

A View From The Top

"...and you are to be careful to fulfill exactly as they instruct you... do not deviate from the word they tell you, neither right or left." (Devarim 17:10-11)

"Even if he (the judge) tells you about what appears to you to be right that it is left, or about what appears to you to be left that it is right, you have to obey him; how much the more is this so if actually he tells you about what is evidently right that it is right and about what is left that it is left (Rashi ibid cf. Sifrei Devarim 154:5)



We often hear statements made by great people that are a bit unsettling. We may feel that it is some type of test of our *Emunas Chachamim*. Though we believe what we are hearing, sometimes it seems counterintuitive to us. There is a famous saying of Chazal: The Torah says, "fulfill exactly as they instruct you.". Unfortunately, when some people hear *Da'as Torah*, even though they are respectful and do not say anything, internally they think that they **know** better.

I would like to share an idea with you, which I heard from a relative of mine who was a student of Rav Yitzchak Hutner (d. 1980). He asked Rav Hutner what he thinks is the proper Torah approach to a certain political issue. Rav Hutner avoided answering the question and when my relative persisted, he said to him as follows: "That which the *gedolim* have a right to answer questions is partially based on the *Siyata d'Shmaya* that they have. This *Siyata d'Shmaya* is because what they say will affect the world. In this particular political situation, that which I have to say will not make any difference, and therefore I do not have the *Siyata d'Shmaya* necessary to answer the question."

This same concept is seen in an incident with the *Noda B'Yehuda* (1713 -1793). On his first day as a Rav in Prague, he was asked a question and came up with a conclusion which was proven to be incorrect. He asked the questioner, "Was this question real or was it just hypothetical?" The questioner said, "It was hypothetical". The *Noda B'Yehuda* then said, "No wonder I answered incorrectly! It is because if there is

(Continued on page 3)

Times are Changing!

The first weekday Mincha returns to 13:15 on Wednesday, August 23, and will remain at this time until Rosh Hashanah.

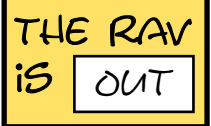


Shabbos Mincha will be **17:55** THIS WEEK and not 18:00! The starting time of the last Shabbos Mincha will continue to change each week starting this week, and continuing throughout the winter. Pirkei Avos will also change, starting 24 minutes after the last Shabbos Mincha.

The Rav will be away this Shabbos

As such, the following changes will take place:

- Friday night *drasha* will be given by someone else.
- No *Beis Elokim* shiur or Shabbos day *drasha*.
- The *Pirkei Avos* shiur will be given by someone else.
- The Rav **will** be here for his Sun. & Tues Shiurim.



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Shabbos Schedule Parshas Shoftim

לוח שבת פרשת שופטים

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	17:38	מנחה "מוקדמת"
Plag Hamincha	17:58	פלג המנחה
Candle Lighting	18:43/19:03	הדלקת נרות
Mincha 3	19:05	מנחה ג'
Sunset	19:23	שקיעה
Shabbos Day		יום השבת
Brachos	08:15	ברכות
Shochein Ad	08:45	שוכן עד
Latest Shema – M. A.	08:37	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:26	סוף זמן ק"ש לגר"א
Mincha 1	13:30	מנחה א'
Mincha 3	17:55	מנחה ג'
Pirkei Avos	18:19	פרקי אבות
Sunset	19:22	שקיעה
Ma'ariv 1	29:59	מעריב א'
Ma'ariv 2	20:22	מעריב ב'

PIRKEI AVOS

WITH RAV AVRAHAM BARUCH ZACHARIASH

GRAND SIYUM

NEXT WEEK! PARSHAS KI SEITZEI

A ONCE-EVERY-SIX-YEAR EVENT!

SHIUR UNTIL 18:50 FOLLOWED
BY SIYUM IN HALL

FULL DETAILS COMING SOON...

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: 16:55-17:55
Boys Ages 3-7 learn 30 minutes; 7+ 1 hour.

**NOTE
NEW TIME**

CHOCOLATE CHASE

COME 4 WEEKS AND GET A CHOCOLATE BAR!

בואו 4 שבועות וקבלו

חטיף שוקולד!



YOU can Sponsor AuB:

Treats: 100₪ • Chocolate Bars: 150₪

Ice Cream: 180₪

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 Mrs. Zakoo Netziv@ahavasshalom.org.



Av 30 sponsored by the Helprin Family

לע"נ אלחנן בן זאב דוב ז"ל

Elul 2 sponsored by the Serle Family

לע"נ עינה בת פייביש ע"ה

Prepare for Elul with questions from RBSsemicha.com

Q&A: 2-Day Rosh Chodesh

Q Reuven and Sara were married on the 30th day of Av, which was the first day of Rosh Chodesh Elul (a two-day Rosh Chodesh). How will the date be written in the *ketubah* to indicate the day?

