

Taking Others Into Account

And Moshe said to God, who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt. (Shemos 3:11)



I would like to share a question that I asked at my Shabbos table. Hashem solicits Moshe Rabbeinu to lead the *Bnei Yisrael* out of Egypt. Moshe declines, and they go back and forth for a full week-long debate! I asked the people around the table: "What do you think the real subject of that debate was?" To me, the answer is obvious: Moshe had a deeper understanding of Hashem than any of us, and even we know that Hashem doesn't make mistakes, and knows what is ultimately best. So when Hashem says, "You are the man for the job!", who is Moshe to respond, "No, there must be some mistake here!"? That can't be – Hashem doesn't make mistakes!

Rather, Moshe thought that even though Hashem sees the ultimate good, he thought that there can be secondary factors which may not be fully considered because they are not part of the bigger picture. Specifically, Moshe Rabbeinu was concerned that Aharon, who had been the premier leader of *Bnei Yisrael* for the past few decades, and was also his older brother, should be the one to lead *Bnei Yisrael* out of Egypt. Even if the ultimate good would be for Moshe to lead the Jews out of Egypt, Moshe was unwilling to accept the role if it would slight his brother in any way. That is why he appealed to Hashem to reconsider.

This same sensitivity is mirrored in a well-known story told by the *Chemdas Shlomo* (Szlomo Zalman Lipszyc, a former Rav of Warsaw, 1765-1839), who was a close acquaintance of the *Chidushei Harim* (Yitzchak Meir Rotenberg-Alter 1799-1866). The *Chidushei Harim* once related a story about one of the early *Peshischa* Rebbeis. At the onset of the *Peshischa chasidus*, there was a disagreement between the new *chassidus* and the *Apter Rav* (Avraham Yehoshua Heshel 1748-1825), who was the premier rebbe of that era. The Rebbe from *Peshischa* said, "I have the power to bring *Moshiach* now. But if I do, the *Apter Rav* will feel saddened that it was I, and not he, who merited to bring *Mashiach*. For that reason, I will not bring *Moshiach*." And so *Moshiach* didn't come.

The *Chemdas Shlomo* used to retell this story to explain why he never became a *chasid*. He said, "There are many *litvaks* who would be upset if I became a *chasid*. Therefore, it isn't

(Continued on page 2)

Lifecycles

Mazel Tov to **Yitzchok and Chaya Rubin** on the engagement of their daughter **Hadassa** to **Elisha Baron**.



Shiurim with the Rav



The Rav will be giving 2 shiurim this coming week:

SUNDAY 21:15: Mishnayos - Parah

TUESDAY 20:15: Hilchos Netilas Yadayim

NEW!



All shiurim are given in shul and via ZOOM at this link:

ahavasshalom.org/zoom

Shiurim are archived at ahavasshalom.org/youtube

Shabbos Schedule Parshas Shemos

לוח שבת שמות

שלה שבת		
מנחה א'	12:30	Mincha 1
הרלקת נרות	16:16/16:36	Candle Lighting
מנחה ב'	16:38	Mincha 2
שקיעה	16:56	Sunset
יום השבת		
ברכות	08:00	Brachos
שוכן עד	08:30	Shochein Ad
סוף זמן ק"ש למג"א	08:26	Latest Shema – M. A.
סוף זמן ק"ש לגר"א	09:14	Latest Shema – G'ra
מנחה א'	13:00	Mincha 1
פלא יועץ		
מנחה ב'	15:55	Pele Yoetz Shiur
שקיעה	16:10	Mincha 2
מעדריב א'	16:57	Sunset
מעדריב ב'	17:34	Ma'ariv 1
	17:57	Ma'ariv 2

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(Continued from page 1)

right to do something that will pain other Jews." This is the very idea that we are discussing: Even when something is objectively the right thing to do, we still may refrain if someone might be slighted, no matter how minute the pain.

But I will share a story which shows the opposing side of this principle and is worthwhile knowing. About 25 years ago, I joined with a group of friends to launch a major community initiative. We realized that there was someone – who in our view had absolutely no legitimate claim – would feel bad about it, and insist he had the rights to lead or be involved. Based on the sensitivity we discussed, I felt that we shouldn't start the organization, so as not to cause him pain.

Because this affected a large group of people, we went to ask Harav Michel Yehuda Lefkowitz (1913-2011). After hearing the

entire story,
he gave
us his
decision.

"Whether
that person
has rights
or not, is a
Halachic
question.
Go down



the road to ask Rav Silman (Rabbi Yehuda Moshe Silman 1944-present) who is a proper *Dayan*. If Rav Silman rules that this person has no claim, then you should proceed with the project, and not be concerned about his negative feelings."

