

# 1st Seder Weekly Divrei Torah

A BAIS MEDRASH PROGRAM FOR MEN

**FIRST SEDER BAIS MEDRASH** established in 2012 by Rabbi Uri Greenspan, provides a unique learning program for men with diverse schedules, ages, and backgrounds. Since its inception, the daily learning programs of Gemara, Mishnayos, Tanach, Halacha, and Jewish ethics, have provided hundreds of First Seder participants with a rich, challenging, and authentic Bais Medrash experience. The wide range of subjects and the varying levels of difficulty allow for the participants to choose which learning track best fits their individual needs, enabling them to truly take their learning to the next level.

## DAILY SCHEDULE:

9-11:30am: Gemara in-depth and B'Chavrusa

9:10am-1pm: Classroom Learning

Monday 9-9:45pm: Dirshu Mishna Berura Shiur

Tuesday 8:45-9:45pm: Daf HaShovua Gemara Shiur

**TO JOIN:** Contact Rabbi Uri Greenspan at 732.407.3178  
Office@FirstSeder.org, Lower Merion Synagogue

## PARSHAS MISHPATIM – SINAS CHINAM

*Rabbi Shlomo Caplan*

"If you see the donkey of someone that you hate crouching under its burden...you shall surely assist him" (Shemos 23:5). This *pasuk* is referring to the Mitzvah of *perika* – to help remove the burden from a pack animal that is suffering from the weight of its load. There is also a Mitzvah of *te'ina* – to assist someone who is attempting to place a package on his animal, as it says, "You shall not see the donkey of your brother or his ox falling on the road and ignore them – you shall surely stand them up, with him" (Devarim 22:4).

The Rambam (Hilchos Rotze'ach U'shmiras Hanefesh 13:13) writes, "If one chances upon two [animals]: one is crouching under its burden and one whose owner had unloaded the animal and did not find someone to help him place the load back on the animal, it is a Mitzvah to first unload [the overburdened animal] due to the pain of a living creature (*tzaar baalei chaim*)... When does this apply? When both parties are people that he hates or people that he likes. However, if he hates one of them and likes the other, it is a Mitzvah to assist the one he hates in order to subdue his *yetzer hara*. The hated person... is referring to a Jew that he hates." How is it possible that one Jew may

hate another Jew, since the Torah says, "You shall not hate your brother in your heart"? Chazal answer that the Torah is referring to a Jew who was seen doing a serious *aveirah* (Pesachim 113b). Under certain specific circumstances, the one who witnessed it is permitted to hate him.

Tosafos (ad. loc.) ask, if it is permitted to hate the owner of the donkey, why does the Gemara say that the sinner should be helped first "in order to subdue his *yetzer hara*"? Since it is totally permitted to hate him, this hatred cannot be attributed to the *yetzer hara*. Tosafos answer that since he hates the sinner, the sinner certainly hates him. Because the sinner hates him, he hates the sinner even more. It is this second hatred which is forbidden. Therefore, he is instructed to assist the sinner with his donkey to banish this forbidden layer of hatred. Rav Shimshon Pincus asserts that this behavior is intended to banish even the legitimate hatred of the sinner since it will ultimately lead to the subsequent layer of hatred for which there is no *heter*.

This phenomenon described by Tosafos is all too common. A small – sometimes meaningless – argument generates some

degree of resentment by both parties. As words of enmity get tossed back and forth and increase even more through *loshon hara*, new layers of animosity continue to pile on. This is literally *sinas chinam* – baseless hatred.

However, we must examine even the first layer of hatred. Was it truly sanctioned by the Torah? The Haga'os Maimonios (Hilchos De'os 6:3) states that one may hate a *rasha* only if he does not accept admonishment. The Chazon Ish (Hilchos Shechita 2:28) cites the booklet Margenisa Tovah printed at the end of the sefer Ahavas Chesed. In paragraph 17 it quotes a responsa of the Maharam MiLublin, who asserts that since in our time we do not know how to effectively admonish, this condition cannot be met. Therefore, there is no halachic *rasha* today, and there is no *heter* to hate any Jew. (While there still may be certain Jews who are considered defiant enemies of Hashem, this is a matter for our Gedolim to decide.)

The bottom line: "*Ve'ahavta lere'acha kamocho* – Love your fellow Yid as yourself!"

You can bring a zechus refua shelaima for Sandy Bruck - Shalom ben Tila Leah - 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. The shiur is sent out via WhatsApp and email.

Please contact [rabbigreenspan@firstseder.org](mailto:rabbigreenspan@firstseder.org) to join.

## THE LONG-AWAITED BOOKS

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

In this week's Torah portion, Parshas Mishpatim, we have many social mitzvos, mitzvos Bein Adam Lechaveiro. However, the Parsha also talks about the mitzva to avoid doing forbidden work on Shabbos. This leads us to the following interesting story.