1. Today is the 30th day of Av, which is Rosh Chodesh Elul.
2. Today is Rosh Chodesh Elul, which is the 30th day of Av.

A 1. One should first indicate the current month and, only after that, indicate the upcoming month.

OC 427; M.B. 1

Q&A: Blow Someone Else's Horn

Q On the second day of Elul, at the end of the late minyan at Kehillas Shaarei Shamayim, no one had remembered to bring a shofar to blow. However, Mr. Goldberg found Aharon Deer's shofar in his "cubby" under the shtender, which was still warm from when he blew it during the early minyan. Would a member of this later minyan be permitted to blow Aharon Deer's shofar to fulfill this *minhag* without first asking him for permission?

A Yes. Most people want mitzvos done with their money, and Aharon Deer would probably want his shofar to be used for the *minhag* of blowing shofar at the end of *shacharis* during the month of Elul. However, if people know that Aharon Deer is *makpid* and does not want people to even touch his shofar, then people would not be permitted to use it.

OC 586; M.B. 9

Start Elul with a Shiur

Join one of the many shiurim at Ahavas Shalom this Elul

- Ahavas Shalom **Kinyan Mesechta Beitza** given by Rabbi Eliyahu Jacobs, Sun-Thu 8:15-9:05
- **Mishnah Berurah** Halacha Yomi given by Rabbi Moshe Dovid Cohen Sun-Thu 09:10-09:30
- Sefer *Olas Tamid* on *Tefilla* by Rav Shmuel Hominer z"l given by Rabbi Moshe Dovid Cohen Sun-Thu 09:30-09:35
- **Mishnah Berurah** with the Rav, now learning *Hilchos Chol Hamoed* Tuesday 20:15-21:00

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no real question, there is no *Siyata d'Shmaya*."

I would like to share with you the test of a true great torah scholar. Imagine someone who learns a *sugya* for an extended period of time and has a clear proof of what the *halacha* should be in a certain situation. He then searches for a precedent to support his conclusion, and finds that many earlier *acharonim* disagree. What is he supposed to do now?

On the one hand, in his introduction to the *Igros Moshe* Rav Moshe Feinstein (d. 1986) writes that, "If I disagree with those who came before me, it is not that, G-d forbid, I think my understanding is superior to theirs, but rather the *halacha* demands that I rule as I see fit, based on my own research of the topic." On the other hand, in Rabbi Akiva Eiger's responsa 55, we see where he says that one should be careful not to argue against one who precedes him.

There are those that say that this tension was felt by the Brisker Rav, and therefore he tried to not answer halachic issues. He said, "I cannot repeatedly argue with those greater than me, and yet I cannot rule against my legitimate conclusions."

Recently I called the head of an institution to try to get a child into that institution. I prefaced my words to the one in charge by saying, "I am grateful to Hashem that I do not have to make the decisions that you make daily. Indeed I see a great amount of good which can come from accepting this child, yet I understand your apprehension. Hashem should give you the proper *Siyata D'shmaya*." We need to be careful when judging people in public positions.

I believe that if one would think about it, he would discover that whether the matter is simple or difficult, it is those who have not studied the subject in depth who seem to know the proper answer.

Definitely – even before we suggest that we have an opinion – we should think about whether we are even worthy of having one! This is true even if we study the subject enough to give one. You may be thankful that you are not in the shoes of the Rabbanim as they are often much better equipped to answer the query in full than we are.

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.



Bar Mitzvah in 5784?

If your son having a Bar Mitzvah in 5784, make sure you schedule the date with us as soon as possible so as to avoid disappointment due to scheduling conflicts. Contact Naftali Kaplan Gabbai@AhavasShalom.org to schedule your son's Bar Mitzvah.



Yeshivas Bein HaZmanim

Rosh Chodesh marked the end of Yeshivas Bein Hazmanim Summer 2023. Thank you to all the donors who made this program so successful.

We look forward to another Yeshivas Bein Hazmanim after Yom Kippur!



המשך מעמוד 4

לא יכול לפסוק הלכה נגד המסקנות הנראות לי."

לאחרונה התקשרתי לראש מוסד כדי לנסות להכניס ילד למוסד שלו. הקדמתי את דברי באמירה, "אני מודה לה' שאני לא צריך לקבל את ההחלטות שאתה מחליט מדי יום. אכן, אני רואה את התוצאות הטובות שיכולות להגיע מקבלת הילד הזה, ובכל זאת אני מבין את החשש שלך. שה' יתן לך את הסייעתא דשמיא הראויה." אנחנו צריכים להיות זהירים כששופטים אנשים בתפקידים ציבוריים.

