

Clear View

"And Hashem opened the mouth of the donkey, and she said to Bilam, 'What have I done to you that you have struck me these three times?'" (Bamidbar 22:28)

In this week's parsha we have an unusual event: Bilam's donkey speaks to him. This is so supernatural that Chazal tell us that the donkey's mouth had to be created between the sixth and seventh days of Creation. The Meshech Chochma asks, "What is the purpose of this unusual occurrence?" He explains that it is to prove that the incident came from Hashem, so that the nations of the world will fear starting up with Hashem's children.

I would like to offer a different approach as to why this miracle was necessary. Many times people see signs and indications about what is going to happen. Whether it be clouds informing us that it is going to rain, or that interest rates are rising, which will cause bonds to go down, they have worked out in their minds that everything is going to occur as they envisioned.

I would like to examine the events that happened in this week's parsha. Bilam had a vision from Hashem in which Hashem told him not to go with the officers of Balak to attempt to curse the Jews. Bilam manipulated that vision so that it meant, "I can't go with **you**." Bilam had another vision from Hashem in which it was quite clear that Hashem did not want him to curse the Jews and would not let it happen. Bilam the prophet, knowing exactly what Hashem had said, discounted the vision and proceeded to go along as if his original plans would work out. What was Bilam thinking?

We hear of people being treated in the hospital for lung cancer, and when no one was looking they would sneak out to the terrace and have a cigarette. In this case we don't ask, "What are they thinking" because we know they aren't thinking! They are just driven by their addiction to cigarettes, for which they could always find some justification why it is OK for them to smoke right now.

This part of human nature seems to us like a quirk, but it is really a misused gift from Hashem.

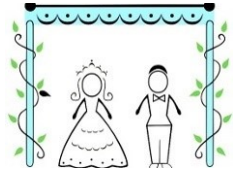
Avraham the Patriarch was told by Hashem that Sodom must be destroyed, as the inhabitants were great sinners. It seems obvious to me that Hashem weighed the pros and cons, coming to a clear conclusion that His proposed action

(Continued on page 3)



Lifecycles

Mazel Tov to **Peretz and Shelly Katz** on the wedding this past week of their daughter **Ashira Hadassa** to **Tzviki Itzkowitz**.



Mazel Tov to **Shmuel and Mazel Binder** on the birth of a grandson to their children **Yosef and Rachel Binder** of Lakewood NJ!



Larry Goldberg is having surgery performed on Sunday morning. Please have **Aryeh Elyah ben Miriam** in your prayers.



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There are also instant ways we communicate with members. Speak privately with Lev Seltzer for more information.

Shabbos Schedule Parshas Balak
לוח שבת פרשת בלק

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	18:00	מנחה "מוקדמת"
Plag Hamincha	18:20	פלג המנחה
Candle Lighting	19:12/19:32	הדלקת נרות
Mincha 3	19:34	מנחה ג'
Sunset	19:52	שקיעה
Shabbos Day		יום השבת
Brachos	08:15	ברכות
Shochein Ad	08:45	שוכן עד
Latest Shema – M. A.	08:16	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:11	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
Mincha 4	19:00	מנחה ד'
Sunset	19:52	שקיעה
Ma'ariv 1	20:29	מעריב א'
Ma'ariv 2	20:52	מעריב ב'

New cycle of Mishnah Berurah has started!
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Q&A: My Shabbos Pony

Q During a long Shabbos afternoon, Hudy and Rivky left their bungalow colony and went for a stroll to Lake Kiamesha. As they walked on the rural road, they passed a home with a small pony on the property. "Look at the cute pony," Rivky screamed. The gentile owner heard and offered her a ride — which she quickly accepted before Hudy could say anything. Has Rivky violated a **Biblical** prohibition or a **Rabbinic** prohibition by riding a pony on Shabbos?

A Rivky has violated a **Rabbinic** prohibition, as the Rabbis were concerned that the rider might break a branch off a tree to use to make the horse walk faster. There is no Biblical prohibition of riding a horse — even in a city without an *eruv*. A horse is also not considered to be carrying a person, since a living person (who is capable of walking) is considered to be carrying himself, as is said: "*Chai nosei es atzmo*."

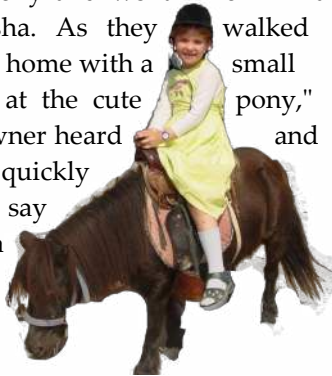
OC 305; M.B. 61

Q&A: I'll Take A Light!

