

Pray, Don't Slay

The congregation shall protect the murderer from the blood avenger, and return him to his refuge city where he had fled, and he must remain there until the death of the Kohen Gadol who was anointed with the sacred oil. (Bamidbar 35:25)

Rashi: Because the High Priest should have prayed that this misfortune might never happen in Israel in his days (cf. Makos 11).



The gemora in Makos tells us that the person who killed a fellow Jew unintentionally was allowed to go into exile in the "refuge city". While there, a zealous relative was not permitted to kill him. Once the Kohen Gadol died, he was free to leave and the relative was no longer allowed to kill him. The gemara asks, "Why is it 'fair' that the Kohen Gadol's death be the determinant of the accidental killer's freedom?" The Kohen Gadol's family members even brought the killer food so that he shouldn't daven for his freedom through the death of the Kohen Gadol. The gemara answers that the Kohen Gadol should have prayed that Beis Din would have ruled "not guilty."

On this the Bi'er Yosef asks, "How could the Kohen Gadol pray that a judge on the Beis Din should make a mistake and rule incorrectly on this case?" To this he answers with a fascinating idea. The gemora states that if everyone in the Beis Din agrees that someone is guilty of murder, the accused is vindicated! Therefore, the Kohen Gadol's prayers, on the contrary, were that all the judges should see the truth that he was guilty – yet the end result would be that the accused would be acquitted.

On this point the Bi'er Yosef asks another difficult question: Is it really in the accused's best interest that he be acquitted, for if he is acquitted, he will not get the atonement that he needs to rectify his sin? Ultimately, isn't the Kohen Gadol doing the accused a disservice!? The Bi'er Yosef answers this by citing another gemora, which says that the Kohen Gadol also atones for different sins simply by wearing certain priestly vestments. One of these sins is killing

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Lifecycles

Mazel Tov to Jonny and Rachel Links on the Bar Mitzvah of their son Yehoshua!



The Kehilla is invited to a Kiddush immediately after davening at the Links home (24/10 Nachal Lachish).



Mazel Tov to Eliyahu and Bracha Escovitz and Mel and Rona Grabina on the birth of a great-grandson to their grandchildren Shimon and Yocheved Toib!



PIRKEI AVOS

WITH RAV AVRAHAM BARUCH ZACHARIASH

Immediately after the third Mincha (approx 18:24)

Shabbos Schedule Parshas Masei

לוח שבת פרשת מסעי

ערב שבת		Erev Shabbos
מנחה א'	13:30	Mincha 1
מנחה "מוקדמת"	17:53	"Early Mincha"
פלג המנחה	18:13	Plag Hamincha
הדלקת נרות	19:01/19:21	Candle Lighting
מנחה ג'	19:23	Mincha 3
שקיעה	19:41	Sunset
יום השבת		Shabbos Day
ברכות	8:15	Brachos
שוכן עד	8:45	Shochein Ad
סוף זמן ק"ש למג"א	8:29	Latest Shema – M. A.
סוף זמן ק"ש לגר"א	9:21	Latest Shema – G'ra
מנחה א'	13:30	Mincha 1
מנחה ב'	16:00	Mincha 2
מנחה ג'	18:00	Mincha 3
פרקי אבות	18:24	Pirkei Avos
מנחה ד'	19:00	Mincha 4
שקיעה	19:41	Sunset
מעריב א'	20:18	Ma'ariv 1
מעריב ב'	20:41	Ma'ariv 2

(Continued from page 1)

negligently. Therefore, the *Bi'er Yosef* sets forth that the *Kohen Gadol* will actually achieve the atonement that this man needs via the indirect means of the priestly vestments.

It always bothered me that wearing certain clothing could cause atonement for another person. How does that work? The *Shla Hakodesh* explains how sackcloth helps one to repent, but he does not explain how the priestly vestments give atonement. The *Bi'er Yosef* explains that the intent of the *Kohen Gadol* when donning the vestments is that they should atone for all those who have committed these sins, which thereby allows the sinners to gain atonement. This is similar to all the sacrifices that were brought in the *Beis Hamikdash*, where the intent in bringing the offering brought about the atonement.

Upon seeing all this it became apparent to me that if we see someone doing something wrong and our reaction is to condemn him, we are not following in the ways of Aharon Hakohen. We – like the *Kohen Gadol* – should not be looking for ways to condemn a sinner, but rather for him to turn around and repent from his evil ways.

At this time of year, when many speak about the topic of baseless hatred and how to eradicate it, the question is often asked, "Whoever hates someone always has a good reason. Hence is it not 'baseless' hatred but rather hatred with a valid reason?!" I believe that based on the above, we can offer another explanation. Instead of leaving this person as he is, if we pray for him to repent fully, and that he should have atonement for his sins, we can achieve the ultimate result, and the hatred even for those who have done wrong can be understood as "*b'chinam*" – baseless – for there is more than one way to get rid of the evil.

As the wife of Reb Meir taught us, we should daven for the cessation of sins (through people doing Teshuva) and not for the cessation of the sinners.

