

Get It Right

"They shall be holy to their God and not profane the name of their G-d; for they offer G-d's offerings by fire, the food of their God, and so must be holy." (Vayikra 21:6)



There is a common assumption that the ends can justify the means, though we know that this is not necessarily so. As children, we may have been taught this concept through the tale of Robin Hood, but as we matured, we understood that one is not allowed to steal from the rich even to give it to the poor! However, I find many times that people, when trying to do mitzvos, feel that they are permitted to transgress all kinds of minor infractions. I have used the example in the past of a person who is on the way to do a *chesed* and therefore, self-righteously, cuts the line in the supermarket because he thinks he deserves that privilege. Though it is true that *Chazal* tell us that we must applaud those who do mitzvos and they sometimes even have a *zechus kadima*, that doesn't apply to all people and in all situations.

Another aspect is knowing what is right and when is it the right time. I have heard it said in the name of Rabbi Yisrael Salanter, about the *avodas hakodesh* of Rav Shimshon Rafael Hirsch, that his actions were exemplary, and he was a true *kiddush Hashem*. He said this referring to his school that had within it secular studies also. He then paused and added, "If one were to try such a thing in Eastern Europe, he would be taken to task, for it would not be tolerated and also it would be incorrect to do it there." Hence, we see that there is a time and place where certain things would be considered correct, while in a different environment the same would be incorrect.

Conceptually, this is easy to understand. But what about when a person is doing a mitzvah? Could there be a negative aspect to when and how it's done? The answer is yes.

Hashem did not allow Dovid *Hamelech* to build the *Beis Hamikdash*, for his hands were soiled with blood from the wars that he waged. Though it is understood that all his actions in the wars were sanctioned and proper, still it made him unfit for this special job of building the *Beis Hamikdash*. In fact, anything that has to do with the possibility of killing does not find its place on the *mizbeach*. Similarly, the halacha tells us that one should cover the knife on the table during *bentching*, as the table is likened to

(Continued on page 2)

Lifecycles

Mazal Tov to Shimon and Shalhevet Solway on the engagement of their daughter, Kayla to Ahron Maslin.



PIRKEI AVOS

WITH RAV AVRAHAM BARUCH ZACHARIASH

Join Rav Zachariash's immensely popular shiur on Pirkei Avos, continuing throughout the Summer. Each shiur begins *immediately* upon the conclusion of the third *Mincha*. Ezras Nashim will be open for women for both *Mincha* and the shiur.

The Shiur will begin each week at 18:24 (Through August)

Shabbos Schedule Parshas Emor

לוח שבת פרשת אמור

| Erev Shabbos | | ערב שבת |
|----------------------|--------------|-------------------|
| Mincha 1 | 13:30 | מנחה א' |
| "Early Mincha" | 17:39 | מנחה "מוקדמת" |
| Plag Hamincha | 17:59 | פלג המנחה |
| Candle Lighting | 18:46/19:06 | הדלקת נרות |
| Mincha 3 | 19:08 | מנחה ג' |
| Sunset | 19:26 | שקיעה |
| Shabbos Day | | יום השבת |
| Brachos | 8:15 | ברכות |
| Shochein Ad | 8:45 | שוכן עד |
| Latest Shema – M. A. | 8:24 | סוף זמן ק"ש למג"א |
| Latest Shema – G'ra | 9:14 | סוף זמן ק"ש לגר"א |
| Mincha 1 | 13:30 | מנחה א' |
| Mincha 2 | 16:00 | מנחה ב' |
| Mincha 3 | 18:00 | מנחה ג' |
| Pirkei Avos | 18:24 | פרקי אבות |
| Sunset | 19:27 | שקיעה |
| Ma'ariv 1 | 20:04 | מעריב א' |
| Ma'ariv 2 | 20:27 | מעריב ב' |

(Continued from page 1)

a mizbeach (See Mishan Berurah 180:11).

