיא לא מתאימה. אנו רואים שיש היבטים של לימוד תורה שונים לכל אחד ואחד.

זכיתי לשבת אצל הרב משה הלברשטאם, הפוסק הידוע וצאצא של דברי חיים מצאנז. פעמים רבות נכנסו אליו

המשך בעמוד 3

לשמוע אל הרינה ואל התפילה

SELICHOS

AT BEIS MEDRASH AHAVAS SHALOM
MOTZA'EI SHABBOS PARSHAS NITZAVIM-VAYEILECH

00:05 OPENING WORDS FROM
RAV AVROHOM BARUCH ZACHARIASH
00:37 START OF SELICHOS

WOMEN'S SECTION WILL BE OPEN

DURING THE WEEK, SELICHOS WILL BEGIN 25 MINUTES BEFORE SHACHARIS*. NOTE THAT THE 7:15 MINYON WILL SAY SELICHOS AND DAVEN SHACHARIS IN THE HALL. THE 6:20 AND 8:10 MINYONIM WILL BEGIN SELICHOS AND CONTINUE THROUGH SHACHARIS IN THE BEIS MEDRASH.

*05:45 SELICHOS FOR THE 1ST MINYON ON SUNDAY MORNING

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 of their kids while they daven at Ahavas Shalom. If you are interested, please contact Mrs. Harris shuli@ahavasshalom.org.



Early No More

This week is the last Early Shabbos. Look for Early Shabbos to resume on Friday, March 29, 2024, when the clocks change again for Day-light Saving Time.



Weekday	יום (Sun)	ב' (Mon)	ג' (Tue)	ד' (Wed)	ה' (Thu)	ו' (Fri)
times until	00:37, 05:45	05:55, 06:50*, 07:45	05:55, 06:50*, 07:45	05:55, 06:50*, 07:45	05:55, 06:50*, 07:45	05:50, 07:15*
Rosh Hashanah	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	06:55, 08:15
	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:15, 15:15	13:30, 18:31
	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:
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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!