

Alive and Well

"And when Ya'akov had made an end of commanding his sons, he gathered up his feet into the bed, and expired, and was gathered to his people." (Bereishis 49:33)

RASHI: AND HE EXPIRED — but the word death is not mentioned in his case, and our Teachers therefore said: (Taanis 5b) "Jacob our father is not dead".

In this week's parsha many of the meforshim contemplate the meaning of death to those who passed on, and how those who remain here in this world should feel when someone leaves this world. On the brothers' statement "Please forgive the sin of the servants of the G-d of your father" (50:17) Rashi gives an explanation which leaves us with much food for thought. He explains that they were saying that even though Yaakov Avinu died, Yaakov's G-d was still alive. It seems to me that the idea that Hashem could ever not be alive – and therefore the brothers had to say he was still alive – is not something that most people would assume. Therefore, why did Rashi explain that the brothers felt they should point this out to Yosef?

The Chasam Sofer explains the verse about Chanoch's death: "and Chanoch walked with God: and he was not; for God took him." (Bereishis 5:24) It seems superfluous to state that since Chanoch died, he was no longer with us. The Chasam Sofer goes on to explain that there are people who in their lifetimes impacted others to the point that even after their death their presence is still felt. The Torah was telling us that Chanoch was *not* one of those people.

I would like to add to this idea, using an incident that happened to me last week. I met someone with whom I had been close for many years. He gave me an article about the sixtieth yahrzeit of Rav Aharon Kotler and then commented that he knew I would like the article because I considered myself very close to Reb Aharon. While this statement is true, an unaffiliated Jew would find it quite puzzling. How could one be close to a man who he never met or even saw? The answer is obvious: Most of my Rabbaim

(Continued on page 3)



Lifecycles

Mazel Tov to Yosi and Rivka Benjamin on the Aufruf this Shabbos and upcoming marriage of their son Yehoshua to Nava Enoch daughter of Gavriel and Miriam Enoch. The



kehilla is invited to a kiddush at Motza Mayim immediately after davening to celebrate this occasion!

The Kehilla is also invited to the chasana on Sunday, Jan 8 at Emerald Garden Hall. Simchas Chasan v'Kalla 21:30

Mazel Tov to Rabbi Reuvain and Yitta Mendlowitz on the birth of their granddaughter Henny to their children Eliyahu and Yael Spitzer.



SAVE THE DATE MOTZA'EI SHABBOS FEBRUARY 18 AHAVAS SHALOM GALA MELAVEH MALKAH

Shabbos Schedule Parshas Vayechi לוח שבת פרשת ויחי

Erev Shabbos		ערב שבת
Mincha 1	12:30	מנחה א'
Candle Lighting	16:14/16:34	הדלקת נרות
Mincha 2	16:36	מנחה ב'
Sunset	16:54	שקיעה
Shabbos Day		יום השבת
Brachos	08:00	ברכות
Shochein Ad	08:30	שוכן עד
Latest Shema – M. A.	08:26	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:13	סוף זמן ק"ש לגר"א
Mincha 1	13:00	מנחה א'
Pele Yoetz	15:55	פלא יועץ
Mincha 3	16:10	מנחה ג'
Sunset	16:54	שקיעה
Ma'ariv 1	17:31	מעריב א'
Ma'ariv 2	17:54	מעריב ב'

Questions are used with permission from rbssemicha.com
Stumped? Come to the Rav's Halacha Shiur on Tuesday nights to catch up on the halachas of Hilchos Chanukah

Q&A: My Siddur: Paper Protector

Q Reuven's daughter Rivki traded her homemade brownies with Shoshi for some pretty sheets of blank stationery. According to the M.B., may Rivki store these blank sheets in her siddur or chumash (so they don't get bent)?

A No. The only thing that may be stored in a *sefer* is something that is *kadosh*. A paper with *divrei Torah* on it would be permissible, but blank sheets of paper (even if they are pretty sheets that Rivki could trade with someone at a later time) would not be permissible. A *sefer* is not a suitcase to hold things! However, one may store blank sheets of paper in a *sefer* with the intent to use those sheets to write notes on learning.