The Kohen is the classic lover of peace and concern for his fellow man, so his holy status prohibits him from being involved with anything that has to do with *tumas meis*. The exceptions to the rule are his seven close relatives, and for them, not only is he permitted to contaminate himself through his involvement in their burial, but there is a *tana* who says that he is obligated to do so. If he would not do so, it is obvious that he did the wrong thing, as the Torah says that a funeral of a close relative is not the place to practice his priesthood – it is the place to practice his sensitivities for his loved-ones.

If after the funeral, this impure Kohen would serve in the *Beis Hamikdash*, the halacha tells us that this would be a desecration of the service. The *Meshech Chochma* points out that though this Kohen did what he was supposed to do, it is still considered a desecration to serve while contaminated by a dead body. In the typical case where the service is invalid, the reason is due to either an incorrect action by the Kohen, or with something intrinsically wrong with the Kohen. Yet here the Torah teaches us that even when one did the right thing, he does not necessarily maintain the rights that he normally had.

There is a story about a Rebbe who saved up money the whole year to buy an esrog. On the way to the merchant, he saw a man crying. He asked, "Why are you crying?" The man answered, "My horse died and now I have no way to make a living." The Rebbe gave him his money so that he should be able to have sustenance. Upon his return to the city, he was asked, "Where is the esrog?" He answered, "This year I am not going to make a blessing on an esrog, rather I will make (figuratively) a blessing on a horse!"

During the days of counting the Omer, when we think about our obligations of *bein adam l'chavero*, we should keep in mind that Hashem's Will is what should dictate our actions, and not what we imagine to be our *avodah*.

המשך מעמוד 4

חכמה מציין שאף על פי שכהן זה עשה מה שהיה אמור לעשות, זה עדיין נחשב לחילול לשרת בעודו טמא בטומאת מת. בדרך כלל הסיבה שהעבודה פסולה נובעת מפעולה לא נכונה של הכהן, או פסול מהותי בכהן. אולם כאן התורה מלמדת אותנו שגם מי שעשה את הדבר הנכון, לא תמיד נשאר עם הזכויות שהיו לו בדרך כלל.

יש סיפור על רב, שחסך כסף כל השנה כדי לקנות אתרוג יפה. בדרך לסוחר ראה אדם בוכה ושאל, "למה אתה בוכה?" האיש ענה: "הסוס שלי מת ועכשיו אין לי איך להתפרנס." הרבי נתן לו את כספו כדי שיוכל להתפרנס. בשבו לעירו נשאל: "איפה האתרוג?" הוא ענה: "השנה אני לא מתכוון לברך על אתרוג, אלא אברך (כאילו) על סוס!" במהלך ימי ספירת העומר, כאשר אנו חושבים על המצוות שבו אדם לחבירו, עלינו לזכור שרצון ה' הוא זה שצריך לקבוע את מעשינו ולא מה שאנו מדמיינים להיות העבודה שלנו.

Bet Zvi Corner



This week's devastating story by Reb Avishai Hili:



The Shabbos Extension

A distressed man once approached Rav Shmuel Felman zt"l and pleaded for help:

He lived in a tiny apartment with his large family and was low on funds. Since he desperately needed room for his family, he built a modest extension onto his apartment... without procuring the necessary building permit. His irreligious neighbors reported him to the authorities, and soon enough a demolition warrant arrived in the mail. He was devastated. Not only had he spent a small fortune to build the room, now he would have to spend even more to have it demolished.

"Please help me, Rabbi!" he implored

To read more, please visit:

yourshiur.com/parashas-emor-2



Mishnah Berurah Halacha Yomi

Sun-Thu 09:10-09:30



A Daily Dose of Rav Chaim zt"l

Sefer Orchos Yosher

Sun-Thu 09:30-09:35



Ahavas Shalom Kinyan Mesechta



Join now – we've just started *mesechet Beitza*!

