

The Right Choice

"He [Moshe] was along the way, at the hotel, Hashem confronted him, and wanted to kill him." (Bereishis 4:24)

Moshe Rabbeinu accepts Hashem's proposal that he should be the one to take *Bnei Yisrael* out of Egypt. On the way down to Egypt, he almost gets killed because he did not perform a *bris milah* on his son. Chazal tell us the reason he didn't do this *bris* is because he figured, "If I do a *bris* now, I won't be able to immediately travel, since there will be danger to my child, and then I won't be following Hashem's order to immediately go down to Egypt to take out *Bnei Yisrael*". He therefore decided to postpone the *bris*.

The obvious question is that Moshe Rabbeinu had sound reasoning to do what he did, so what in fact did he do wrong that caused Hashem to almost kill him!?

The *gemora* (*Brochos* 5a) tells us that if a person sees that suffering has befallen him, he should check his actions. The *gemora* continues "If he doesn't find anything wrong with his actions, he should attribute the difficulties to negligence in his Torah study." But if he was negligent in his Torah study, shouldn't he have discovered this in his first search of his actions? The classic answer is that it does not mean regular "*bitul Torah*" – not learning Torah when one should have been. Rather it refers to his not doing a *mitzvah* to its fullest extent, showing that he neglected his learning regarding that *mitzvah*. If a person were to check out his actions, including even the *mitzvos*, it could be that there is some aspect of lack of fulfillment due to his lack of learning about that *Mitzvah*, and that is the reason he is being punished.

An example of this is Reuven, who switched his father's bed from the tent of Bilha to the tent of Leah. This was considered a sin for Reuven. Now from Reuven's perspective he was acting correctly. He only realized afterwards that he hadn't understood the full extent of his actions, and as the *Midrash* tells us, Reuven did *teshuvah* for this. He ended up meriting the prophet Hoshea as a descendant, who said, "*Shuva Yisrael ad Hashem Elokeicha*".

Rabbi Yaakov Yitzchok Ruderman (1900-1987) asks, "Reuven was not the first one to do *teshuvah*, so why was he given this special merit through Hoshea? He explains that Reuven was the first one who despite not having done any



(Continued on page 2)

Lifecycles

Mazal Tov to Zev and Harriet Kornbluh on the birth of a great-granddaughter to their grandchildren, Elazar and Yamit Appel in Lakewood.



Leil Shabbos Learning and Onegs

יש לי זוג - ושבת שמו

Dozens of Men and Boys are learning every Leil Shabbos in our Beis Medrash Sponsor all the programs over one Shabbos for just 250 ₪

20:30 Boys: Learning followed by Oneg Shabbos at 21:00
20:30-21:30 Bochurim: Learning with special snack table
20:30 Adults: Beis Medrash Learning or Alshich Hakadosh shiur from R' Avishai Hill followed by Oneg Shabbos 21:30



Shabbos Schedule Parshas Shemos

לוח שבת פרשת שמות

Erev Shabbos		ערב שבת
Mincha 1	12:30	מנחה א'
Candle Lighting	16:23/16:43	הדלקת נרות
Mincha 2	16:45	מנחה ב'
Sunset	17:03	שקיעה
Shabbos Day		יום השבת
Brachos	08:00	ברכות
Shochein Ad	08:30	שוכן עד
Latest Shema – M. A.	08:28	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:15	סוף זמן ק"ש לגר"א
Mincha 1	13:00	מנחה א'
Pele Yoetz Shiur	16:05	פלא יועץ
Mincha 2	16:20	מנחה ב'
Sunset	17:04	שקיעה
Ma'ariv 1	17:41	מעריב א'
Ma'ariv 2	18:04	מעריב ב'

(Continued from page 1)

specific sin, he still understood that he was obligated to do *teshuva*. All of us must judge our own actions using this same approach (consider whether our actions were what Hashem wanted, not merely whether we committed a sin or not). Rav Ruderman continues to explain that Moshe Rabbeinu could have done a *bris* on his son and left the baby behind with his mother, which is exactly what he ended up doing in the hotel. This lack of fully analyzing a situation is considered a sin for great people like Moshe.