Q Dovid Lipshitz needed to get away from it all, so his father-in-law took him and his wife to the "Kiamesha Village" bungalow colony for some peace and quiet. But he was not used to it being so dark outside and, while leaving the "bungalow shul" on Friday night, he didn't see the steps, tripped, and landed on his head, losing consciousness. Someone contacted Hatzolah of Monticello but the dispatcher said that, while the driver knew where the "Kiamesha Village" bungalow colony was, he wasn't sure where Dovid was right now and asked someone to stand at the road opposite the shul with a flashlight, to save time. There was an emergency flashlight at the exit door of the shul that turned on when it was removed from the wall. Mr. Goldberg can take the flashlight, thereby turning it on, and stand on the road, or he can ask Herman Pingel, the gentile "grounds keeper" who is standing next to him, to turn on the flashlight and stand at the road. Who should take the flashlight according to the Mechaber and the Rema?

A According to the Mechaber, Mr. Goldberg, the adult male Jew, should turn on the flashlight and stand at the road. According to the Rema, since Herman Pingel, the gentile, can get the flashlight just as quickly as Mr. Goldberg, Mr. Goldberg should tell Herman to do it. Telling him to do this is only a Rabbinic prohibition and, by doing so, Mr. Goldberg will minimize *chillul Shabbos*.

OC 328:12



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When you have a simcha (or R"L a sad event), please make sure to send a notification to lev@ahavasshalom.org! Remember: If you don't tell the newsletter staff, your announcement may not be published in the newsletter!



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17:00-18:00

Boys Ages 3-7 learn 30 minutes; 7+ 1 hour.



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JULY 2

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FOR WOMEN**



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PIRKEI AVOS WITH RAV AVRAHAM BARUCH ZACHARIASH

18:24 SHABBOS AFTERNOON

Shiurim with the Rav

The Rav will be giving two
Shiurim this coming week.



SUNDAY 21:15: *Mishnayos*.

TUESDAY: 20:15 **GOING TO WORK**

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

Videos are also available on ahavasshalom.org

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(Continued from page 1)

was the right thing to do. Then He let his prophet know what was going to happen as a sign of His closeness to His prophet. Reb Baruch Mordechai Ezrachi points out that that is not how Avraham saw the situation. He understood that Hashem was looking to him to be a defending advocate to placate Hashem and to save Sodom.

This is counter to seeing things on a superficial level. Avraham, just like Bilam, interpreted the prophecy in the opposite way that one naturally would. But his using this gift for the good revealed the beauty of man, in that he can rise above the simple understanding of the world around him.

Bilam, on the other hand, used a demented approach to explain away that Hashem was giving **him** the opportunity to change His mind. This was Bilam's way of life. By the plague of Hail, it says (Shemos 9:21) that those who didn't pay attention to the word of Hashem, left their slaves and animals in the field. The Targum Yonatan Ben Uziel says that this verse refers to Bilam!

I would like to suggest that a person who misuses the gifts G-d gave is worse than an animal who never even had these gifts. Imagine that the donkey tells Bilam,



"Even I can see what is coming! What is with YOU?!" Again, he goes off to argue and discuss the situation with his donkey, as if there is nothing unusual in having an intelligent conversation with a donkey!

Hashem was pointing out to him, "Can't you see? If not, then you are misreading the situation!". Yet, Bilam forged forward. I believe the lesson to us is that a person can always legitimize what he wants to do – but perhaps it is worthwhile to stop and take stock of the situation from an unbiased viewpoint and make sure we are reading things in the right way.

המשך מעמוד 4

לֹא-שָׁם לְבֹן אֶל-דִּבְרֵי ה' וַיַּעֲזֹב אֶת-עֲבָדָיו וְאֶת-מִקְנֵהוּ בִּשְׂדֵה" (שמות ט, כא) התרגום יונתן בן עוזיאל אומר שם שפסוק זה מתייחס לבלעם!

אני רוצה להציע, שמי שמנצל לרעה את המתנות שה' נתן, מצבו גרוע יותר מחיה שמעולם לא היו לה את המתנות הללו. תארו לעצמכם שהאתון אומר לבלעם, "אפילו אני יכולה לראות מה קורה! מה לא בסדר איתך?!" ובכל זאת, הוא יוצא להתווכח ולדון במצב זה עם האתון שלו, כאילו אין שום דבר מוזר בניהול שיחה עם חמור!

בדרך זו ה' הודיע לו, "אתה לא רואה? אם לא, אז אתה לא קורא נכון את המצב!". ובכל זאת, בלעם צועד קדימה. אני מאמין שהלקח שלנו הוא שאדם תמיד יכול להצדיק את מה שהוא רוצה לעשות – אבל אולי כדאי לעצור ולעשות חשבון נפש מנקודת מבט חסרת פניות, ולוודא שאנחנו קוראים את המצב בצורה הנכונה.

זמנים צום י"ז בתמוז 17th of Tammuz (Thur) — Times for the Fast

Start of Fast	04:14	תחילת הצום
Shacharis	06:10 *07:15 08:10	שחרית
Mincha	13:20 15:15 19:15	תפלת מנחה
Sunset	19:52	שקיעה
End of Fast	20:09	סוף הצום
Maariv	20:12	מעריב



Note that the minyon at 21:00 will *not* meet

Mishmar

The well-attended Mishmar on Thursday night was generously sponsored by **PERETZ and SHEINA BENVENISTE** with thanks for being able to live in Eretz Yisroel!



