

Setting A-Tone-Ment

"...and Miriam died there, and was buried there." (Bamidbar 20:1)

RASHI: AND MIRIAM DIED THERE
— Why is the section narrating the death of Miriam placed immediately after the section dealing with the red cow? To suggest to you the following comparison: What is the purpose of the sacrifices? They affect atonement! So too does the death of the righteous effect atonement! (Moed Katan 28a).



One may ask why indeed does the death of a righteous person bring about atonement, and does it have anything in common with regular *korbonos*, or are these just two different ways to achieve atonement?

On a very simple level a person bringing a *korbon* is supposed to understand that bringing the *korbon* is a manifestation of him sacrificing himself to Hashem. This is expressed most clearly in the Tefila which is said during *kaporas* before Yom Kippur, "This is my exchange, this is my substitute, this is my expiation." In other words, the purpose of the *korbon* is achieved when we realign and consecrate ourselves to fulfilling the desire of Hashem. The death of the righteous is meant to accomplish the same thing.

Chazal stated that just as a *korbon* brings atonement, so too does the death of the righteous. Rav Yeruchum Levovitz (1875-1936) asks an interesting question: Which one of these two is obvious and which one is a *chiddush*? He suggests that the death of the righteous bringing atonement is more obvious, while the *korbon*



Don't Be Left Out!

When you have a simcha (or R"L a sad event), it is so easy to have it included in the next newsletter! Just send an email to lev@ahavasshalom.org! **Deadline is 11:00 Thursday.**



Reminder: Sending an instant message, an email, or speaking to anyone else will probably result in your announcement not making it to the newsletter!

DO YOU DAVEN DURING THE WEEK AT AHAVAS SHALOM OR AT OUR EARLY SHABBOS MINYAN?

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Shabbos Schedule Parshas Chukas

לוח שבת פרשת חֻקַּת

| Erev Shabbos | | ערב שבת |
|----------------------|-------------|-------------------|
| Mincha 1 | 13:30 | מנחה א' |
| "Early Mincha" | 17:59 | מנחה "מוקדמת" |
| Plag Hamincha | 18:19 | פלג המנחה |
| Candle Lighting | 19:10/19:30 | הדלקת נרות |
| Mincha 3 | 19:32 | מנחה ג' |
| Sunset | 19:50 | שקיעה |
| Shabbos Day | | יום השבת |
| Brachos | 08:15 | ברכות |
| Shochein Ad | 08:45 | שוכן עד |
| Latest Shema – M. A. | 08:21 | סוף זמן ק"ש למג"א |
| Latest Shema – G'ra | 09:15 | 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 |
| Mincha 3 | 19:00 | מנחה ג' |
| Sunset | 19:50 | שקיעה |
| Ma'ariv 1 | 20:27 | מעריב א' |
| Ma'ariv 2 | 20:50 | מעריב ב' |

Netziv Hayom

Sponsor *Netziv Hayom* in memory of your loved ones, a *refuah*, or in honor of a special occasion. All the learning and davening in our shul during that day will be 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.

3 Tammuz sponsored by the Lubliner Family

לע"נ ר' מרדכי ב"ר שלמה ז"ל

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לע"נ ר' יעקב בן ר' אבא לייב ז"ל



(Continued from page 1)

bringing atonement is a *chiddush*. So why is it that Chazal express it the other way around? He simply answers that is what people are used to.

The *Sh'lah* (Yeshayahu ben Avraham Ha-Levi Horowitz 1555-1630), in his commentary on *Maseches Ta'anis* tells us that when we see that righteous people die, when they were so virtuous and perfect, it brings to the forefront of our mind our inadequacies and thus forces us to sober up and correct our ways.

However, the *Maharal* (Yehuda Luria ben Bezalel ~1512-1609) in *Menochos* (110) explains the idea of the death of righteous bringing atonement as their souls are able to become closer to Hashem by losing their physical bodies and becoming only spiritual. This in turn pulls us closer to Hashem.

Whichever the explanation is, and whether the death of the righteous is effective with or without our cognizant appreciation, by latching on to it we will definitely become closer to Hashem.

This week I went to a shiva of a soldier who died in Gaza. I was very moved as the parents appreciated that as painful as things were for them, because of their recognition of the Din that was upon them, they felt closer to Hashem.

I once heard an explanation of Psalm 23, where Dovid Hamelech discusses his relationship with Hashem. Dovid, in general, refers to Hashem in the third person. However, while discussing times of distress, he switches to second person (*ki ata imadi* – because **You** are with me) – indicating a more personal relationship. This is because Hashem is closer to us when the chips are down.