In conclusion, it seems that the Torah teaches us a delicate balance: Sometimes we must consider other people's feelings and refrain from an action, and sometimes we must not let it hold us back. These are precisely the kinds of situations that one must turn to *Daas Torah* for guidance.

המשך מעמוד 4

שדיברנו עליה, הרגשתי שלא כדאי להתחיל את הארגון, כדי לא לגרום לו כאב.

מכיוון שהדבר השפיע על קבוצה גדולה של אנשים, פנוו לשאול את הרב מיכאל יהודה לפקוביץ זצ"ל. לאחר ששמע את כל הסיפור, נתנו לנו פסק ברורו: "האם לאחריו אדם יש זכויות או לא – זהה שאלת הלכתית.lico לשאול את הרב יהודה משה סילמן שליט"א, שהוא דיין כשר. אם הרב סילמן יפסוק שלאדם זה אין זכות, אז תמשיכו בפרויקט ועל תדאגו לרוגשות השליליים שלו".

לטיכום, נראה שהתורה מלמדת אותנו איזו ע דין: לפעם עלינו להיות רגשים מאוד לרוגשות של אחרים ולמנוע מעשה, אפילו כשהוא נכון וחשוב. ולפעמים, כשהההלה קובעת בבירור שהדאגה אינה מבוססת, אסור לתת לרוגשות מוטעית לעצור אותנו. אלו בדיקות סוגים המצביעים שבhem חיבים לפנויות לדעת תורה להכוונה.

אבות ובניים

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

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Boi B'Shalom

(for boys & girls)
30 minutes before
Mincha (16:08)

STORY TIME with Rabbi Seltzer

Friday Night in the Hall while the Rav gives his Drasha. For boys (not girls) up to Bar Mitzvah.



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The Oneg is sponsored by Reuven Subar

L'ilui Nishmas

Shalom Pinchas Ben Mordechai Eliezer



20:30 Beis Medrash Learning or Parsha shiur from R' Avishai Hill

21:30 Oneg Shabbos

ונוג שבת לילדי' מאכיתה ד' ומעלת

ס' פה רעטקי' קהן

20:30 ליאודים בבית מדרש

21:00 ונוג לבחרים באולם

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Did you know that the questions that appear in this newsletter come from the RBSsemicha.com

Q&A: The Eiruv That Kept Giving

QRosh Hashanah was Thursday and Friday, followed by Shabbos, and Reuven needed to make an *eruv tavshilin* for his family so that his wife could cook. But two weeks later was Sukkos with the same setup: Yom Tov on Thursday and Friday followed by Shabbos, and the last days of Shemini Atzeres and Simchas Torah would also follow the same pattern. Instead of having to make 3 *eruvei tavshilin*, Reuven wanted to save some time and effort by setting aside one cooked food (a can of tuna fish rather than an egg, so it would last three weeks) and a matzah, and have them be his *eruv tavshilin* for all three times. May he do this?

- 1) Yes. As long as the cooked food will stay fresh until the last Shabbos, this is permitted *lechatchila*.
- 2) No. He should make a separate *eruv tavshilin* for each occasion. However, if he only made one with the intent for it to last for three weeks, he may rely on it *b'dieved*.
- 3) No. He must make a separate *eruv tavshilin* for each Shabbos, and if he tried to implement one for all three occasions, it would only be valid for the first but not the other two.

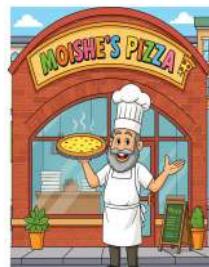
A2. An *eruv tavshilin* should be made *lechatchila* before each Yom Tov for the Shabbos immediately following. However, if Reuven made one *eruv* for all three individual occasions, it would work as the Shulchan Aruch quotes an opinion upon which one can rely, but only *bedieved*. However, the M.B. states that if Reuven became aware of the *halocho* before the next Yom Tov, *lechatchila* he should make another *eruv tavshilin*, but without a *berochah*.

O.C. 527:14; M.B. 45

The Halacha Shiur just started learning Hilchos Netilas Yadayim. Come Tuesday to learn more!

Half Slice Turns Whole Story

QShimmy and Hudy went to Moishe's Pizza shop, and shared one slice of pizza. They both made a "mezonos" *brocho* because they were only planning on eating a half slice of pizza, and Moishe made his special pizza with fruit juice rather than water. But the pizza was so good that they each wanted to have **two** more slices, each.



What must Shimmy and Hudy do now? 1. They can eat these two new slices and rely on the "mezonos" *brocho* they already made; 2. They must wash their hands now and make a new *brocho* of "hamotzi".

A2. Shimmy and Hudy must wash and make a "hamotzi" as they do before all other bread meals. This is because they now have the intention to eat enough pizza for a proper meal.

