

Proof Isn't Truth

"...neither take a bribe: for a bribe blinds the eyes of the wise, and perverts the words of the righteous. Justice, only justice shalt thou pursue..." (Devarim 16:19-20)



The *Sifrei*, commenting on the verse, "bribery blinds the eyes of the *chacham*," teaches that a judge who accepted a bribe will not leave this world before seeing the truth of the case he ruled on. The *Ben Ish Chai* (Yosef Hayim 1835–1909) asks: Why should a judge who took a bribe be rewarded with such clarity?

Rabbi AI Currently, one of the great debates people have is how reliable is it to ask a question to "Rabbi Google" or to "Rabbi AI" I am not going to give a full *drasha* about this topic now. Instead, I would like to explore a related issue.

When communal questions came to the *Beis Halevi* (Yosef Dov Soloveitchik 1820-1892), the petitioners were often great Rabbis themselves. They would present many proofs from Torah sources supporting their position. The *Beis Halevi* would respond with his own sources, and then explain why the sources they brought were not relevant to the case at hand. What emerges is that even though the other Rabbis thought they had clear proofs, in the Torah, one can find a source for almost anything. The real question is not whether you can find a source, but whether the source you found is an appropriate support for the matter before you.

A clear example of this appears in *Megillas Esther*. If one were to search the Torah superficially, one might conclude that Mordechai should have avoided provoking Haman by appearing before him and refusing to bow. Yet we all know that Mordechai acted correctly. This teaches us that we

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The Rav will be away this Shabbos

As such, the following changes will take place:

- Friday night *drasha* will be given by **Rabbi Moshe Dovid Rosanel** (A member of the Ahavas Shalom Kollel)
- No *Beis Elokim* shiur or Shabbos morning *drasha*.
- Pirkei Avos* shiur from **Rabbi Goldberger**.

THE RAV
IS OUT

Lifecycles

Mazel Tov to **Yosef and Esther Lubliner** on the engagement of their son **Avraham** to **Ephrat Sika** of Yerushalayim.



Ahavas Shalom Community Kollel

Elul is here, and you can hear the sweet sounds of Torah learning each morning from the *Avreichim* learning *gemora be'iyun* at The Ahavas Shalom Kollel.



Support this Torah learning in our own Beis Medrash!

For details and sponsorship opportunities, contact the Rosh Kollel, Rabbi Moshe Dovid Cohen (052-762-4727)

Reminder:

No 19:00 Mincha Minyon on Shabbos Afternoon.
אין מנחה בשעה 19:00 בשבת.

Shabbos Schedule Parshas Shoftim לוח שבת פרשת שופטים

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	17:41	מנחה "מוקדמת"
Plag Hamincha	18:01	פלג המנחה
Candle Lighting	18:47/19:07	הדלקת נרות
Mincha 3	19:09	מנחה ג'
Sunset	19:27	שקיעה
Shabbos Day		יום השבת
Brachos	08:15	ברכות
Shochein Ad	08:45	שוכן עד
Latest Shema – M. A.	08:35	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:24	סוף זמן ק"ש לגר"א
Mincha 1	13:30	מנחה א'
Mincha 2	18:00	מנחה ב'
Pirkei Avos Shiur	18:24	פרקי אבות
Sunset	19:26	שקיעה
Ma'ariv 1	20:03	מעריב א'
Ma'ariv 2	20:26	מעריב ב'

JOIN US FOR AN INSPIRING PRE-ROSH HASHANAH SHIUR FOR WOMEN

ROSH HASHANAH and TESHUVAH With Rav Zachariash



20:20-21:00 • Sunday • Aug 30

(Continued from page 1)

can't assume that our understanding of the Torah sources is automatically the right one. True understanding requires *Mesorah* — the transmitted wisdom of earlier generations that guides how Torah is properly understood.