Source: Siman 154 M.B. 31

Q&A: My Aron: Coin Protector

Q When the Beis Knesses Ohr Haganuz of Tsfat tried to get insurance for their Torah and its new silver crown, the insurance company told them they had to store both in a safe and not the wooden cabinet they currently used. Before buying the new safe, a member suggested that they store the *tzedakah* box there, alongside the *sefer Torah* and silver crown, to prevent theft (as happened to the previous *tzedakah* box). Which of these is correct?

1. The board of trustees can stipulate that the *tzedakah* box may be placed within the aron/safe before it is first used.
2. The aron/safe is considered a holy place for a *sefer Torah* only, and items that are not holy may not be placed there regardless of when a stipulation is made.

A 1. If the stipulation was made before the board bought the safe, then the safe may be used for ordinary items, such as a *tzedakah* box. Note that once the safe is used as an *aron hakodesh*, the board may not change its status from a *tashmish dekedusha*, and the *tzedakah* box may not be stored in it.

Source: Siman 154 M.B. 33

Shiurim with the Rav

The Rav will be giving ONE SHIUR for men this coming week:

~~SUNDAY 21:15: Mishnayos - Cancelled~~

TUESDAY 20:15: Hilchos Beis Knesses

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



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 Netziv@ahavasshalom.org.



Teves 9 sponsored by the Lubliner family

לע"נ **חיה בת זלמן יצחק** ע"ה

Teves 10 sponsored by the Lubliner family

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Short Shiur on Olas Tamid

Get an in-depth understanding of the regular *tefillot* by investing just 5 minutes each day learning this *sefer* by

Rav Shmuel Hominer Z"L.

Rabbi Moshe Dovid Cohen: Sun - Thurs 09:30—09:35

Aliyos. Pledges. Seats. ANYTHING you want. It's so easy. Use the terminal near the front door or visit ahavasshalom.org/nedarim.

Click. Pay. Done!



GO FOR THE GOLD!

Ahavas Shalom's *Amud Yomi shiur* has just started *Perek HaZahav* (the fourth *perek* of *Bava Metzia*).

This challenging *perek* deals with the *halachos* for overpricing and underpricing...

So join our shiur and *go for the gold!*



Sun-Thurs. mornings 09:25-10:25; In the Ezras Nashim. Available also online. For more information contact Maggid Shiur, Rabbi Akiva Teichtal

teichtal@ahavasshalom.org

Mi Shebeirach for Cholim

Please submit names of any *cholim* to Mrs. Zakoo (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 service to remain consistent. The list were erased on Rosh Chodesh TEVES, and so if necessary please resubmit any names.

(Continued from page 1)

throughout my years were students of Reb Aharon, and they were always quoting him to the point that I actually felt I knew him myself. This idea is similar to entering a *beis medrash* and hearing the students learning gemora and saying "Abaya says....Rava says... etc." Even though we all know that Abaya and Rava died years ago, in the *Toras Chaim* they live on.

Yaakov Avinu is actually the one of whom the gemora (Taanis 5b) states that he was "*lo meis*" – he didn't die. The gemora persists and asks, "How could it be? They eulogized, embalmed and buried him!" The gemora admits that this is a good question, but not an insurmountable problem, as the Gemora answers, "מה זרעו בחיים אף הוא בחיים" – Just as his son is alive, so too is he alive.

Based on this, I would suggest that a person's impact is measured by the influence that he has on the world. This idea is well known to all of us. When one has a *yahrzeit* or says *yizkor*, one does extra *mitzvos*, supports Torah, and gives charity to the poor. All these things are helpful to the soul that has passed on because it was through the impetus of those who passed away that one generally performs those mitzvos. In fact, there are those who explain the concept *B'rah kara d'avua* – the son is the leg of his father – means exactly that. Though the father cannot move any longer because he has left this world, he is still considered alive and moving through his son, as the Gemora quoted above states.