How can we apply this in our own lives? We may find ourselves on the way to shul or *seider*, and are approached by someone offering us the opportunity to do a mitzvah. If we respond, "I can't do it now because I am already involved in going to...", that may be true, but on the other hand maybe the right thing to do is to go to shul or learn later. In other words, just because we have a *heter* to do or not do something, doesn't mean that this is the correct way to go. Perhaps we should delay our davening or learning to a later time and attend to the mitzvah which just came our way?

These kinds of decisions can distinguish between a person who is just trying to fulfill his obligations and a person

who is trying to grow. Sometimes the way to grow is to continue with your regular schedule, but in certain circumstances the way to grow would be to deviate from your regular schedule.



As we now enter the weeks of *shovevim*, a time during which we should be making a reckoning of the actions that we do, may we merit this year not only to have less sins, but that our mitzvahs should be more complete.

המשך מעמוד 4

כיצד נוכל ליישם זאת בחיינו? נגיד שאנחנו בדרך לבית הכנסת או לסדר לימוד, ופונה אלינו מישהו עם הזדמנות עבורינו לעשות מצווה. אם נגיב, "אני לא יכול לעשות את זה עכשיו כי אני כבר בדרך ל...", זה אולי נכון, אבל מצד שני אולי יותר נכון ללכת לבית הכנסת או ללמוד מאוחר יותר. במילים אחרות, רק בגלל שיש לנו היתר לעשות או לא לעשות משהו, לא אומר שזו הדרך הנכונה. אולי עלינו לדחות את התפילה או את לימוד התורה למועד מאוחר יותר ולקיים את המצווה שבאה זה עתה לידינו?

החלטות מסוג זה יכולות להבחין בין מי שרק מנסה למלא את חובותיו לבין מי שפועל לשיפור רוחני. לפעמים הדרך לגדול היא להמשיך עם התוכניות הרגילות שלך, אבל במצבים מסוימים הדרך לגדול תהיה לחרוג מהתוכניות הרגילות שלך.

כאשר אנו נכנסים כעת לשובבי"ם, תקופה שבה עלינו לעשות חשבון נפש על הפעולות שאנו עושים, שנזכה השנה לא רק שיהיו פחות חטאים, אלא שהמצוות שלנו יהיו שלמות יותר.

אבות ובנים



AuB Motza'ei Shabbos at 19:00!
Boys aged 7+ learn for 1 hour

Thank you to this week's sponsors:
Prizes: Zev Kornbluh and Family

You can also sponsor the
Prizes, Treats or Ice Cream for just 150 ILS
contact Shlomo Hollander for details



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 in the merit of your choosing. Just 120 nper 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.



14 Teves sponsored by the Escovitz Family
לע"נ שלמה בן משה אברהם ז"ל

14 Teves sponsored by the Richards Family
לע"נ חיים בן דוד ז"ל

16 Teves sponsored by the Zachariash Family
לע"נ ברכה בילה בת דוד יעקוב ע"ה

22 Teves sponsored by the Friedman-Dolinsky Family
לע"נ אליעזר הכהן בן אברהם יהודה הכהן שווארטץ ז"ל

Pele Yoetz Shiur

Continuing this Shabbos afternoon, Rav Zachariash will give his shiur for men on **Pele Yoetz**. This week, the shiur will begin at **16:05** in the hall on the topic **טעם**.



New Addition to the Library

Sefer Kol Ram - HaRav Moshe Feinstein's insights on parshas hashavuah.

Recommended by Rav Zachariash!

Find it in the "Chumash" section (Shelf 11) of the library.



Stay In Touch!

Visit Ahavasshalom.org/list to subscribe to our email list and get notifications directly to your inbox!

You can also sign up for the shul's instant communication group on the same page!