Turning to the issue of asking a computer to resolve a Torah based question: When we rely on AI for *halachic* answers, we are removing the Torah connection from the sources. AI may possess enormous amounts of data, but it lacks the chain that runs from Moshe Rabeinu through the *chachamim* of every generation. It also lacks *siyata dishmaya*, granted to every Rav who answers with *yiras Shamayim*. Without these two elements, even correct information can lead to an incorrect conclusion.

The *Ben Ish Chai* answers his earlier question by explaining that the Torah is so large, with so many different opinions, that one can always find a way to justify a mistaken ruling by citing a great Rabbi of previous generations. The Judge who has been bribed isn't necessarily lying; he may genuinely believe his verdict is based on Torah thought (like AI). Hashem therefore allows this judge to see the truth before he dies: That even though his answer was based on a legitimate Torah source, it was still incorrect. "Tzedek, Tzedek Tirdof" — Hashem will have true justice chase him, revealing that even though he was "right" he was wrong. A verdict must be based on how the laws have been passed down generation to generation.

As we prepare for our day of Judgement, we should examine whether the sources behind our life decisions are real. Are we being bribed to interpret the Torah in a way that suits us? Are our sources pointing us toward what Hashem wants? If we do this honestly, then when Rosh Hashana comes, we can proclaim wholeheartedly that He is our King.

אבות ובנים

New Challenge:

CHOCOLATE CHASE

Come 4 times between now and Parshas Nitzavim/Vayeilech and GET A

CHOCOLATE BAR!

Shabbos Afternoon.

This week: 17:00-18:00

Junior Avos uBanim: 30 minutes

Treats for all participants



This summer, please consider sponsoring Avos uBanim! Login to the membership Portal Members.ahavasshalom.org and sponsor Avos uBanim now!

Kids Shabbos Programs

Boi B'Shalom will return on Parshas Nitavim/Vayeilech

בואי בשלום יתזור בפרשת נצבים/וילך

STORY TIME with Rabbi Seltzer

Friday Night in the Hall while the Rav gives his Drasha.

Please do not send your daughters to this group, as it is only for boys up to Bar Mitzvah.



Shiurim with the Rav

The Rav will be giving 1 shiur this coming week:

CANCELLED: SUNDAY 21:15: *Mishnayos Parah*

TUESDAY 20:15: *Hilchos Tekias Shofar*

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

Shiurim are archived at ahavasshalom.org/youtube



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₪ 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 Mrs. Zakoo Netziv@ahavasshalom.org



28 Av sponsored by the Alan Rubenstein Family

לע"נ אטל חיה בת אליעזר ע"ה

30 Av (א' דר"ח אלול) sponsored by the Helprin Family

לע"נ אלחנן בן זאב דוב ז"ל

Early Bird Special!

PAY for your Yomim Noraim seats by Midnight Aug 22 and receive a 10% discount!

Member Prices Per Seat:

	FULL	Early Bird
First Seat	250₪	225₪
Add'l seats for spouse and dependent children	150₪	135₪
Add'l seats for extended family and out-of-town guests	200₪	180₪

Associate Member Prices Per Seat:

First Seat	350₪	315₪
Additional seats	250₪	225₪

Non-Member Prices Per Seat:

Each Seat*	500₪	×
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To receive the MEMBER price:

- You must be a full member (not an associate member).
- Outstanding financial obligations must be paid in full.
- You must have a standing order to pay via "horaat keva" or credit card, or must pay dues (190₪ per month.) for Sept, Oct, and Nov 2026 in full.

Buy your seats online via the Membership Portal:

Members.ahavasshalom.org

Please contact Brad Rubenstein 054-237-0028 or

brad@ahavasshalom.org to arrange seats and payments.

Non-members can begin purchasing seats on 23-Aug-2026

Hardship cases will be handled with sensitivity and discretion.



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

GET A DISCOUNTED PRICE FOR YOMIM NORAIM SEATS!

BECOME AN
ASSOCIATE MEMBER
ONLY 100₪ PER MONTH via NEDARIM PLUS

ENHANCE YOUR COMMITMENT BY SUPPORTING OUR SHUL AND BEIS MEDRASH.

Questions that appear in this newsletter come from RBSsemicha.com.