O.C. 1528; M.B. 8

Kinyan Hamasechta

NOW LEARNING



Masechta ARACHIN!

The *chabura* meets 08:15-09:05
Sun-Thurs mornings in the hall.

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Pele Yoetz Shiur

Rav Zachariash's shiur for men on *Pele Yoetz* continues this week 15 MINUTES before the last *mincha*. This week, the shiur will begin at 15:55 on the topic **ימים טובים**.



משולחנו של הרוב אברום ברוך זכריש

לזכור את האחר

ויאמר משה אל-הָלָקִים מַי אָנֹכִי כִּי אֶלְךָ אֶל-פְּרֻעָה וְכִי אָזְכִיא
את-בְּנֵי יִשְׂרָאֵל מִמְצָרִים: (שמות ג:יא)

אני רוצה לשתף שאלת שולחן שבת שלי: הקב"ה פונה אל משה רבנו וمبקש ממנה להוציא את בני ישראל ממצרים. משה מסרב, והם מתווכחים הלוך ושוב במשך שבוע שלם! שאלתי את האנשים סביב השולחן: "לדעתכם, על מה באמת התנהל הוויכוח הזה?"

לדעתי התשובה ברורה: למשה הייתה הבנה עמוקה יותר בה' מאשר לכל אחד מאיתנו, ואפילו אנחנו יודעים שה' אינו טועה וידע מהי הטובה האולטימטיבית. אז כשהקב"ה אומר: "אתה האיש המתאים לתפקיד!", מי משה שיענה: "לא, בטח יש כאן טעות!?" זה לא יכול להיות - הקב"ה לא טועה!

אלא, משה חשב שאף על פי שהקב"ה רואה את הטוב האולטימטיבי, יכולים להיות גורמים משניים - קטנים אך משמעותיים - שאינם נלקחים בחשבון באופן מלא, מפני שהם אינם חלק מההתמורה הגדולה. באופן ספציפי, משה רבנו חשש מאחרון אחיו הגדל, שהיה בשירות שנים המהיג הפתאומי להנאה בידיו יפגע באחרון, יגروم לו צער או יפחית ממעמדו. אפילו אם הטוב האולטימטיבי דרש שמשה יהיה הגואל, משה לא היה מוכן לקבל את התפקיד אם זה יפגע באחיו באופן כלשהו. לכן הוא פנה לה' בבקשה לשוקול מחדש.

regnostot zo b'diok m'shatkafat b'sifor yidu' sh'sifor hamadot shelma, shahya m'korav m'adom le'hidushim har'iyim. chidushim har'iyim sifor b'shem achad maha'admo'rim ha'mokdimit shel p'shisach: b'tachilit deracha shel chesidot p'shisachah hithya v'ikach b'vina le'bi'n ha'afpta rab, shahya ha'admo'r ha'marcazi shel oto'ha t'kufah. amar rabbi shemaha b'vonus: "yish b'ikolati lehabia at ha'mashiach u'chayim. abel am ha'afpta rab y'regash kab sh'dukha ani, v'la hoo, v'zot lehabia at ha'galah. rak b'gol ha'z - la'abia at ha'mashiach." v'akon ha'mashiach la'ba

hamadot shelma noga l'sifor sifor ha'z k'di leh'saber m'dou' mu'olom la'neha chsid. ho' amra: "yish h'revta li'itaim sh'icatzur' am ha'afpo'ch le'chsid. le'kun asor le'shotot d'bar sh'icai'ib li'yehudim achrim." zohi b'diok ha'reuyon sh'ano m'dibrim u'liyo: even cashehu ho' ha'dar ha'nachon b'apofen oobi'iktitivi - even cashehu motaisim le'tob ha'olitmitivi - ud'yan even la'hinenu m'mano am ha'z yfgau b'mish'hu, even be'zur ha'z'ir b'beit.

abel yish gam zad nagi' chshob le'ikru' ha'z, v'chshob le'hachir ato. l'pni c-25 shana, yachd' um k'vutzat chabrim, y'zano le'k'rim y'zoma k'hilliche g'dolah. ha'beno mid shish adam m'simim - sh'ldutnu ayn lo shom' zotot la'gutim - shi'ifgau m'k'c v'iytu' shish lo zotot le'hobiel au le'hayot mu'orab. motanu ha'gishot ha'mash' b'm'adot 2

יום	זמן	עד פרשת ארא	למי חול עד פרשת ארא
שבת	06:20, 07:15, 08:10	06:20, 07:15, 08:10	06:20, 07:15, 08:10
מנחה	12:30, 16:44	13:00, 15:15	13:00, 15:15
מערב	*Hall	19:00, 21:00	19:00, 21:00

HaRav Avrohom Baruch Zachariash, Sh'lita, Rav

Su-Fr 08:30-09:15 and Su-Th 19:15-20

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