At this time of distress for *klal Yisrael* and with the three weeks looming ahead of us, do we feel a special closeness to Hashem? I believe we have enough signs around us to make us feel and yearn for that closeness and we therefore correct our ways.

אבות ובנים

17:00-18:00

SHABBOS AFTERNOON!

17:30-18:00 Junior Avos uBanim



CHOCOLATE CHASE

Come 4 times between now and Matos-Masei (Aug 3) and get a Chocolate Bar!

בואו 4 פעמים במהלך 5 השבועות הבאים וקבלו חטיף שוקולד!

Sponsor AuB on Shabbos:
Treats: 50₪ Chocolates: 150₪



PIRKEI AVOS

WITH RAV AVROHOM BARUCH

ZACHARIASH

This Shabbos after the second *Mincha* – about 18:24.

Mi Shebeirach for Cholim

Reminder: If you would like the Gabbai to read the name of a *choleh* on Shabbos during the *Mi SheBeirach*, you must submit it via Email to Mrs. Zakoo by Thursday!



Send your list of *Hebrew Names* using *Hebrew Letters* to Mrs. Zakoo at office@ahavasshalom.org. The list is erased each Rosh Chodesh, so you'll need to resubmit the names after a month if they are still relevant.

Thank you for following this procedure which enables us to have the Shabbos service run more smoothly!

Q&A: A Delayed Rip

Q After decades of sinning, Lenny (the "louse") started to become religious and to follow the commandments in the Torah. During one of his weekly classes on *halacha*, the Rabbi explained to the class that a Jew is obligated to tear his clothing when his parent dies. "My father died on Skid Row 20 years ago," said Lenny, "and I didn't do anything when he died." Does Lenny need to tear his shirt and/or jacket today, 20 years after the death of his father?

A Yes. When a parent dies, one is obligated to tear *keriya* once. Usually this is done at the time of the burial, but if it is not done then, then it should be done at the first opportunity — even if that is many decades later. Note that this would not be true for any other relative for which one is obligated to mourn.

YD 340:18

Q&A: Ripping a Hawaiian Top

Q Adina (née Hoffman) rushed directly from Port Everglades to the Schwartz Brothers Funeral Home for her mother's funeral. After the eulogies, Rabbi Goodman helped her rip her outer garment — a beautiful top she picked up while in Hawaii. Adina did not like the fact that her top was now sagging and exposing the pink shell she was wearing underneath. May she take safety pins and pin the ripped pieces back together?

1) No. She must leave it ripped and sagging until after the *shiva*.

2) Yes. However, she must wait until after the burial when she has returned to the shiva home.

3) Yes. She may do so right then and there in the Schwartz Brothers funeral home.



A 3. She may pin it up immediately to protect her honor and to ensure that she is modest. This is true even if there is a shell or undershirt under the top so that her flesh is not exposed. This is not true for a man, who is not permitted to pin his clothes back together.

YD 340:15 B.H. 13



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

GROWTH THROUGH THE PARSHA

WITH RAV ZACHARIASH

SUNDAY

JULY 14

20:15-21:00

SHUL HALL • FOR WOMEN

ALL SHIURIM ARE RECORDED AND AVAILABLE ON AHAVASSHALOM.ORG

Shiurim with the Rav



The Rav will be giving 1 shiur this coming week:

SUNDAY 21:15: *Mishnayot*

TUESDAY 20:15: *Halacha* — **CANCELLED**

Note that the following week the shiur will be cancelled due to the Fast. The Rav will give shiur on the 3 Weeks on Jul 30 & Aug 6.

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

Past shiurim are archived at ahavasshalom.org/yt-videos

COMMUNITY CARE

Do you know someone in our Kehilla who is unwell?

Please let us know so that we can arrange home/hospital visits and meals.



Contact: Alan Rubenstein 054-398-8570

You can also inform the Ahavas Shalom Vaad.

Did you make a pledge to the shul?
Fulfill your pledge online with ease!

TOP 3 METHODS PAYMENT METHODS:

- Nedarim Plus terminal next to the front door
- Online at ahavasshalom.org/NEDARIM
- PayPal.me/ahavasshalom

Payment can also be accepted via

- Credit card terminal via Mr. Beer
- American Friends of Ahavas Shalom at ahavasshalom.com/donate (donations in USD)
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Please help our bookkeeper by always writing a note—or sending a separate email—which explains the purpose of your payment/donation. If appropriate, please also include the parsha or date. Thank you!!