The Rav's Tuesday shiur is learning the laws of Blowing the Shofar. Test yourself with these questions:

Q&A: Far

Q On Rosh Hashanah, the closest minyan was in Cohecton, NY — over 1.5 miles away from Moshe Rosenberg's farm in Damascus, PA. There was no *eruv* in the area,



the nearby farms and homes were 200 to 400 feet apart, and 1.5 miles is more than 2000 *amos*, which is the maximum one may walk outside of the *techum* on Shabbos. However, it is a Biblical commandment to hear the shofar on Rosh Hashanah. May Moshe Rosenberg walk to the minyan to hear shofar?

A No. One is not permitted to violate any Rabbinical prohibition — including the prohibition of walking beyond the *techum* — in order to fulfill the Biblical commandment to hear shofar on Rosh Hashanah.

OC 586; M.B. 84

Q&A: Contactless

Q Murray Epstein handed his shofar to Aharon Deer in the Yorkville Home for the Aged and asked, "Please, could you (cough cough) blow this shofar (Achoo). It has been in my family for generations (cough)." Aharon Deer was more than happy to oblige



this elderly gentleman on Rosh Hashanah, but the thought of putting this particular shofar to his lips was not palatable. He found an antiseptic wipe at the nurse's station but, as he was about to wipe the shofar down, Murray yelled, "NO! You'll ruin great-grandpa's shofar!" Not wanting any germs, Aharon wrapped his hand tightly around the small end of the shofar, put his hand to his mouth, and — without his lips touching the shofar — blew the required number of notes. The air traveled through his fingers, into the shofar, and out the large end, making a beautiful, melodious sound. Has Murray fulfilled his obligation to hear shofar with Aharon Deer's blowing?

A No. The shofar must touch the **lips** of the *baal tokea*. Even blowing the shofar through one's own fingers is not sufficient.

OC 586; M.B. 75

Stay In Touch!

Visit Ahavasshalom.org/list to subscribe to our email list and WhatsApp group.



Yeshivas Bein Hazmanim

ישיבת בין הזמנים

Thanks to the following people, we were able to sponsor all the days of Yeshivas Bein Hazmanim this summer:

- The Rav
- Bentzi Back
- Shmuel Binder
- Michael Cooper
- Peretz Disen
- Shimon Fraiss
- Alan Friedman
- Ephraim Friedman
- Aryeh Gross
- Aharon Hazan
- Naftali Kaplan
- Shmuel Kovacs
- Hananiah Lasker
- Yosef Lubliner
- Reuven Mendlowitz
- Reuven Subar
- Shmuel Susportish
- Samuel Thompson

Our Beis Medrash thrives when Torah fills its walls, and summer learning was one of the most powerful ways to strengthen our kehilla. Those who supported our *talmidim* who learned here throughout the summer, ensured that the voice of Torah continued to resonate in our community every single day.

Your support didn't only sustain the learning — it brought *bracha* and *zechuyos* directly to you and your family. *Chazal* teach that those who enable Torah study share fully in its merit. By helping keep our Beis Medrash active with Torah throughout the summer, you created a source of spiritual protection, blessing, and connection that will accompany you in your daily life.

The next Yeshivas Bein Hazmanim will begin after Yom Kippur, and we will once again need sponsors for about 18 days of learning. Visit members.ahavasshalom.org or speak to Naftali Kaplan and **donate one day of Yeshivas Bein Hazmanim learning for 330₪.**



משולחנו של הרב אברהם ברוך זכריש

הוכחה איננה אמת

...ולא תקח שחד כי השחד יעור עיני חכמים ויסלף דברי צדיקים: צדק צדק תרדף... (דברים טז:כ)

הספרי, על הפסוק "כי השחד יעור עיני חכמים", מלמד ששופט שלקח שחד לא יעזוב את העולם לפני שיראה את האמת של הדין שפסק. בן איש חי שואל: מדוע ששופט שלקח שחד יזכה לראות את האמת? וכי הוא ראוי לקבל "מתנה" זו?