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Mi Shebeirach for Cholim

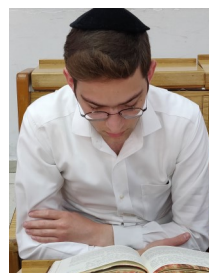
Each Shabbos, the Gabbai reads a list of names for the "*mi shebeirach for cholim*". If you would like to add a name to this list, please send an email to Mrs. Zakoo at office@ahavasshalom.org by Thursday at 16:00. Please write the Hebrew names using Hebrew letters. Reminder: The current list was erased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



Yeshivas Bein Hazmanim



Be part of the mitzvah of bringing dozens of boys into our *beis medrash* for the 17 days between Tisha B'Av & Rosh Chodesh Elul.



Sponsor one day of learning for only
280₪



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For more information, please speak to **Naftali Kaplan**
gabbai@ahavasshalom.org or (054) 843-8919

Shiurim with the Rav

The Rav will be giving two *shiurim* this coming week.



SUNDAY 21:15: *Mishnayos*.

TUESDAY: 20:15 *Halachos of THE THREE WEEKS*

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

Volunteer for Nshei Keren HaShevi'is



Show support for the wives of farmers who have been pushing their husbands to keep *shemitta* during this past year!

The **Ahavas Shalom Neshei** is organizing a group of **women** volunteers to participate in a campaign that is taking place during the nine days.

Please commit to just one hour of time on either Tuesday August 2 or Wednesday August 3. Your commitment will also gain you free entry to the special event taking place, including receiving a *bracha* from one of the farmers' wives. R' Kanievsky ZTL said that during *Shmitta* it was better to go to a farmer for a *bracha* than himself.

For more details please visit

<https://ahavasshalom.org/nshei-khs/>

or write to

Shuli Harris shuli@ahavasshalom.org

אבות ובנים AuB Shabbos Afternoon

17:00-18:00

Boys Ages 3-7 learn $\frac{1}{2}$ Hour
7+ learn 1 hour.



Sponsor
Avos uBanim
in honor or
memory of a
loved one.

Just 100₪ for a
summer
sponsorship.

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 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.



Tammuz 28 sponsored by the Fraiss Family

לע"נ **פיגא בת שמעון הכהן ז"ל**

Q&A: Goodbye Kitty

Questions are used with permission from rbssemicha.com

Q Rivky left her Hello Kitty® Band-Aid® on her wounded finger when she washed her hands for bread before the Shabbos meal. But when she picked up several pickles from the pickle dish during the first course, the pickle juice caused the bandage to fall off. According to the M.B., if Rivky wants to continue eating her mother's delicious home-made challah during the meal, must she wash her hands again now, fully, without the Band-Aid®?

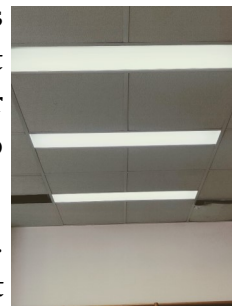


A Yes. If Rivky wants to continue eating her mother's delicious home-made challah, she must wash her hands again, this time without the Band-Aid®. However, she will NOT have to repeat the *brocho*.

Source: O.C. Siman: 162 MB:71

Fixin' Up - You Can Too!

After noticing that the Beis Medrash was getting a bit darker, an anonymous donor donated several light bulbs to brighten the room.



This is *our* Beis Medrash. While the *Vaad* is ensuring that everything is running day-to-day, if you see something lacking please feel free to help make it better!

Quick Pay!

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



המשך מעמוד 4

בתקופת בין המצרים, כאשר רבים מדברים על נושא שנת חינוך וכיצד למגר אותה, נשאלת השאלה: "למי ששונה אחר בדרך כלל יש סיבה טובה. אם כן זו לא שנת 'חינוך' אלא שנה עם סיבה מוצדקת?" אני מאמין שעל סמך האמור לעיל, נוכל להציע הסבר נוסף. במקום להשאיר את האדם הזה כמו שהוא, אם נתפלל שיחזור בתשובה שלמה, ושהוא יכפר על חטאיו, נוכל להגיע לתוצאה הטובה ביותר, וניתן להבין את השנאה אפילו למי שחטא כ"חינוך" - ללא סיבה - כי יש יותר מדרך אחת להיפטר מהרוע.

כפי שלימדה אותנו אשת רבי מאיר, עלינו להתפלל "שיתמו החטאים" (באמצעות עשיית תשובה) ולא "שיתמו החוטאים".

Time and Place Changes

The start time for the daily Mincha Gedola will switch back to 13:20 on Tuesday, and remain at that time until August 23rd, when it will change back to 13:15.



This is the **last** Shabbos for the fourth Mincha at 19:00. It will **not** meet next Shabbos, erev Tisha B'Av. This mincha will meet again next summer.

The 20:15 *Maariv* now meets in the Main Beis Medrash on Sunday, Mondays, Wednesday and Thursday. It continues to meet in the **Hall** on Tuesdays so as not to conflict with the Rav's *halacha shiur*.

Communal Kinos

We sincerely hope that the Geula will arrive this year, and instead of Kinot, we will be singing praises to Hashem with hearts full of joy. But in the event this does not occur...



