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 TETZAVEH – A TRULY BIG HEART

Rabbi Shlomo Caplan

When Hashem appeared to Moshe Rabbeinu in the burning bush instructing him to secure the release of Bnai Yisrael from Mitzrayim, Moshe demurred. He told Hashem, "Send whomever you will send" (Shemos 4:13). Rashi explains that Moshe was referring to his brother Aharon whom Hashem was accustomed to sending since Aharon was himself a prophet. Moshe felt that Aharon would be offended if Moshe, his younger brother, would undertake this auspicious mission. How could he become the leader of Bnai Yisrael overshadowing his brother? Hashem responded to Moshe that he was mistaken.

On the contrary. "Aharon your brother will come to greet you and when he sees you he will rejoice in his heart" (ibid 4:14).

This reaction of Aharon reflected his sterling character. It is human nature for one to be jealous of someone else getting an honor, especially if they feel that the honor was really due them. How often do people complain about being overlooked for a special aliyah or some other form of recognition that they had anticipated? And sibling rivalry is par for the course. "It's not fair!" is the most common complaint in many households. Aharon could have been expected to be quite indignant about the selection of his baby brother Moshe, who grew up in the palace of Paroh and who disappeared entirely from Mitzrayim for sixty years. Why should he and not Aharon assume the role of the leader of Klal Yisrael?

Indeed, Korach was the archetype of this kind of jealousy. Rashi explains that the Levite family of Kehas was made up of four brothers: Amram, Yitzhar, Chevron and Uziel. Korach felt that he was passed over for the position of leader of Kehas's family of Leviim in favor of Elitzafon. Elitzafon was the son of Uziel, Kehas's youngest son, while Korach was the son of Yitzhar, Kehas's second son. This jealousy drove Korach to lead an insurrection against Moshe that cost him and his followers their lives.

Chazal put this message succinctly: "Jealousy, lust and the pursuit of honor remove a person from this world" (Avos 4:21). Even when the consequences of jealousy are not literally fatal, they destroy one's entire joie de vivre. The jealous person not only lashes out at others who deprive him of his much needed validation, he also eats himself up alive from disappointment and frustration.

Aharon took the high road. Not only was he not jealous of Moshe, he rejoiced at Moshe's attainment.

Chazal tell us (Shemos Rabba 3:17) that for his gracious reaction he was rewarded with the privilege of wearing the Choshen Mishpat, the breastplate of the Kohen Gadol which contained the urim vetumim as described in this week's Parsha. "The heart that rejoiced over the attainment of his brother shall wear the urim vetumim as it says, 'They shall be on the heart of Aharon.'" Rav Chaim Shmuelevitz explains that the magnanimous heart of Aharon, which was capable of feeling the joy of others, was the appropriate place for the oracular urim vetimim, encased in the Choshen Mishpat which bore the names of all the Shevatim. Aharon was thereby able to identify with the hearts of all of Klal Yisrael.

This middah of Aharon far exceeds the noble middah of nosei b'ohl im chaveiro by which one feels and shares another person's pain. That is merely an act of compassion which is more in keeping with human nature. Aharon's middah – to feel another's joy – which is often in conflict with feelings of jealousy (why him and not me?) is a far greater level of true ahavas habrios. Thus Hillel instructs us, "Be among the disciples of Aharon, loving peace and pursuing peace, loving people and bringing them closer to Torah" (Avos 1:12).