Shiurim with the Rav

The Rav will be giving 2 shiurim this coming week:

SUNDAY 21:15: *Mishnayos - Mikvaos*

TUESDAY 20:15: **NEW!!** *Hilchos Yom Tov*

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

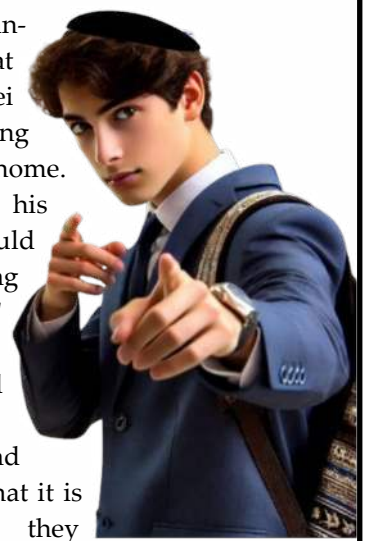
Shiurim are archived at ahavasshalom.org/youtube



Questions that appear in this newsletter come from RBSsemicha.com. Four volumes of questions are now available in print. See rbssemicha.com/books for more information.

Q&A: Catch You Later on Shabbos?

Q Hudy couldn't eat another chicken finger at the Kehillas Shaarei Shamayim Shabbos morning Kiddush, and decided to go home. When he says goodbye to his friend Pinny Kagan, why should he not say his typical parting expression "Catch you later" and instead should say "Shabbat Shalom" or "Good Shabbos"?



A He needs to remind himself and Pinny that it is Shabbos and that they should act differently on Shabbos compared to a weekday. At night, to, it is proper for him to say "Good Shabbos" instead of "Good evening" — or whatever expression Hudy says at night.

OC 307 M.B. 5

Tell Him to Tell Him

Q Richard Kagan opened up his latest project, Madison View, a 127-unit luxury apartment complex on the Upper East Side. Richard hired a non-Jew, Vincent Messina, to manage the building, as well as a janitor and a maintenance man. According to the *Chasam Sofer*, on opening day, Friday, may Richard tell Vincent that he wants the lobby mopped 7 days a week, at least twice a day, including Shabbos, and Vincent would then instruct his staff to do this work on Shabbos?

A Yes. The *Chasam Sofer* says that if Richard instructs one gentile who, in turn, instructs another gentile, and this is done before Shabbos, this is called *amira l'amira l'akum* and is permitted.

OC 307 B.H. "V'afilu"

Mi Shebeirach for Cholim

Reminder: If you would like the Gabbai to read the name of a *choleh* on Shabbos during the *Mi SheBeirach*, you must submit it via Email to Mrs. Zakoo by Thursday! Send your list of Hebrew Names using Hebrew Letters to Mrs. Zakoo at office@ahavasshalom.org.



COMMUNITY CARE

Do you know someone in our Kehilla who is unwell?

Please let us know so that we can arrange home/hospital visits and meals.

Contact: Alan Rubenstein 054-398-8570

You can also inform the Ahavas Shalom Vaad.



הבחירה הנכונה

ויהי בדרך בלון ויפגשוהו ה' ויבקש המיתו: (שמות ד:כד)

משה רבנו מקבל את בקשתו של ה' שהוא יהיה זה שיוציא את בני ישראל ממצרים. בדרך למצרים הוא כמעט נהרג כי לא ביצע ברית מילה על בנו. חז"ל אמרו לנו שהסיבה שהוא לא עשה את הברית כי הוא חשב, "אם אעשה ברית עכשיו, לא אוכל לנסוע מיד, כי תהיה סכנה לבני, ואז לא אמלא את דבר ה' לרדת מיד למצרים להוציא את בני ישראל". לכן הוא החליט לדחות את הברית. השאלה הפשוטה היא שלמשה רבנו היו נימוקים תקינים להחלטתו, אז מה בעצם עשה רע שגרם שה' כמעט המית אותו?

