1st Seder Weekly Divrei Torah
A BAIS MEDRASH PROGRAM FOR MEN

# PARSHA KORACH – WHY QUARREL?

**Rabbi Shlomo Caplan**

We tend to think of Korach and all his followers as one homogeneous group. They all challenged Moshe Rabbeinu's authority and sought a "piece of the pie". However, if we look a little more closely, we will see that although they all instigated the machlokes (quarrel) with Moshe and Aharon, there were three different agendas.

Rashi tells us that Korach himself was motivated by jealousy. He was jealous of the appointment of Elitzafon ben Uziel as the leader of the Kehasim – the Levite family charged with carrying the vessels of the Mishkan. Korach believed that this honor was coming to him and he blamed Moshe for this unfair decision.

However, what motivated the 250 nesi'im to challenge Moshe and Aharon? Rav Aharon Kotler asserts that their motivation was a spiritual one. Being men of exceptionally high caliber, they sought even greater opportunities to serve Hashem and engage in the holiest of ritual functions. Rav Aharon demonstrates this phenomenon by citing a Medrash (Bamidbar Rabba 3,11). The Medrash relates that it was not uncommon for those who carried the Aron to die – a punishment for not being careful enough to treat the Aron with the proper respect. Nonetheless, the Levi'im would run in order to get a chance to carry the Aron. Their passion for Kedusha knew no bounds. The same could be said about Nadav and Avihu who died because they offered incense that was not sanctioned by Hashem. They were indeed Tzaddikim, but their passion for spiritual attainment caused them to violate the Halacha.

The same was true for the 250 nesi'im. They did not have the same agenda as Korach. Their motivation was very altruistic. Thus they put their lives on the line and lost them in their fervor for Kedusha.

Perhaps there are people today that are a bit like them. They have a sincere desire to serve Hashem which causes them to push the envelope and to act in violation of Halacha and Torah fundamentals. While their intention might be praiseworthy, they ignore one simple truth. The only way to serve Hashem is the way that He Himself ordains!

Now Dasan and Aviram are a whole different story. They were baalei machlokes – they thrived on quarreling and dissension. They quarreled with Moshe back in Mitzrayim and they even quarreled among themselves. For them there was no fight not worth fighting. There may also be people like them around today.

There is yet another reason that causes people to quarrel. When people are under a lot of pressure and are overstressed, they readily lose their patience and begin to quibble. This may be the key to understanding an incident mentioned in the Gemara in Gittin (52a). There were two people who would quarrel every week on Erev Shabbos. Rebbi Meir paid them a visit and intervened for three weeks until they made peace. Why did they quarrel only on Erev Shabbos? How did Rebbi Meir stop them? I would suggest that it was the hectic rush and tumult of preparing for Shabbos which made these two fellows quite irritable and it would always erupt into a quarrel. Rebbi Meir taught them how to prepare for Shabbos in an organized and calm fashion which stopped the quarreling.

The Torah exhorts us, "One shall not be like Korach and his assembly." We are not permitted to engage in machlokes as Korach and his ilk did. No matter what the motive – from altruistic to just plain irritability – we must make every attempt to find a peaceful way to resolve our differences.

## HALACHA Q&A FROM RABBI YISROEL UNGAR

**Please contact R' Ungar (Ymungar@gmail.com) with questions or comments**

**QUESTION: I sell all types of merchandise and some of the items I sell I give to goyim to sell for me. They earn a percentage of the profit for each item they sell. Some of the items the goy sells for me is sold online through a live auction. This means, the goy provides the actual item where anyone interested can view the item and its exact condition. This live auction can be done during the week, but there are more buyers that join the platform on ליל שבת. The goy prefers to show it on Friday night so that he has more of a chance to sell it, since there are more buyers that may be interested. Is it מותרfor me to give him those items which I know he will attempt to sell on שבת?**

**ANSWER: It is מותר. The reason is, since the goy is earning a set amount based on how much he sells, and he is choosing on his own accord to try and sell it on שבת that is not considered as if you told him to do so. If the live auction would only be available on שבתthen you would not be allowed to give it to him, because then it would be tantamount to telling him to sell it on שבת which is not allowed since it falls under the איסור of אמירה לעכו"ם.**

עי' סימן ש"ז סעי' ד' ומשנה ברורה ס"ק י"ד - ט"ו

**You can bring a zechus refuah shelaima for Sandy Bruck - Shalom ben Tila Leah – and for all who need a refuah sheleima by signing up for a weekly erev Shabbos contribution at https://pay.banquest.com/lightuptheworld and by joining the 2-3 minute daily shiur on the writings of the Chofetz Chaim.**

## FUNDING HIS HUGE EXTENSION

**Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner**

There were once two friends named Chaim and Yaakov, who were neighbors. They were very close friends until an incident exploded into a public argument and feud.

Chaim, who lived next door to Yaakov, wanted to extend his house all the way up to the end of the property line. He explained that he needed the space because his grandchildren would often visit. Yaakov, however, felt that this extension would block his view and reduce the quality of life in his house. This argument broke into a big feud to the point where these two erstwhile friends no longer spoke to each other. Word spread across the community that these two friends were in a big argument.

Chaim had all of the construction permits and most of the funds needed to make the extension, but he still needed to put down a down payment of 20,000 shekels to start construction. He went to the Gemach, the local Free Loan Fund, and asked to borrow the money, but they said that they didn't have that amount of money at this time. Chaim kept calling them, but they kept saying they didn't have that amount of money available.

