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 – BY DIVINE DECREE

Rabbi Shlomo Caplan

"If men will quarrel and one strikes the other with a stone or a fist… the one who struck him… shall provide for his healing" (Shemos 21:18,19). This pasuk teaches us that the offender must pay for a doctor to treat the injured victim. The Gemara (Bava Kama 85a) deduces from this that the Torah granted permission for a doctor to heal a patient. Rashi explains why we need a special source to allow a doctor to heal people: We might have thought that since it was Hashem Who smote the person, a human being has no right to defy Hashem's will by attempting to heal him.

This Rashi needs explanation. In the case described in our pasuk, we are not dealing with a person who became ill which could be considered an "act of G-d." The pasuk discusses one who was hit by another person. If a person caused the damage, why would I think that another person cannot heal him?

The Chofetz Chaim answers that the question is based on a faulty perception. We tend to think that when a person, of his own free will, assaults someone, G-d had nothing to do with it. In reality, it was Hashem Who decided that the victim should be injured. The perpetrator was merely the means by which Hashem's decree was fulfilled. Had he not chosen to sin, the victim would have still suffered the same fate by some other means. Thus, Rashi is correct that it was Hashem Who smote the man.

This explanation is in consonance with the principal that everything is in the hands of Hashem. Nevertheless, this does not exempt the perpetrator. The Ramban (Bereishis 15:14) states, "Know and understand that a person who had been signed and sealed on Rosh Hashanah to be killed, the armed robber who kills him will not be exempt." The perpetrator who chose to commit the crime cannot be absolved without paying the consequences. Although person A really deserved to die because of his own sin, person B had no right to kill him.

There is nothing that can affect any person unless Hashem has so willed it. Even in human interactions, where someone is wronged, whether it be by means of a physical assault or a verbal assault, it could not have happened unless it was decreed in Heaven. This concept is clearly illustrated in the incident where the brothers sold Yosef. Yosef averred that the whole event had been ordained by Hashem. Nevertheless, we see from the story of the *asarah harugei malchus* – the ten Martyrs – that the sin of the ten brothers still had to be expunged.

Getting back to the case in our pasuk, one question remains. It would seem that ideally – in a perfect world – the victim should acknowledge that his injury was really Hashem's decree and be willing to forgive his aggressor. If this is so, how can he go to *beis din* to collect damages? Perhaps we can explain that, having forgiven the aggressor, he should disregard the assault, and view all the money that he is seeking as an "outstanding loan" which he is certainly not expected to forgive.

With the words of Rashi and the Chofetz Chaim as our guidepost and with Yosef Hatzaddik as our role model, we can perceive a lofty level of Emunah for which we should strive.

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.

FORBIDDEN PARKING

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

This week's Parsha makes a reference to the mitzvah of tefilla, the mitzvah to pray. The Torah says "And you shall serve Hashem your G-d (Shemos 23, 25)". The Rambam in the Sefer Hamitzvos (Mitzva 6) says that the service of G-d referred to here, is the mitzvah of tefilla. this leads us to the following true story.

Eli lived in a busy Jewish community. He woke up late and scrambled to make the last shacharis minyan in the community. He drove to shul, but the shul parking lot was completely full. He circled around a few times, but there were no open spots anywhere near the shul. He looked at the car clock with frustration and realized that he was going to miss the last minyan.

He then eyed the handicapped parking spot, in the shul parking lot. The handicapped spot was right in front of the shul, and it was the perfect spot. It seemed that it wasn't being used that day, and Eli rationalized to himself that if it was empty, and it wasn't being used, it would be ok for him to park there. "In the worst-case scenario, if I get a ticket, I will pay the ticket, and that money will show how much I value davening with a minyan".

Eli felt a bit conflicted about it, but he bit the bullet and parked in the handicapped spot. He made it in the nick of time for the minyan, and davened a very beautiful shacharis with a lot of kavanah.

An hour later, Eli walked back to his car, and began to drive away. As he was pulling out there was a knock at his window. It was another member of the shul, Mr. Frankel. Eli rolled down his window, and Mr. Frankel said quietly, "I think you might have to daven again, I don't think you fulfilled your mitzvah of tefilla today". "What do you mean?", Eli said.

Mr. Frankel said, "I have a close relative who is handicapped and walks with a walker. To him, the handicapped spots are lifesavers. If someone like my relative came to shul and there was no handicapped spot open, he would either go through great pain and effort to walk to shul or he would turn around and go home. Because you parked in the shul's handicapped spot, it is likely that a handicapped person might either have gone through great pain to enter the shul, or missed davening because you took the spot. Parking in the handicapped spot is an aveira, a sin. Our Sages say that if one does a mitzvah by means of a sin, they do not fulfill the mitzvah. If someone steals a shofar and blows it in the shul no one fulfills their mitzvah. You davened today by doing a sin of taking the only handicapped spot. Therefore I think you should daven again", Mr. Frankel concluded.

Eli felt terrible, but he was not sure Mr. Frankel was right. Did he have to daven again because he davened by parking in a handicapped spot? What do you think? This question was asked to Rav Chaim Kanievsky. See Upiryo Matok Bereishis 93

Regarding the question of the person who was not invited to the wedding who got sick from the fish, Rav Zilberstein writes that the money was intended only for those who were invited to the wedding.

THE PRANK

When Rav Aharon Leib Shteinman was 12, he began studying in Yeshivas Toras Chesed in his hometown of Brisk. Many fine students from Brisk and the surrounding area came to learn there, including the older sons of the Brisker Rav, who also attended the shiur of the Imrei Moshe.

R' Zev Eidelman, a close childhood friend of R' Aharon Leib, told R' Aharon Leib's children that some bachurim in the yeshivah, most of whom were at least 15 years old, resented that Aharon Leib, who was three years younger, was entering Toras Chesed. As a prank, they placed a long, shallow bowl in his dormitory bed, filled it with water, and waited for him to lie down in his bed at night — and get drenched. They waited and waited and waited.

When Aharon Leib didn't show up, they went to the beis midrash, where they found him with his head down on the shtender, dozing. This scenario was repeated for several nights until the boys realized that Aharon Leib didn't use his dormitory bed but catnapped in the beis midrash. Seeing his diligence in learning, the older bachurim began respecting the young talmid and didn't bother him again.

Many years later, his grandson, R' Gedaliah Honigsberg, asked R' Aharon Leib if he remembered sleeping in the beis midrash most nights. R' Aharon Leib was evasive and replied that he didn't remember where he slept; he just remembered the joy in learning Maseches Yevamos.

From Rav Aharon Leib, By Naftali Weinberg, Published By Artscroll Mesorah, Reprinted With permission From Table Talk.

Tehillim – Life Lessons

Join more than 1550 people around the world and learn the meaning, depth and historical context of each Perek of Tehillim. This week we begin Mizmor 7: שגיון לדוד. How many perakim begin with שגיון? What is the historical time period this perek? What is the lesson Dovid Hamelech is teaching us?
The 10-15 minute audio shiur is sent out every Sunday via WhatsApp. Please contact R' Greenspan to join.

Kli Yakar Chabura

The Kli Yakar Chabura will meet Friday night at 9:00 PM in Rabbi Greenspan's home, 113 Grassmere Road, Bala Cynwyd.

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NOW IN OUR 10TH YEAR!

For more information or to register for First Seder, contact Rabbi Uri Greenspan at 732-407-3178 or RabbiGreenspan@FirstSeder.org

Good Shabbos!