

Better Flight Than Fight

Any dispute that is for the sake of Heaven will have a constructive outcome; but one that is not for the sake of Heaven will not have a constructive outcome... And which was not for the sake of Heaven? The dispute of Korach and his entire company. (Avos 5:17)



Perhaps one of the most spoken-about issues in this week's parsha is the harm caused by *machlokes*. I would like to focus on that from a *halachic* and *hashkafic* perspective.

What does the Torah mean by saying we should not be like "Korach v'adoso." Not to be like Korach is understandable. But what is the Torah teaching us by telling us we shouldn't be like his assembly?

The *Divrei Malkiel* (Malkiel Tzvi Tenenboim 1847-1910) (3:73) answers by giving us an insight into how a fight develops. I would note that during the government lockdowns of corona, there were many sports figures who found it difficult to play without having fans to cheer – and boo – them. Without that chorus coming from the stands, blood didn't course through their veins as it normally would during a game. So too, when there is a disagreement, it doesn't necessarily turn into a fight without observers taking sides, which adds fuel to the fire and makes the conflagration even greater. Based on this, the *Divrei Malkiel* teaches us that not only is there a prohibition to have a fight with others, but so too is there a prohibition to take sides in a disagreement. And this is what the Torah means that it is forbidden to be both like Korach, and even like his assembly.

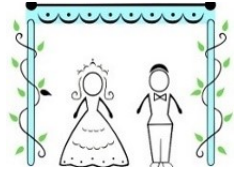
This concept transcends our lives to the point that there are those who point out something peculiar: When Korach and his assembly were put to death by being swallowed up in the ground, the wives and children also perished. The question is asked: "Why were they also swallowed up? They didn't sin at all!"

Rav Yaakov Yitzchok Ruderman (1900-1987) answers this question by telling us that being a leader of an argument is not just a sin in its own right, but is a way

(Continued on page 2)

Lifecycles

Mazel Tov to Yehuda A. & Judy Gross on the engagement of their grandson Yosi Weiss of Baltimore Maryland, to Chana Shira Vilner Monsey NY



Mazel Tov to our Administrative Assistant Mrs. Zakoo and Mr. Aaron Zakoo on the birth of new grandson!



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Shabbos Schedule Parshas Korach

לוח שבת פרשת קרח

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.	08:18	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:13	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	19:51	שקיעה
Ma'ariv 1	20:28	מעריב א'
Ma'ariv 2	20:51	מעריב ב'

Dedicated in appreciation to R' Moshe Dovid Cohen and congratulations to the Dirshu Mishne Brurah shiur on completion of chelek 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.

26 Sivan sponsored by the Young Family

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לע"נ משולם פייבל בן שמעון ז"ל

(Continued from page 1)

of life. Someone who is brought up in such an atmosphere does not see anything wrong with arguing and therefore will lead a corrupt lifestyle. This is comparable to the *ben sorer u'more*, the wayward son. This boy chose a path that its ultimate end is one of decadence and therefore he is put to death before he sins – not because he did something wrong (in the past), but because he will inevitably do something wrong (in the future).

He also quotes a *Rashi* which tells us that a person who had the bad trait of anger was passed up for being a king, not because of the sin that he did, but because of the lack of sterling quality, which is necessary for kingship.

I would like to add something that I once heard, which I later saw written by Rav Zalman Nechemiah Goldberg (1931-2020). When *Chazal* instruct us not to be *machzik b'machlokes* – perpetuate an argument – who is that referring to? Based on what we have said until now we would say that it applies not only to the central figure in the argument, but also to those participating on the side. But he takes this another step and says that it includes even the righteous man who is being attacked, for he also has an obligation to quell the argument. This idea is seen in this week's parsha, that Moshe Rabbeinu (who was obviously right – and Moshe knew it) still went out of his way to try to placate Doson and Aviram who already had a reputation for being agitators. It seems from *Chazal* that if Moshe would not have done so, he would have been considered a *machzik b'machlokes*!

After thinking about all that we have said until now, I think it is a worthwhile piece of advice to avoid getting into or joining any arguments, whether you are right or wrong. This is because once an argument begins, it is very hard to come down from your high horse!



אבות ובנים

17:00-18:00

SHABBOS AFTERNOON!

17:30-18:00 Junior Avos uBanim



CHOCOLATE CHASE

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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!

המשך מנסח 4

נראה מחז"ל שאם משה לא היה עושה כן, הוא היה נחשב למחזיק במחלוקת!

אחרי שחשבנו על כל מה שאמרנו עד עכשיו, לדעתי זו עצה טובה להימנע מלהיכנס או להצטרף לוויכוחים כלשהם, אפילו אם אתה בטוח שאתה צודק. הסיבה לכך היא שברגע שמתחיל ויכוח, קשה מאוד לצאת ממנו!

Q&A: Righting a Rip

Q Moshe Rosenberg's son Tyler was riding the tractor on the farm in Damascus, PA, when the tractor flipped over as Tyler tried to cross a drainage gully. He managed to yell out, and his father came running from the barn, but it was too late. By the time Moshe got there, Tyler had returned his soul to his Maker.



Moshe's heart was broken, and he ripped the left side of his overalls and shirt over his heart. At the funeral, the funeral director saw that Moshe had already ripped his shirt on the left side — even though the rip is normally on the left side for parents and on the right side for children. What must be done now?

- 1) Moshe must rip again on the right side, since he did not tear on the proper side.
- 2) Moshe does not need to rip on the right side, since he already ripped on the left side.