In light of the inspiring presentations the past few years, the Rav enthusiastically supports participation by members of the Kehilla in introducing the Kinot on Tisha B'Av morning. Presentations should be approximately 2-3 minutes in length to share with the Kehilla your thoughts, feelings and explanations on your chosen Kina.

The list of available kinos is found at ahavasshalom.org/kinos. Check this page also to see which kinos you may have presented in a previous year so that you can select a different Kina for this year.

Please contact Peretz Dissen (Peretz@ahavasshalom.org or 054-566-5084) with the Kina you would prefer to introduce, and an alternate or two in case of conflicting requests, or to be assigned one.

"כל המתאבל על ירושלים – זוכה ורואה בשמחתה"



משולחנו של הרב אברהם ברוך זכריש

יתמו חטאים ולא חוטאים

וְהִצִּי לוֹ הָעֵדָה אֶת־הָרֹצֵחַ מִיֶּד־גְּאֹל הַדָּם׃ וְהִשִּׁיבוּ אֹתוֹ הָעֵדָה
אֶל־עֵיר מִקְלָטוֹ אֲשֶׁר־בָּס שָׁמָּה וַיֵּשֶׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדֹל
אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ׃ (במדבר לה:כה)

רשי: לפי שהיה לו לכהן גדול להתפלל שלא תאָרע תקלה זו לישראל בחייו (עי' מכות י"א)

התורה אומרת שמי שהרג יהודי בשוגג יוצא לגלות בעיר מקלט. בהיותו בעיר, אסור לגואל הדם להרוג אותו. לאחר שהכה הגדול מת, מותר לו לצאת מעיר המקלט ולחזור לביתו, ואסור לגואל הדם להרוג אותו. המשנה אומר **"לפיכך אימותיהן של כהנים מספקות להן מחיה וכסות כדי שלא יתפללו על בנייהם שימותו"** הגמרא שואלת: " הא מצלו מייתי?" – שאם יתפלל ההורג בשוגג, הכהן הגדול ימות? "מאי הוה ליה למעבד" – מה היה יכול הכהן הגדול לעשות? עונה הגמרא, "שהיה להן לבקש רחמים על דורן ולא בקשו" – ומפרשים שהכהן הגדול היה צריך להתפלל שבית דין היה פוסק שהרוצח אינו חייב.

על כך שואל הבאר יוסף: "כיצד יכול הכהן הגדול להתפלל ששופט בבית הדין יטעה ויפסוק לא נכון?" על כך הוא עונה ברעיון מרתק. הגמרא קובעת "אמר רב כהנא סנהדרין שראו כולן לחובה פוטרין אותו" (סנהדרין יז:א) לכן, תפילותיו של הכהן הגדול היו להיפך, שכל השופטים יראו את האמת שהוא חייב - ואז התוצאה הסופית תהיה שהנאשם יצא פטור.

בנקודה זו שואל הבאר יוסף שאלה קשה נוספת: האם זה באמת יהיה לטובת הנאשם שהוא יזוכה, שאם כן, הוא לא יקבל את הכפרה שהוא צריך על חטאו? בסופו של דבר, מה שהכהן הגדול עושה אינו לטובת הנאשם!! הבאר יוסף עונה על כך בציטוט מגמרא אחרת, שהכהן הגדול מכפר על חטאים שונים רק על ידי לבישת בגדי הכהונה. אחד החטאים הללו הוא מי שהרג בשוגג. לכן, הבאר יוסף מסביר שהכהן הגדול יביא כפרה לאיש הזה באמצעות בגדי הכהונה.

תמיד תהיתי איך לבישת בגדים מסוימים יכולה לגרום לכפרה בשביל אדם אחר. השל"ה הקדוש מסביר כיצד שק ואפר עוזרים לחזור בתשובה, אך אינו מסביר כיצד בגדי הכהונה מביאים כפרה. הבאר-יוסף מסביר שכוונת הכהן הגדול כשלוש את בגדי הכהונה היא שמביא כפרה לכל מי שחטא חטאים אלו, מה שמאפשר בכך לחוטאים לזכות בכפרה, בדומה לכל הקרבנות שהובאו בבית המקדש, שהכוונה בהקרבת הקרבנות מביאה את הכפרה.

כשראיתי את כל זה הסתבר לי שאם אנו רואים מישור עושה דבר רע ורק מגנים אותו, איננו הולכים בדרכיו של אהרון הכהן. אנחנו – כמו הכהן הגדול – לא צריכים לחפש דרכים להרשיע החוטא, אלא לעזור שישנה את דרכיו ויחזור בתשובה מחטאיו.

המשך בעמוד 3

Weekday times until Parshas Devarim	’ו(Fri)	’ה(Thu)	’ד(Wed)	’ג(Tue)	’ב(Mon)	’א(Sun)	יום	זמנים לימי חול עד פרשת דברים
	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, 17:48, 19:18	13:20, 15:15	13:20, 15:15	13:20, 15:15	13:21, 15:15	13:21, 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 16:00-18:00
☎ 058-3263914 ✉ office@ahavasshalom.org
Shul Address: 33 Nachal Lachish
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!