

Was That Me?

"And Miriam was shut out from the camp for seven days: and the people did not journey until Miriam was brought in again." (Bamidbar 12:15)



In our everyday experiences, we encounter a mix of positive and negative events. Many of us reflect on these occurrences, trying to determine if Hashem has been pleased with our actions. Certain moments often stand out, shaping our sense of Hashem's view of us. Yet, we rarely consider what happened yesterday, last year, or even a decade ago.

When Moshe was an infant, his sister Miriam watched over him when he was placed in the river. She arranged for their mother, Yocheved, to serve as his wetnurse, a role Chazal highlight as crucial to Moshe's spiritual development. However, there is no mention of Miriam receiving a reward or special recognition for this act—she was simply fulfilling her role as a devoted big sister.

However, in this week's parsha, after Miriam speaks *lashon hara* about her brother and is sent outside the camp, Klal Yisrael waits for her return before travelling onward. Chazal note that this was her reward for watching over her brother, Moshe Rabbeinu, when he was an infant.

The obvious question is why Miriam received her reward so much later, roughly 80 years after the event. Everyone's situation in the world had changed significantly since then.

To address this question, I'll share an insight I heard from my father. Chazal state, "Whoever says Reuven sinned is mistaken" (Shabbos 55b). This can be understood to mean that Reuven didn't sin deliberately; rather, he made a miscalculation that led to a sinful act. However, this error did not define him as a sinner, rather as a righteous person who simply made a one-time mistake. This shows that not every action reflects a person's true character or moral standing; sometimes, it's just an isolated misstep.

(Continued on page 3)

Lifecycles

Mazal Tov to Zev and Harriet Kornbluh on the birth of a great-grandson to their grandchildren, to Moishe and Chana Rivka Spolter of RBS-G2.



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Shabbos Schedule Parshas Beha'aloscha לוח שבת פרשת בהעלותך

Erev Shabbos		ערב שבת
Mincha 1	13:30	מנחה א'
"Early Mincha"	17:57	מנחה "מוקדמת"
Plag Hamincha	18:17	פלג המנחה
Candle Lighting	19:08/19:28	הדלקת נרות
Mincha 3	19:30	מנחה ג'
Sunset	19:48	שקיעה
Shabbos Day		יום השבת
Brachos	08:15	ברכות
Shochein Ad	08:45	שוכן עד
Latest Shema – M. A.	08:11	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:07	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	19:49	שקיעה
Ma'ariv 1	20:26	מעריב א'
Ma'ariv 2	20:49	מעריב ב'

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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 Community Kollel

The Ahavas Shalom Kollel has been open for more than half a year, and the sweet sounds of Torah learning can be heard each morning from a group of *Avreichim* learning *Gemora Be'iyun*.



There is also a unique opportunity for **you** to learn with one of these *Avreichim* during the first hour of the Seder (09:15-10:15). Contact Rabbi Moshe Dovid Cohen (052-762-4727) and arrange your *chevrusa* now!



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.



Shiurim with the Rav



The Rav will be giving 1 shiur this coming week:

SUNDAY 21:15: ~~Mishnayos — Mikvas~~ Canceled!

TUESDAY 20:15: *Hilchos Yom Tov*

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

Shiurim are archived at ahavasshalom.org/youtube

אבות ובנים

17:00-18:00

17:30-18:00 Junior Avos uBanim

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Boi B'Shalom

Starting 19:00 Friday Afternoon
(30 minutes before the last mincha)



(Continued from page 1)

Miriam, the prophetess, did not intend to disparage her brother Moshe or undermine his authority when she questioned his conduct. To highlight her true character, the Torah chooses this moment—80 years after she protected infant Moshe from harm—to show her deep love and devotion to him. The Torah is teaching us that this is the real Miriam: the caring sister who safeguarded her brother, not the one who spoke *lashon hara* about Moshe *Rabbeinu*.

Often, when we perform a mitzvah, we may think, "Since I did this mitzvah, I must be a *tzadik*." Conversely, when we sin, we might conclude, "Since I sinned, I must be a *rasha*." While some actions may significantly shift our moral standing, most are isolated incidents that don't define us. Even when we sin, we should view it as separate from our true character. But when we do a mitzvah, we should affirm, "This is who I truly am." By embracing this perspective, we're likely to improve our standing in Hashem's eyes, who will see us as *tzaddikim* who occasionally falter, not as inherently bad people. More importantly, this mindset helps us recognize our own growth in serving Hashem.