אני מאמין שאם היינו חושבים על זה, היינו מגלים שבין אם העניין פשוט ובין אם קשה, למי שלא למד את הנושא לעומק נראה שיוודעים מה צריכה להיות התשובה הנכונה.

בהחלט - עוד לפני שאנו מציעים את דעתנו - עלינו לחשוב האם אנחנו בכלל ראויים לחוות דעת! זה נכון גם אם למדנו את הנושא מספיק כדי להציע את שלנו. צריכים להודות על כך שאנחנו לא במקום הרבנים שכן הם בדרך כלל מוכנים הרבה יותר לענות על השאלות בצורה מלאה מאיתנו.

מבט מלמעלה

"...ושמרת לעשות ככל אשר יורה... לא תסור מן הדבר אשר יגידו לך ימין ושמאל" (דברים יז:יא)

ימין ושמאל. אפילו אומר לך על ימין שהוא שמאל ועל שמאל שהוא ימין, וכל שכן שאומר לך על ימין ימין ועל שמאל שמאל (ספרי: (רש"י שם)

לעתים קרובות אנו שומעים הצהרות של גדולי ישראל, שקצת מטרידות. אנו עשויים להרגיש שזה בוחן את אמונת החכמים שלנו. למרות שאנחנו מאמינים למה שאנחנו שומעים, לפעמים זה נראה לנו מנוגד לאינטואיציה. יש מאמר מפורסם של חז"ל: "התורה אומרת 'לעשות ככל אשר יורה'". למרבה הצער, יש אנשים שכששומעים דעת תורה, למרות שהם מכבדים ואינם אומרים דבר, בפנים הם חושבים שהם יודעים יותר טוב.

אני רוצה לשתף אתכם ברעיון, ששמעתי מקרוב משפחה שלי, שהיה תלמידו של הרב יצחק הוטנר. הוא שאל את הרב הוטנר מהי לדעתו הגישה התורנית הראויה לנושא פוליטי מסוים. הרב הוטנר נמנע מלהשיב על השאלה וכאשר השואל התעקש, הוא אמר לו, "הזכות של הגדולים לענות על שאלות, מבוססת בחלקה על סיעתא דשמיא שהם מקבלים בגלל שמה שהם אומרים ישפיע על העולם. במצב הפוליטי המסוים הזה, מה שיש לי לומר לא ישפיע כלל, ולכן אין לי את סיעתא דשמיא הנחוצה כדי לענות על השאלה".

אותו מושג נראה במעשה שקרה עם הנודע ביהודה. ביומו הראשון שניהן כרב בפראג, הוא נשאל שאלה, ותשובתו התבררה כלא נכונה. הוא שאל את השואל, "האם השאלה הזו אמיתית או שהיא רק עיונית?" השואל אמר: "היא היתה עיונית". אמר הנודע ביהודה: "זה מסביר מדוע התשובה שלי לא הייתה נכונה! אם אין שאלה אמיתית, אין סיעתא דשמיא".

אני רוצה לשתף אתכם בצורה להבחין מי הוא גדול אמיתי בתורה. תארו לעצמכם אדם שלמד סוגיא במשך תקופה ממושכת והגיע למסקנה עם הוכחה ברורה מה צריכה להיות ההלכה במצב מסוים. לאחר מכן הוא מחפש תמיכה למסקנתו, ומגלה שרבים מהאחרונים הקודמים אינם מסכימים איתו. איך הוא אמור להמשיך?

מצד אחד, בהקדמתו לאגרות משה כותב הרב משה פיינשטיין, שאם הוא חולק על אלה שבאו לפניו, זה לא שחלילה שהוא חושב שהבנתו עדיפה משלהם, אלא ההלכה דורשת לפסוק כראות עיניו, על סמך עיונו בנושא. לעומת זאת, בשו"ת רבי עקיבא איגר 55, אנו רואים שהוא אומר שצריך להיזהר שלא לחלוק נגד הקודמים לו.

יש שאומרים שאת הסתירה הזו חש הרב מבריסק, ולכן השתדל שלא לפסוק הלכה. הוא אמר, "אני לא יכול לחלוק שוב ושוב עם אלה שגדולים ממני, ובכל זאת אני

המשך בעמוד 3

Early Bird Special!

PAY for your Yomim Noraim seats by Midnight Aug 26 and receive a 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 ₪	X
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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
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.



Weekday times until Parshas Ki Seitzei	'ו(Fri)	'ה(Thu)	'ד(Wed)	'ג(Tue)	'ב(Mon)	'א(Sun)	יום שחרית	זמנים לימי חול עד פרשת כי תצא
	06:20, 07:15, 08:15	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10	שחרית	
	13:30, 17:31, 18:57	13:15, 15:15	13:15, 15:15	13:20, 15:15	13:20, 15:15	13:20, 15:15	מנחה	
	Hall	20:15, 21:00	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
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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!