There was an organization active in Kiruv and teaching Torah that needed to run a fundraiser. Reb Pinchas, the leader of the organization, turned to his partner and said, "Reb Yossi, I have a great idea. For this year's campaign, let's announce in our weekly Shabbos newsletter that the first volume of our long-awaited book will be available for anyone who gives a significant donation". Reb Yossi turned to Reb Pinchas and said, "I'm not sure that would be permitted. It would be like using

the Shabbos newsletter to sell books and you can't sell books on Shabbos". Reb Pinchas replied, "I'm not sure you are right, Yossi. We know that you are allowed to commit to give tzedakah on Shabbos. We also know that you are even allowed to sell aliyos on Shabbos. That is permitted because it is raising funds for tzedakah." Reb Yossi replied, "I'm not sure selling books is the same as selling intangible aliyos. We know that shuls are not allowed to sell seats in the shul on Shabbos, and they can't sell leftover esrogim on Shabbos, even if it is a fundraiser. I think when it's a physical item you can't sell it on Shabbos even if it's for tzedakah". Reb Pinchas responded, "Announcing in the newsletter that the book is available to those who give tzedakah is not really

selling. It's just letting people know that it is available".

They decided that they would bring this question to a Rav. What do you think? Can one announce on Shabbos that a book will be given to anyone who gives a given amount to this organization? Is that like selling aliyos on Shabbos, or is it perhaps like selling esrogim and shul seats on Shabbos?

Regarding last week's question about the popsicles for Kiddush, Rav Zilberstein writes that Kiddush cannot be made on them because you can't swallow the Kiddush at one time. However, he writes that the Bracha that would be made is Hagefen and not Shehakol. Please consult with your own Rav for any matters of practical Halacha.

## THE EVERLASTING IMPRESSION

The Jewish Observer recounted the following story about Rav Naftali Neuberger.

With the Islamic revolution in 1979, the Iranian Jews were placed in physical as well as spiritual peril. Rabbi Neuberger immediately focused his energies to help Iranian Jewry escape to America and Eretz Yisrael. Rabbi Ruderman was insistent that the Iranians maintain the customs of their communities, and encouraged them to make a separate Shabbos minyan according to minhagei Paras (Iranian customs). Rabbi Neuberger had assigned Rabbi Yosef Tendler the responsibility to apply for visas for the young Iranian men and women who wanted to leave their country. Halted in his tracks by bureaucracy and resistance to aiding immigration, Rav Tendler reported back to Rabbi Neuberger that he had been totally unsuccessful.

Rabbi Neuberger instantly called a government contact in Washington, and

explained the problem. The man lacked the power to assist him personally, but gave him the name and number of a colleague, a high-ranking bureaucrat who was in a position to expedite visas. The Rabbis quickly arranged an appointment to petition him in person, but to their chagrin, this pivotal official was indifferent, and could not be induced to involve himself in the plight of Iranian Jewry. The case seemed hopeless. There was a sudden, unexpected knock at the door of his office, and the official that Rabbi Neuberger had originally called walked in, hugged Rabbi Neuberger and expressed his warm and genuine appreciation for him. Witnessing this, the second bureaucrat, whose office they were in, did a total about-face. From that moment until approximately four years later, he opened the floodgates of Iranian emigration, allowing thousands of Jewish youth to come to these shores.

Curious about what had transpired, Rabbi Tendler inquired as to why the first

contact, a non-Jew, had been so motivated to help Rabbi Neuberger that he orchestrated such a dramatic scene in order to influence his colleague to fulfill Rabbi Neuberger's request. It seems that some thirty years earlier, Rabbi Neuberger had struck up a conversation with this gentleman while attending a conference. In his typical caring manner; he discovered that the man was suffering from a severe medical condition. After ascertaining the details, Rabbi Neuberger did some research, referring him to an accomplished physician who ultimately cured him. Rabbi Neuberger's altruistic intervention made a lasting impression on his beneficiary, to the extent that when he ascended in the ranks of the government in Washington, he always put himself at Rabbi Neuberger's disposal to express his gratitude. (From I Am Your Servant, written by Rabbi Akiva Tendler, published By Artscroll Mesorah, page 155. Reprinted with permission from Table Talk.)

### First Seder Bais Medrash's Mishnayos Shel Chessed Program

When a Jew passes away, they can no longer perform mitzvos or get closer to Hashem. By arranging learning for the soul of a departed family member or friend, their soul can be elevated. As their loved ones, it is within our power to help their neshamos (souls) ascend ever higher.

To join the over 200 learners or bring an Eternal Merit to a loved one, please contact Rabbi Greenspan or [rabbisilver.firstseder@gmail.com](mailto:rabbisilver.firstseder@gmail.com)

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[RabbiGreenspan@FirstSeder.org](mailto:RabbiGreenspan@FirstSeder.org)

**Good Shabbos!**