המשך מעמוד 4

מוכיח שלא כל מעשה משקף את אופיו האמיתי של אדם או את מעמדו המוסרי; לפעמים, מדובר רק בטעות חד-פעמית.

מרים הנביאה לא התכוונה לזלזל באחיה משה או לערער על סמכותו כאשר שאלה על התנהגותו. כדי להדגיש את אופייה האמיתי, התורה בוחרת ברגע זה – 80 שנה לאחר המעשה – להראות את אהבתה ומסירותה העמוקה כלפיו. התורה מלמדת אותנו שזו מרים האמיתית: האחות הדואגת ששמרה על אחיה, ולא אשה שמדברת לשון הרע, וודאי לא על אח אהוב.

לעיתים קרובות, כאשר אנו מקיימים מצווה, אנו עשויים לחשוב: "מאחר שעשיתי מצווה זו, אני בטח צדיק." לעומת זאת, כאשר אנו חוטאים, אנו עלולים להסיק: "מאחר שחטאתי, אני בטח רשע." אמנם ישנם מעשים שעשויים לשנות באופן משמעותי את מעמדנו המוסרי, אך ברוב המקרים מדובר באירועים מבודדים שאינם מגדירים אותנו. גם כאשר אנו חוטאים, עלינו לראות זאת כנפרד מאופיינו האמיתי. אך כאשר אנו עושים מצווה, עלינו לאשר: "זהו מי שאני באמת." על ידי אימוץ גישה זו, סביר להניח שנשפר את מעמדנו בעיני ה', שיראה אותנו כצדיקים שטועים לעיתים, ולא כאנשים רעים מטבעם. חשוב מכך, חשיבה זו מסייעת לנו להכיר בצמיחתנו בעבודת ה'.

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

The Tuesday Halacha shiur has returned to learning Hilchos Yom Tov—see how well you do with these questions

Q&A: Turning it down from 11

Q "Did I mention that last night I invited my old associate Billy Spielman and his family for Pesach lunch?" asked Mr. Goldberg to his wife as he woke up on Pesach morning. After reminding her husband that she always likes to be told about guests beforehand, Mrs. Goldberg got to work to make a beef goulash for these new guests, and put a large pot on the gas stove to prepare it. After about 2 hours, the food was ready to eat, but the gas stove was still on high and would soon burn the food at the bottom of the pot. If Mrs. Goldberg moved the pot off the fire, the food would cool down. None of the other burners were available, as they had different pots on them already. May she turn the dial to lower the flame on the stovetop so that the goulash will just simmer until it is eventually served?

A Yes. This is permitted for Ashkenazim. Just as it is permitted to transfer a flame and increase a flame to make a food dish taste better so, too, here one is permitted to lower the fire to make the food dish taste better. On the other hand, Sephardim would prohibit this.

OC 507:4; 507:5; M.B. 29

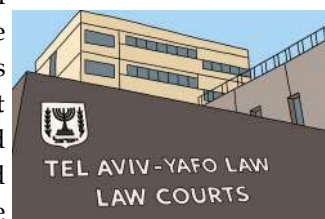
Test yourself on how well you know Choshen Mishpat:

Q&A: Let's Go To Court!

Q Richard Kagan and Avishai Lewitan both invested \$5 million in a new real estate project in Tel-Aviv. Avishai's lawyers drew up a contract, which included the standard legal language that all disputes would be settled in the Tel-Aviv District Court - a civil court. Unfortunately, just as the project was finishing construction, Richard and Avishai got into a financial dispute. Are they permitted to settle this dispute in the Tel-Aviv District Court, as both of them signed on the contract that this would be the only place for dispute resolution?

A No. It is biblically forbidden to go to a civil court, even if both parties previously agreed to do this in a written contract and made a *kinyon* on the contract! They would have to settle their dispute by either going to a Beis Din or using arbitration.

CM 26:4



PIRKEI AVOS
WITH RAV AVOHOM BARUCH
ZACHARIASH

This week starting around 18:24.