Thank you to Rabbi Zachariash, Rabbi Akiva Teichtal and Rabbi Moshe Dovid Cohen for their shiurim.



Mi Shebeirach for Cholim

If you have *cholim* that you would like the Gabbai to mention during Shabbos day davening, please submit these names via email to Mrs. Zakoo at office@ahavasshalom.org by Thursday at 12:00 (Please write the Hebrew names using Hebrew letters). This will help to save some time and enable the flow of the Shabbos service to remain consistent. The list was erased on Rosh Chodesh Tammuz, and so if necessary please resubmit any names.



משולחנו של הרב אברהם ברוך זכריש

השקפה בהירה

ויפתח ה' את-פי האתון ותאמר לכלעם מה-עשיתי לך כי הפיתני זה שלש ימים: (במדבר כב:כח)

בפרשת השבוע יש אירוע חריג: אתונו של בלעם מדברת אליו. זה כל כך על טבעי שחז"ל אמרו לנו "פי האתון הוא מעשרה דברים שנבראו בערב שבת בין השמשות" המשך חכמה שואל: "מה מטרת האירוע החריג הזה?" הוא מסביר שזה כדי להוכיח שהכל בא מה', כדי שאומות העולם יפחדו מלהתחיל עם בני ישראל.

ברצוני להציע גישה שונה מדוע הנס הזה היה הכרחי. הרבה פעמים אנשים רואים סימנים ורמזים לגבי מה שהולך לקרות. אולי יש עננים שאומרים לנו שהולך לרדת גשם, או שהם שומעים שהריבית עולה, ושטרות ערך עומדות לרדת. אבל הם עדיין חושבים שהכל יסתדר כפי שדמיינו בעבר.

הבה נבחן את האירועים שקרו בפרשת השבוע. לבלעם היתה נבואה מאת ה' שבו ה' אומר לו לא ללכת עם השרים של בלק כדי לקלל את היהודים. בלעם מנסח מחדש את הנבואה כך שפירושה היא, "אני לא יכול ללכת איתכם" לבלעם יש עוד נבואה מה' שה' אמר באופן ברור שהוא לא רוצה שבלעם יקלל את היהודים ולא ייתן לזה לקרות. בלעם הנביא, יודע בדיוק מה ה' אמר, מתעלם מהנבואה וממשיך ללכת כאילו תוכניותיו לקלל יסתדרו. מה חשב בלעם?

שומעים על אנשים שנמצאים בטיפול בבית החולים לסרטן ריאות, וכשאף אחד לא מסתכל מתגנבים למרפסת לעשן. במקרה הזה לא שואלים "מה הם חושבים" כי ברור שהם לא חושבים! הם פשוט מכורים לסיגריות, ולכן הם תמיד יכולים להצטדק מדוע זה בסדר עבורם לעשן.

צד זה של הטבע האנושי נראה לנו כשגעון, אבל זה באמת שימוש לרעה במתנה מה'.

לאברהם אבינו אמר ה' כי יש להשמיד את סדום, שכן התושבים הם רעים וחטאים לה'. נראה לי ברור שה' שקל את היתרונות והחסרונות, והגיע למסקנה ברורה שהפעולה הזו הייתה הדבר הנכון לעשות. ואז הוא הודיע לנביאו מה עומד לקרות כאות לקרבתו לנביאו. ר' ברוך מרדכי אזרחי מציין שלא כך ראה אברהם את המצב. הוא הבין שה' מצפה ממנו להיות סניגור ולפייס את ה' להצלת סדום.

זה נוגד את ראיית הדברים ברמה הפשוטה. אברהם, ממש כמו בלעם, פירש את הנבואה ההיפך ממה שהיו עושים באופן טבעי. אבל אצל אברהם, שהשתמש במתנה זו לטובה, מתגלה תפארת האדם, שהוא יכול להתעלות מעל הבנה פשוטה של העולם הסובב אותו.

בלעם, לעומת זאת, השתמש בגישתו המטורפת כדי להצטדק שה' נותן לו את ההזדמנות לשנות את דעתו. זו הייתה דרך חייו של בלעם. במכת ברד, כתוב "וְאֶשְׁךְ

המשך בעמוד 3

זמנים לימי חול עד פרשת פינחס	יום	א(Sun)	ב(Mon)	ג(Tue)	ד(Wed)	ה(Thu)	ו(Fri)	Weekday times until Parshas Pinchas
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	06:10, 07:15*, 08:10	06:20, 07:15, 08:15	
מנחה	13:20, 15:15	13:20, 15:15	13:20, 15:15	13:20, 15:15	13:20, 15:15	13:20, 15:15, 19:15	13:30, 18:00, 19:33	
מעריב	20:15, 21:00	20:15, 21:00	20:15, 21:00	20:15*, 21:00	20:15, 21:00	20:12	*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
Shul Address: 33 Nachal Lachish
Ramat Beit Shemesh, Israel

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