בימינו, אחת השאלות הגדולות שאנשים דנים בהן היא עד כמה ניתן לסמוך על "רבי גוגל" או "רבי AI". אינני מתכוון ליכנס לנושא זה, אלא לעסוק בנקודה קרובה.

כאשר שאלות ציבוריות הגיעו אל בית הלוי, פעמים רבות השואלים היו גדולי תורה בעצמם, והם הציגו ראיות רבות ממקורות שונים בתורה התומכות בעמדתם. בית הלוי היה משיב עם מקורותיו -- ולאחר מכן מסביר מדוע המקורות שהביאו אינם רלוונטיים למקרה הנדון. מכאן אנו לומדים דבר עמוק: בתורה אפשר למצוא "מקור" כמעט לכל דבר. השאלה האמיתית איננה אם יש מקור, אלא האם המקור אכן נכונה ומתאימה לנושא שלפנינו.

דוגמה ברורה לכך מופיעה במגילת אסתר. אילו אדם היה מחפש בתורה באופן שטחי, היה עשוי להסיק שמרדכי לא היה צריך לעורר את חמתו של המן על ידי שסירב להשתחוות. אך כולנו יודעים שמרדכי נהג כשורה. מכאן שאין אנו יכולים להניח שהבנתנו במקורות התורה היא בהכרח ההבנה הנכונה. הבנה אמיתית דורשת מסורת.

נעבור לשאלתנו של פנייה ל AI לקבלת תשובה הלכתית. כאשר אנו מסתמכים על AI לשאלות שלנו, אנו מנתקים את הקשר החי של התורה מן המקורות. ל AI יש אולי כמות עצומה של נתונים, אך חסר לו השרשרת העוברת ממשנה רבנו דרך חכמי כל הדורות. חסרה לו גם הסייעתא דשמיא הניתנת לכל רב העונה מתוך יראת שמים ואחריות. ללא שני הדברים הללו, גם מידע נכון עלול להוביל למסקנה שגויה.

בן איש חי משיב לשאלתו ואומר שהתורה רחבה מאוד, מלאה בדעות רבות, עד שתמיד ניתן למצוא דרך להצדיק פסק שגוי על ידי ציטוט דברי אחד מגדולי הדורות. השופט שלקח שחד אינו בהכרח משקרף הוא עשוי באמת להאמין שפסקו מבוסס על מחשבת תורה -- בדומה ל AI שמרכיב מקורות ללא הבנה פנימית. לכן הקב"ה מאפשר לו לראות את האמת לפני מותו: להבין שאף על פי שפסקו נשען על מקור תורני לגיטימי, הוא היה בכל זאת שגוי. "צדק צדק תרדוף" -- הצדק ירדוף אותו ויגלה לו שהיותו "צודק" לא הפכה את פסקו לנכון. דין אמיתי חייב להישען על המסורת העוברת מדור לדור.

כשאנו מתכוונים ליום הדין, עלינו לבדוק האם המקורות שעליהם אנו מבססים את החלטות חיינו הם אמיתיים. האם אנו "משוחדים" לפרש את התורה באופן הנוח לנו? האם המקורות שלנו מכוונים אותנו למה שהקב"ה רוצה? אם נעשה זאת ביושר, נוכל לעמוד בראש השנה ולהכריז בלב שלם שהוא מלכנו.

זמנים	יום	(Sun) א'	(Mon) ב'	(Tue) ג'	(Wed) ד'	(Thu) ה'	(Fri) ו'	Weekday times until Parshas Ki Seitzei
למי חול	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, 08:15	
עד פרשת	מנחה	13:20, 15:15	13:20, 15:15	13:20, 15:15	13:20, 15:15	13:20, 15:15	13:30, 17:34, 19:01	
כי תצא	מעריב	20:15, 21:00	20:15, 21:00	20:15*, 21:00	20:15, 21:00	20:15, 21:00	*Hall	

HaRav Avrohom Baruch Zachariash, Sh'lita, Rav
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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!