At the end of the Rav Dessler biography, it says that the Russian doctor who tended to Rav Dessler came to the *shiva* house. When he walked in, he saw the pain on the face of Rav Dessler's daughter. He stopped and said to her, "Why are you crying? Would that I were as alive at this moment as he is!"

May we all merit to live our lives in a way that keep us alive forever.

המשך מנומך 4

מגבירים את עשיית המצוות, תמיכה בלימוד תורה ומתן צדקה לעניים. כל הדברים הללו מועילים לנשמה שנפטרה כי בגלל הנפטר מקיימים את המצוות הללו. למעשה, יש מי שמסביר את המושג – "ברא כרעא דאבוה" – הבן הוא רגלו של אביו – בכוונה בדיוק לזה. אף על פי שהאב אינו יכול לעשות עוד פעולות משום שעזב את העולם הזה, הוא עדיין נחשב חי ופועל באמצעות בנו, כפי שאמרה הגמרא לעיל.

בסוף הביוגרפיה של הרב דסלר, כתוב שהרופא הרוסי שטיפל ברב דסלר הגיע לבית השבעה. כשנכנס, הוא ראה את הכאב על פניה של בתו של הרב דסלר. הוא עצר ואמר לה: "למה את בוכה? הלואי והייתי חי ברגע זה כמוהו!"

מי יתן וכולנו נזכה לחיות את חיינו באופן שישאיר אותנו בחיים לנצח.

אבות ובנים



19:00 Motza'ei Shabbos

AuB Shabbos afternoon for ages 3-7: 15:40-16:10

**THIS WEEK:
SPECIAL TREATS!**

Thank you to Rabbi Yitzchak Rubin and family
for sponsoring the Pizza last week!



מוצש"ק בשעה 19:00

פרסים, חטיפים, גסיבת פיצה והפתעות!

Sponsor Avos uBanim

Treats and Prizes: 200₪

Pizza party: 270₪ • Ice Cream: 160₪

Contact Shlomo Hollander for more info

AUB@ahavasshalom.org

GROWTH THROUGH THE PARSHA

NO SHIUR THIS
SUNDAY!

NEXT SHIUR WILL
BE SUNDAY

JAN 15

20:15-21:00

SHUL HALL

A WEEKLY WOMEN'S SHIUR WITH RAV ZACHARIA SH

focused on the parsha and other subjects as per YOUR suggestions.

TO SUGGEST A TOPIC FOR DISCUSSION,

CALL SHULI HARRIS: 058.329.5812

SHIURIM ARE AVAILABLE IN AUDIO FORMAT FROM THE SHUL'S
HOMEPAGE WWW.AHAVASSHALOM.ORG

ONEG SHABBOS WITH THE RAV

Next Shabbos from around
20:30 to 22:00

Look for details next
week



DO YOU DAVEN DURING THE WEEK AT
AHAVAS SHALOM OR AT OUR
EARLY SHABBOS
MINYAN?

THEN BECOME AN
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ONLY 100₪ PER MONTH via NEDARIM PLUS

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SHUL AND BEIS MEDRASH.

משולחנו של הרב אברהם ברוך זכריש

ח' וק"ם

ויקל יעקב לצות את-בניו ויאסף רגליו אל-המטה ויגוע ויאסף
אל-עמיו: (בראשית מט:לג)

(רש"י שם) ויגוע ויאסף. ומיתה לא נאמרה בו, וא"ר יעקב אבינו
לא מת: (תענית ה:ב)

בפרשת השבוע דנים רבים מהמפרשים במשמעות המוות
לא לו שהלכו לעולמם, וכיצד מרגישים אלו שנשארו כאן
בעולם הזה כשמישהו עוזב את העולם הזה. על דברי אחי
יוסף, "שָׂא נָא לִפְשַׁע עַבְדִּי אֱלֹקֵי אֲבִידִי" (נ:יז) נותן רש"י
הסבר שמותיר לנו הרבה חומר למחשבה. הוא מסביר
שהם אמרו שלמרות שיעקב אבינו מת, אבל אלוקי יעקב
עדיין חי. נראה לי שזה (שה' עדיין חי) הוא רעיון שצריך
להיות מובן מאליו, ועל כן מדוע הסביר רש"י שהאחים
חשו שהם צריכים לציין זאת בפני יוסף?