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בית מדרש
אהבת שלום
רמת בית שמש

Ahavas Shalom
INVITES THE RBS
COMMUNITY TO

Lag B'Omer

IN THE PARK

20:00
AYALON PARK
Entrance on Lachish across
from Ahavas Shalom Shul

HOTDOGS, COTTON-
CANDY, POPCORN,
REFRESHMENTS,
SPLIT-THE-POT RAFFLE

FEATURING LIVE MUSIC BY ARI GOLDWAG

WORDS OF CHIZUK FROM HARAV ZACHARIASH SHILT" A

SEATING AND WASHING FACILITIES WILL BE PROVIDED | MINIMAL COST ASSOCIATED WITH FOOD & REFRESHMENTS

אבות ובנים
AuB Shabbos Afternoon

NEW! 17:00-18:00

Boys Ages 3-7
learn ½ Hour
7+ learn
1 hour.

TREATS
FOR ALL
BOYS!

CHOCOLATE CHASE
Come 3 times and receive
one CHOCOLATE BAR!

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.

Iyar 2 sponsored by the Zachariash Family

לע"נ שאול בן אברהם ז"ל

A Guiding Light of Chesed

I went to a women's program in Ramat Beit Shemesh and was introduced to another woman, who poured out her heart to me about how she was struggling with her almost 30 year old son who still lived at home and made day to day life for her and her husband very difficult. I had a similar experience in my home several years ago, and immediately realized that this woman had no idea what the problem was or that there were several solutions available to her. I myself am working all day with two jobs, but when she poured out her heart, I also felt her pain and immediately set out to help her. I spent several hours talking with this woman and her husband, and directed them to experts in this field. They now realize that they are not the only ones with this type of problem, and that there are solutions that would enable them and their son to live happy lives. If you see a fellow Jew struggling, realize that Hashem has sent you to this person so that you can lend a hand and remind them that they are not alone.



Submit your own short "Chesed" story for publication in the Ahavas Shalom Newsletter and Website. See the form at AhavasShalom.org/do-chesed.

Mi Shebeirach for Cholim

Each Shabbos, the Gabbai reads a list of names for the "mi shebeirach for cholim". If you would like to add a name to this list, please send an email to Mrs. Zakoo at office@ahavasshalom.org by Thursday at 16:00. Please write the **Hebrew names** using **Hebrew letters**. Reminder: The current list was erased on Rosh Chodesh Iyar.



Shiurim with the Rav

The Rav will be giving two Shiurim this coming week.



SUNDAY 21:15: *Mishnayos*.

TUESDAY: 20:15 **HILCHOS SEFIRAS HA'OMER**

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

Shiurim are archived at ahavasshalom.org/youtube

Yom Iyun 5782

Thank you to HaRav Zachariash, Rabbi Avrohom Jacobowitz, and Rabbi Akiva Teichtal for providing us with thier highly interesting shiurim for this year's very successful Yom Iyun.

Thank you also to Ari Waldman and Beryl Shmuel Bell for sponsoring the delicious "Breakfast and Refreshments" l'ilul Nishmas:



David Yehuda Ben
Eliezer Yitzchak z"l
Aaron Melech ben
Chaim Dov z"l

Shiurim were recorded (mp3/video) and will be available at the shul's website: www.ahavasshalom.org.



משולחנו של הרב אברהם ברוך זכריש

להיות נכון

קדשים יהיו לאלקיכם ולא יסללו נשם אלקיכם כי את-אשׁי ה' לָחֶם אֱלֹקֵיכֶם הֵם מִקְרִיבֶם וְהָיוּ קֹדֶשׁ: (ויקרא כא:1)

ישנה גישה מצויה שהתוצאות יכולות להצדיק את האמצעים, למרות שאנו יודעים שזה לא בהכרח נכון. כילדים, אולי לימדו אותנו את המושג הזה דרך הסיפור על רובין הוד, אבל כשהתבגרנו, הבנו שאסור לגנוב מהעשירים אפילו על מנת לתת לעניי עם זאת, אני רואה הרבה פעמים שאנשים, כשהם משתדלים לעשות מצוה, מרגישים שמותר להם לעבור על כל מיני עבירות קלות. השתמשתי בעבר בדוגמה של אדם שממחר לעשות חסד ולכן, בצדקנות, מפלס דרך לתחילת התור בסופר כי הוא חושב שמגיע לו. אמנם נכון שחז"ל אומרים לנו שצריך לשבח את העושים מצוות, ולפעמים יש להם זכות קדימה, אבל זה לא חל על כל האנשים ובכל המצבים.