AHAVAS SHALOM

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MISHMAR NIGHT

THURSDAY
18 Jul
or 13 TAMUZ

20:30 "Leaving Eretz Yisroel" Halacha Shiur
from the Rav

21:15 "Living In Eretz Yisroel" Q&A with the
Rav Send your questions to lev@ahavasshalom.org



Delicious SEUDA followed by KUMZITZ



Friday morning Parsha Shiur with the Rav



משולחנו של הרב אברהם ברוך זכריש

מתקרים לכפרה

"...ותקמת שם מרים ותקבר שם: " (במדבר כ"א)

"(מו"ק כח.) למה נסמכה מיתת מרים לפרשת פרה אדומה, לומר
לך מה קרבנות מכפרין (ס"א כמו שפרה אדומה מכפרת) אף
מיתת צדיקים מכפרת: " (רש"י שם)

אפשר לשאול מדוע אכן מיתת צדיק מכפרת, והאם יש
מכנה משותף עם קרבנות שמכפרים, או שהם רק שתי
דרכים שונות להשיג כפרה?

ברמה מאוד פשוטה כשמקריבים קרבן צריכים להבין
שהקרבן הוא במקום שנקריב את עצמינו לה'. הדבר בא
לידי ביטוי בצורה ברורה ביותר בתפילה שנאמרת בכפרות
לפני יום הכיפורים. "זה חליפתי, זה תמורתך, זה כפרתי...".
מטרת הקרבן מושגת כאשר אנו מתכוננים מחדש
ומקדשים את עצמינו לקיים את רצון ה'. מיתת הצדיק
נועדה להגיע לאותה תוצאה.

חז"ל אמרו שכשם שקרבן מכפר, כך גם מיתת צדיקים
מכפרת. הרב ירוחם לבוביץ שואל שאלה מעניינת - מה
יותר הגיוני ומה חידוש? הוא מציע שזה שמותו של הצדיק
מכפר ברור והגיוני יותר, בעוד שזה שקרבן מכפר הוא
חידוש. אז למה חז"ל מבטאים את זה הפוך? הוא עונה
בצורה פשוטה שזו ההבנה שאנשים יותר רגילים אליה.

השל"ה הקדוש, בפירושו על מסכת תענית אומר שכאשר
אנו רואים שצדיקים מתים, למרות שהיו כל כך טובים
ומושלמים, זה גורם לנו להיות מודעים לחסרונותינו ובכך
מכריח אותנו להיות רציניים יותר ולתקן את מעשינו.

עם זאת, המהר"ל (במנחות קי) מסביר שמוות של צדיקים
מכפר, שכן נשמתם מתקרבות לה' על ידי אובדן גופם
הפיזי והפיכתם רק לרוחנית, מה שגורם לנו גם להתקרב
לה'.

לא משנה באיזה הסבר, ובין אם מיתת צדיקים יעילה עם
או בלי מודעותנו, על ידי התייחסותנו אליו ברצינות אנו
בהחלט נתקרב לה'.

השבוע הלכתי לשבעה של חייל שמת בעזה. התרגשתי
מאוד מההורים שהעריכו שעד כמה שהדברים מכאיבים
להם, בגלל ההכרה שלהם בדין שהיה עליהם, הם הרגישו
קרובים יותר לה'.

שמעתי פעם הסבר לתהילים פרק כג, שבו מדבר דוד על
יחסיו עם ה'. דוד, באופן כללי, מתייחס לה' בגוף שלישי.
עם זאת, כשהוא מדבר על זמני מצוקה ("גם כי אלך
בגיא צלמות"), הוא עובר לגוף שני ("כי אתה עמדי") - מה
שמראה קשר אישי יותר. זה בגלל שה' קרוב אלינו יותר
כשהמצב קשה.

האם בשעה זו של מצוקה לעם ישראל ותקופת בין
המצרים שלפנינו, האם אנו חשים קרבה מיוחדת לה'? אני
מאמין שיש לנו מספיק רמזים סביבנו כדי לגרום לנו
להרגיש ולהשתוקק לקרבה הזו ולכן לתקן את דרכינו.

| זמנים לימי חול עד פרשת בלק | יום | א'(Sun) | ב'(Mon) | ג'(Tue) | ד'(Wed) | ה'(Thu) | ו'(Fri) |
|-------------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 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, 08:10 | 06:20, 07:15, 08:15 |
| מנחה | 13:21, 15:15 | 13:21, 15:15 | 13:21, 15:15 | 13:21, 15:15 | 13:21, 15:15 | 13:21, 15:15 | 13:30, 17:57, 19:29 |
| מעריב | 20:15, 21:00 | 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!