החת"ם סופר מסביר את הפסוק על חנוך: "וַיִּתְּלֶהָ חֲנוֹךְ
אֶת הָאֱלֹקִים וַאֲיָנָנוּ כִּי לָקַח אֹתוֹ אֱלֹקִים". (בראשית ה:כד)
נראה מיותר לציין שמאז שחנוך מת, הוא כבר אינו
איתנו. החת"ם סופר ממשיך להסביר שישנם אנשים אשר
בחייהם השפיעו על אחרים עד כדי כך שאפילו לאחר
מותם נוכחותם עדיין מורגשת. התורה אומרת לנו שחנוך
לא היה מהאנשים האלה.

אני רוצה להוסיף לרעיון הזה, באמצעות משהו שקרה לי
בשבוע שעבר. פגשתי מישהו שאני קרוב אליו הרבה שנים.
הוא נתן לי מאמר על הירצויות השישים של הרב אהרן
קוטלר זצ"ל. והוסיף שהוא היה בטוח שאני אעריך את
המאמר כי אני מחשיב את עצמי קרוב מאוד לר' אהרן.
זה היה נכון, אבל בעיני רבים זה די תמוה. איך אפשר
להיות קרוב לאדם שמעולם לא פגשתי או אפילו לא
ראיתי? התשובה ברורה: רוב הרבנים שלי לאורך שנותי
היו תלמידיו של ר' אהרן, והם תמיד ציטטו אותו עד כדי
כך שאני מרגיש שאני מכיר אותו בעצמי. רעיון זה דומה
למה ששומעים בבית מדרש כשהתלמידים לומדים גמרא
ואומרים "אבי אומר... רבא אומר... וכו'". למרות שכולנו
יודעים שאבי ורבא נפטרו לפני שנים רבות, ב"תורת
חיים" הם עדיין חיים.

יעקב אבינו הוא אחד מאלו שהגמרא אומרת שהם לא
מתו. והגמרא שואלת "א"ר יוחנן יעקב אבינו לא מת
א"ל וכי בכדי ספדו ספדניא וחנטו חנטיא וקברו
קבריא" (תענית ה:ב) (אבל ספדו, חנטו וקברו אותו?) זו
באמת שאלה טובה, אבל רבי יוחנן מתרץ, "א"ל מקרא
אני דורש שנאמר 'ואתה אל תירא עבדי יעקב נאם ה'
ואל תחת ישראל כי הנני מושיעך מרחוק ואת זרעך מארץ
שבים' (ירמיהו ל:י) מקיש הוא לזרעו מה זרעו בחיים אף
הוא בחיים" (תענית שם)

בהתבסס על זה, הייתי מציע שנוכחות של אדם נמדדת
בהשפעה שיש לו על העולם, רעיון שמוכר היטב לכולנו.
כאשר למישהו יש יאראצייט או שאנו אומרים זיכור, אנו

המשך בעמוד 3

זמנים לימי	יום	א'(Sun)	ב'(Mon)	ג'(Tue)	ד'(Wed)	ה'(Thu)	ו'(Fri)
חול ער	שחרית	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	06:20, 07:15, 08:15
פרשת	מנחה	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	12:30, 16:41
שמות	מעריב	19:00, 21:00	19:00, 21:00	19:00, 21:00	19:00, 21:00	19:00, 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
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Ramat Beit Shemesh, Israel

Main Ahavas Shalom lists:
Email List: ahavasshalom.org/list
WhatsApp [ahavasshalom.org/WhatsApp](https://www.whatsapp.com/channel/00299a633914)
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!