A 2. Moshe has already fulfilled his obligation to rip his clothing, and does not need to do it again. It is only a custom to be particular to rip the clothing on the left or right side. YD 340 Shach 19; A.H. 8

Q&A: Rip and Rip Again

Q Mel Hoffman's mother Sarah died at the Sinai Nursing Home and, after the eulogies at the Schwartz Brothers Funeral Home, Rabbi Goodman came over to Mel Hoffman and Ted Geffner — Sarah Hoffman's brother — to do *keriyah*. For each item below, indicate if it is done for a) Mel Hoffman, the son, or b) Ted Geffner, the brother.

- 1) Ripping (*keriyah*) on the left side (over the heart).
- 2) Ripping (*keriyah*) on the right side.
- 3) Ripping the outer garment only.
- 4) Ripping the outer garment and all inner garments.

A a) For a son ripping is done 1. on the left side (over the heart) and 4. all garments are ripped.
b) For all other relatives, such as a brother, ripping is done 2. on the right side and 3. only on the outer garment. YD 340:9 Shach 19; A.H. 8



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 7

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 2 shiurim this coming week:

SUNDAY 21:15: *Mishnayot*

TUESDAY 20:15: *Halacha - Hilchos Chol Hamoed*

Both 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?
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MISHMAR NIGHT

THURSDAY
18 Jul
or 13 TAMUZ



SHIURIM from Rav
Zachariash and others



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Friday morning
PARSHA SHIUR
live with the Rav

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!



Small Change to Big Mincha

Due to changes in sunrise and sunset, the time for **Mincha Gedolah** (Sun-Thu) will switch to **13:21** on Wednesday 10-July. It will return to 13:20 on July 31, and return to 13:15 on August 25.



משולחנו של הרב אברהם ברוך זכריש

עדיף לברוח מלהתווכח

כל מחלוקת שהיא לשם שמים, סופה להתקיים. ושאין לה לשם שמים, אין סופה להתקיים. איזו היא מחלוקת שהיא לשם שמים, זו מחלוקת הלל ושמיאי. ושאין לה לשם שמים, זו מחלוקת קרח וכל עדתו: (אבות ה'יז)

אולי אחד הנושאים המדוברים ביותר בפרשת השבוע הוא הנזק שנגרם על ידי מחלוקות. אני רוצה להתמקד בזה מנקודת מבט הלכתית והשקפית.

מה המשמעות של התורה שלא נהיה כמו "קרח ועדתו". שלא להיות כמו קרח זה מובן. אבל מה מלמדת אותנו התורה בכך שהיא אומרת לנו שלא להיות כמו עדתו?

הדברי מלכיאל (ג'עג) עונה עם תובנה כיצד מתפתחת מחלוקת. שמתי לב שבתקופת הסגרות הממשלתיות של הקורונה, היו הרבה שחקני ספורט שהתקשו לשחק בלי שאוהדים יעודדו אותם - או יקשו עליהם בוז. בלי הצהלה הזו שהגיעה מהצופים, הדם לא זרם בוורידים שלהם כמו בדרך כלל במהלך משחק. כך גם, כשיש חילוקי דעות, זה לא בהכרח הופך למחלוקת בלי שהמשקיפים נוקטים צד, מה שמוסיף שמן למדורה והופך את הדליקה לגדולה עוד יותר. על סמך זה מלמד אותנו הדברי מלכיאל שלא רק שיש איסור לריב עם אחרים, אלא גם אסור לקחת צד במחלוקת. וזהו כוונת התורה שאסור להיות גם כמו קרח, ואפילו כעדתו.

מושג זה מתעלה על חיינו עד כדי כך שיש שמצביעים על משהו מוזר: כשקרח ועדתו נבלעו באדמה, גם הנשים והילדים נספו איתם. נשאלת השאלה מדוע גם הם נענשו? הלא הם לא חטאו בכלל?

הרב יעקב יצחק רודרמן מסביר שמי שמסית ויכוח זה לא רק חטא בפני עצמו, אלא זה מראה על אורח חיינו. מי שגדל באווירה כזו לא רואה פסול להיות וכחני ולכן יוביל אורח חיים מושחת. זה דומה לבן סורר ומורה, שבחר בדרך שסופה שחיתות ולכן הוא מומת לפני שהוא חוטא - לא בגלל שהוא חטא בעבר, אלא בגלל שהוא בהכרח יחטא בעתיד.

הוא גם מביא רש"י שאומר לנו שאדם שהיה לו תכונה רעה של כעס נדחה מלהיות מלך, לא בגלל החטא שעשה, אלא בגלל חוסר תכונה חשובה, הנחוצה למלכות.

אני רוצה להוסיף משהו ששמעתי פעם, ואחר כך ראיתי שנכתב על ידי הרב זלמן נחמיה גולדברג. כאשר חז"ל מורים לנו שלא להיות מחזיקים במחלוקת - למי הכוונה? על סמך מה שאמרנו עד עכשיו היינו אומרים שזה חל לא רק על יוזם המחלוקת, אלא גם על המשתתפים. אבל הוא מוסיף עוד שלב ואומר שזה כולל אפילו את האיש התמים שמוחקף, שכן יש לו גם חובה לדכא את הוויכוח. אנו רואים את הרעיון הזה בפרשת השבוע, כשמשנה רבנו, למרות שידע שצדק, עדיין יצא מגדרו כדי לנסות לפייס את דתן ואבירם שכבר יצא להם מוניטין של מסיתים.

המשך בעמוד 2

Weekday times until Parshas Chukas	ו' (Fri)	ה' (Thu)	ד' (Wed)	ג' (Tue)	ב' (Mon)	א' (Sun)	יום	זמנים לימי חול עד פרשת חקת
	06:20, 07:15, 08:15	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	שחרית	
	13:30, 17:59, 19:32	13:21, 15:15	13:21, 15:15	13:20, 15:15	13:20, 15:15	13:20, 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
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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
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Ramat Beit Shemesh, Israel

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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!