הגמרא אומרת "אמר רבא ואיתימא רב חסדא אם רואה אדם שיסורין באין עליו יפושש במעשיו פושש ולא מצא יתלה בבטול תורה" (ברכות ה:א). אבל אם ביטל תורה, האם לא היה צריך לגלות זאת כשפושש במעשיו? התשובה המקובלת היא שאין הכוונה ל"ביטול תורה" רגיל - שלא למד תורה כשהיה צריך. אלא הכוונה היא שהוא לא עשה מצווה במלואה, שמראה שהזניח את לימודו לגבי אותה מצווה. אם היה בודק את מעשיו, ובכלל זה אפילו את המצוות שעשה, יכול להיות שחסר איזה היבט בקיום שלו בגלל חוסר הידע שלו על אותה מצווה, וזו הסיבה שהוא נענש.

דוגמה לכך הוא ראובן, שהעביר את מיטת אביו מאוהל בלה לאוהל לאה, שנחשב לחטא עבור ראובן. מנקודת המבט של ראובן הוא פעל נכון, אבל הוא הבחין לאחר מכן שהוא לא הבין את ההשלכות המלאות של מעשיו, וכפי שמספר המדרש, ראובן עשה תשובה על כך. בסופו של דבר הוא זכה שיצא ממנו הושע הנביא, שאמר "שובה ישראל עד ה' אלוהיך".

הרב יעקב יצחק רודרמן שואל, "ראובן לא היה הראשון שעשה תשובה, אז למה ניתנה לו הזכות המיוחדת עם הושע? הוא מסביר שראובן היה הראשון שלמרות שלא עשה שום חטא במיוחד, ובכל זאת הבין שהוא חייב בתשובה. עם גישה זו על כולנו לשפוט את מעשיו. (לבדוק אם מעשיו היו מה שה' רצה, לא רק אם חטאנו או לא). הרב רודרמן ממשיך להסביר שמשה רבנו יכול היה למול את בנו ולהשאיר אותו עם אמו, וזה בדיוק מה שהוא עשה בסופו של דבר במלון. חוסר זה של ניתוח מלא של מצב, נחשב לחטא עבור אנשים גדולים כמו משה.

המשך בעמוד 2

Learning and Oneg Shabbos

- 16:15 Boi BeShalom Kids' programs (Girls and Boys)
20:30 Boys: Learning followed by Oneg Shabbos at 21:00
20:30-21:30 Bochorim: Learning with special snack table
20:30 Adults: Beis Medrash Learning or Alshich Hakadosh shiur from R' Avishai Hill followed by Oneg Shabbos 21:30

AHAVAS SHALOM
25TH ANNIVERSARY

MELAVEH MALKAH

HONORING
MR. AITAN ZACHARIN
THE HALL AT KEHILLAS
AHAVAS TZION

MOTZA'EI SHABBOS BESHALACH
FEB 8 OR 11 SHEVAT

RESERVE OR BUY A JOURNAL AD ONLINE
AHAVASSHALOM.ORG/mm2025

**GET A COMPLIMENTARY SEAT AT
THE DINNER WITH THE
PURCHASE OF A FULL PAGE AD**
(GET MORE SEATS WITH SILVER, GOLD AND DIAMOND PAGES)

DEADLINE FOR ADS:
13:00 JANUARY 30, 2025



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 Thurs.*



Reminder: Sending an instant message, an email, or speaking to anyone else will probably result in your announcement not making it to the newsletter!



GMACH SMACHOT

IF YOU SUFFER A LOSS CONTACT THE GMACH TO BORROW ITEMS NECESSARY FOR A SHIVA HOME,
ahavasshalom.org/smachot
Or call 054-566-5083 OR 050-203-0584

זמנים לימי חול	יום	'א(Sun)	'ב(Mon)	'ג(Tue)	'ד(Wed)	'ה(Thu)	'ו(Fri)	Weekday times until Parshas Vaera
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	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	13:00, 15:15	12:30, 16:51	
מעריב	19:00, 21:00	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

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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!