One day, a person walked into the Free Loan Fund and said he wanted to deposit 20,000 shekels with the Free Loan Fund to help needy people. The loan manager, Nosson, said, "Wow, this is amazing. I just spoke to somebody who needs to borrow this exact sum." So the man said, "It's my honor to help. Please feel free to give it to him."

Nosson, the Free Loan Fund manager, was about to call Chaim and tell him that he now had the exact amount of money that Chaim wanted to borrow. But then he realized the person who deposited the money was none other than Yaakov, the person arguing about this particular issue. Nosson wanted to know if he was allowed to give this money for this particular purpose. If he asked Yaakov and disclosed what its purpose was, surely Yaakov would be against it as it was against his interest. But on the other hand, Yaakov gave it to the general pool of funds of the Free Loan Fund with no stipulation on it, so perhaps it should be okay. What do you think? Should Nosson, the manager, give this loan knowing that the source of these funds came from Yaakov, who would not want money to be used this way? What do you think? See Upiryo Matok Devarim Page 185

Regarding last week's question about the lost bracelet, Rabbi Zilberstein (Upiryo Matok Devarim Page 179) wrote that even though there is a concept of being willing to endure suspicion in order to do a mitzvah (Shabbos 118b, and Shalmas Chaim Choshen Mishpat 42), in this case, because it may harm her employment prospects or her shidduch prospects, she is not obligated to harm herself in order to return the bracelet. She therefore has the right to ignore it on the ground and not get involved in returning it. (This is a different idea than zaken v'eino lefi kvodo.) Of course, if she can find a way to return the bracelet without harming herself, it would be a mitzvah to do that.

## WHY SHE JOINED THE SEDER

The daughter of a Shaarei Chesed family, who is now long-married to a rosh kollel, was going through a rough time at one point during her teen years, and was spiraling downward in school.

Before Pesach, she got a haircut that came out wrong and that made her so depressed that she locked herself in her room and simply refused to come out. As the Seder night arrived, it looked as if she would not be joining her family at the table.

"I went to Reb Shmuel Auerbach and told him what was going on," her father recalls. "On the leil haSeder before Maariv, Reb Shmuel walked to our home. He asked to speak with our daughter. After they spoke for a bit, she agreed to come out and join us at the Seder.

If you know what Reb Shmuel was like on the leil baSeder—his level of spiritual elevation, the way his face shone with kedushah as he sang the Hallel—then the idea that he'd come to our home to speak with a teenager depressed about her haircut is just incredible."

(From Reb Shmuel, Written By R' Eytan Kobre, Published By Judaica Press, and Reprinted With Permission from Table Talk.)

### *Did you know?*

**You can now listen to Rabbi Greenspan's Dirshu Mishna Berura Shiur (Hilchos Shabbos) on the OU's All Halacha website: https://allhalacha.org/series/8525**

**or**

**Join us live as we are learning Mishna Berurah Chelek Gimmel (Hilchos Shabbos) M-F 10:50AM--11:20AM and S, T, and Th 7:30PM-- 8:10PM**

### *First Seder Weekly Schedule*

| | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|---|---|---|---|---|---|
| 6:20 AM – 6:50 M, Th 6:55 Tu, W, F | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* |
| 9:20 AM – 9:55 AM | Mishnah Maiser Sheni *(R' Chesky Weiss)* | Mishnah Maiser Sheni *(R' Chesky Weiss)* | Mishnah Maiser Sheni *(R' Chesky Weiss)* | Mishnah Maiser Sheni *(R' Chesky Weiss)* | Parsha HaShevuah *(R' Yehoshua Levy)* |
| 10:00 AM – 10:40 AM | Gemara Bava Basra *(R' Daniel Baltuch)* | Gemara Bava Basra *(R' Daniel Baltuch)* | Gemara Bava Basra *(R' Daniel Baltuch)* | Gemara Bava Basra *(R' Daniel Baltuch)* | Gemara Bava Basra *(R' Daniel Baltuch)* |
| 10:45 AM – 11:15 AM | Dirshu Mishna Berurah *(R' Uri Greenspan)* | Dirshu Mishna Berurah *(R' Uri Greenspan)* | Dirshu Mishna Berurah *(R' Uri Greenspan)* | Dirshu Mishna Berurah *(R' Uri Greenspan)* | Dirshu Mishna Berurah *(R' Uri Greenspan)* |
| 11:15 AM – 11:50 PM | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* | Dirshu Amud Yomi Gemara *(R' Uri Greenspan)* |
| 12:00 PM – 12:40 PM | Practical Timely Halacha *(R' Mordechai Shain)* | The Life and Torah of our Leaders *(R' Dovid Gross)* | Biur Tefilla *(R' Yoel Zeffren)* | Sefer Tehillim *(R' Uri Greenspan)* | Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha *(R' Uri Greenspan)* |
| 12:45 PM – 1:15 PM | Navi Shiur Sefer Yirmiyahu *(R' Baruch Lichtenstein)* | Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha *(R' Uri Greenspan)* | Navi Shiur Sefer Yirmiyahu *(R' Baruch Lichtenstein)* | Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha *(R' Uri Greenspan)* | |

# *Good Shabbos!*

### *Volunteer*

**Would you like to volunteer to help the 1st Seder Bais Medrash grow and spread more Torah around the world? Volunteer opportunities are for men and women. For more information, please contact Rabbi Greenspan**
**rabbigreenspan@firstseder.org**
**732-407-3178**

### *Please Daven*

**For Mr. Drew Dorman – Avrohom Gedaliah ben Sarah Sofia -- who is in need of refuah sheleima.**