תכונה חשובה היא לדעת מה נכון ומתי זה הזמן הנכון. שמעתי נאמר בשם רבי ישראל סלנטר, על עבודת הקודש של הרב שמשון רפאל הירש, שמעשיו היו למופת והוא היה קידוש השם אמיתי. הוא אמר את זה בהתייחסות לבית הספר שלו שהיו מלמדים בו גם לימודי חול. ואז הוא עצר והוסיף, "אם הוא היה מנסה דבר כזה במזרח אירופה, היו גוערים בו, כי זה לא היה מתקבל וגם זה לא היה נכון לעשות את זה שם". מכאן, אנו רואים שיש זמן ומקום שבהם דברים מסוימים ייחשבו כנכונים בעוד שבסביבה או זמן אחר, אותם דברים יהיו מוטעים.

באופן מושגי, זה קל להבנה. אבל מה לגבי אדם העושה מצווה. האם יכול להיות צד שלילי לזמן ולאופן שבו המצווה נעשית? התשובה היא בהחלט כן.

ה' לא אישר לדוד המלך לבנות את בית המקדש, כי ידיו התלכלכו בדם מהמלחמות שניהל. ברור לנו שכל פעולותיו במלחמות היו מאושרות וראויות, אבל עדיין זה הפך אותו לבלתי ראוי לתפקיד המיוחד של בניין בית המקדש. למעשה, כל מה שקשור לרציחה לא מוצא את מקומו על המזבח. בדומה לכך, ההלכה אומרת לנו שיש לכסות את הסכין שעל השולחן בשעת ברכת המזון, שהשולחן דומה למזבח (ראה מ"ב קפ"א).

הכהן הוא דמות אהבת שלום ואיכפתיות לזולתו, ולכן מעמדו הקדוש אוסר עליו להיות מעורב בכל מה שקשור לטומאת מת. יוצאים מן הכלל הם שבעת הקרובים, ולגביהם לא זו בלבד שמותר לו ליטמא על ידי מעורבותו בקבורתם, אלא יש תנא שאומר שהוא חייב, ואם לא עשה כן, ברור שהוא לא פעל כראוי, שכן התורה אומרת שהלוויה של קרוב משפחה היא לא המקום להראות את הכהונה שלו - זה המקום להעלות את רגישותיו כלפי אהוביו.

אם לאחר הלוויה הכהן הטמא הזה היה משרת בבית המקדש, ההלכה אומרת לנו שזה יהיה חילול קודש. המשך

המשך בעמוד 2

| Weekday times until Parshas Behar | יום (Fri) | יום (Thu) | יום (Wed) | יום (Tue) | יום (Mon) | יום (Sun) | יום שחרית | זמנים לימי חול עד פרשת בהר |
|-----------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|-----------|----------------------------|
| | 06:20, 07:15, 08:15 | 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 | שחרית | |
| | 13:30, 17:42, 19:13 | 13:15, 15:15 | 13:15, 15:15 | 13:15, 15:15 | 13:15, 15:15 | 13:15, 15:15 | מנחה | |
| | *Hall | 20:15*, 21:00 | 20:15*, 21:00 | 20:15*, 21:00 | 20:15*, 21:00 | 20:15*, 21:00 | מערב | |

HaRav Avrohom Baruch Zachariash, Sh'lita, Rav
Su-Fr 08:30-09:15 and Su-Th 19:15-20
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Binyomin Rubenstein, Chairman
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Administrative Secretary: Miriam Zakoo
Su & Tu 11:00-13:00 and Th 16:00-18:00
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!