שבת - Rabbi Ungar

QUESTION: When I came home from shul on ליל שבת I found that I forgot my cell phone on my dining room table. We are having guests for the day סעודה, and we will need to move the table to a different location in the room. Are we allowed to move it or is the whole table מוקצה?
ANSWER: One of the many different types of מוקצה there is one that is called a בסיס לדבר האסור. This is a base for a מוקצה item. The general rule is a base that supports a מוקצה item, takes on the same rules as the מוקצה it is supporting. However, there are some rules that must be present to create this מוקצה base. 1- The מוקצה has to have been placed there intentionally. 2- The מוקצה has to have been on the base from the start of שבת. 3- The בסיס is only supporting the מוקצה. If the base is also supporting non-מוקצה items that are more חשוב than the מוקצה then that base is called a בסיס לדבר האסור ומותר and it does not become מוקצה. In our scenario where the cell phone was forgotten on the table, the table therefore does not become a בסיס לדבר האסור and is allowed to be moved. If it would've been intentionally placed there and there was nothing else on the table, then the table is מוקצה and cannot be moved. A telephone like the one in the picture that is normally kept on a table, would indeed make that table מוקצה and it would not be allowed to be moved. Unless, that table also has some other items on it before שבת started, since it is then a בסיס for היתר too.

ע"י סימן ש"י סע"י ז' וסע"י ח'.
R' Yisroel Ungar, Ymungar@gmail.com

THE LAPTOP BAG

By Rabbi Yitzi Weiner

Dovid, who lived in Kiryat Atta, not far from Haifa, took a trip to Yerushalayim. While the bus was driving through Yerushalayim, he saw his friend Eli get on the bus. He was holding a laptop bag. They looked at each other, and they smiled. Eli put the laptop on the overhead shelf above the bus seats. After a little while, Eli got off the bus. When Eli got off, Dovid realized that his friend had forgotten the laptop. So, when he reached his destination in Yerushalayim, he took the laptop with him.

Later that night, when he returned back to Kiryat Atta, he called his friend and said, "I noticed you forgot the laptop, but no worries, you allowed me to do a mitzvah. I was able to take the laptop, and I have it, so I can drop it off."

Eli said, "Oh, I feel so bad that happened. The truth is, that laptop doesn't belong to me. What happened was when I was waiting at the bus stop, someone next to me had a ton of packages, and I offered to carry his laptop bag. He sat near me, and I put the laptop on the top shelf of the bus near him. So it wasn't my laptop bag."

Dovid realized that he accidentally took someone else's bag, and he was now an hour and a half away from where the laptop owner lived. So now Dovid felt that he had the responsibility to try to track down the owner of the laptop. Dovid opened up the computer and, in a short while, was able to find the owner. His name was Aaron, and he lived in Yerushalayim. Dovid called him up and explained how he ended up with the laptop.

Aaron said, "You know, my job is a graphic designer. I use the computer the entire day, and I have all my files there. I need you to return my computer as soon as possible. "Dovid was taken aback. He didn't think it was his responsibility to travel one and a half hours to return the bag. He felt bad about taking someone else's laptop, but he felt like it wasn't his fault.

He felt like he did the right thing since, from his perspective, it was his friend's laptop, and his friend left it. He didn't think he should be penalized and have to travel all the way back to Yerushalayim to return it. Aaron, however, felt that Dovid had a responsibility to return the laptop because he was the one who took it off the bus.

What do you think? Is Dovid obligated to return the laptop because he took it down, or was it not his fault because he thought he was doing a mitzvah of returning a lost item?

See Upiryo Matok Vayikra Page 75

Regarding last week's question about the cash in the trash, Rabbi Zilberstein (Upiryo Matok Vayikra, page 58) wrote that it was negligence on the part of the lender to ask the borrower to drop the money in his mailbox and not tell his wife about it. Therefore, the borrower who returned the money is not obligated to pay anything. There's also a possibility that perhaps the person who threw the envelope in the garbage should be liable *midinei shamayim* because he threw the envelope and money out, and he should not have simply thrown out the envelope.

"HOW DO YOU THINK THAT FELLOW WOULD FEEL IF HE SAW ME EXITING THE AIRPORT"

Shimon, a student of the Rosh Yeshiva Rav Aharon Schechter, once accompanied the Rosh Yeshiva to France for the wedding of a talmid named Moshe Hazane. After they landed back in America, they got their luggage and made their way towards the exit of the airport.

A non jewish man saw the Rosh Yeshiva, regal and all, and said, "Have a safe flight, Rabbi." The Rosh Yeshiva nodded and cordially said "Thank you." Then the Rosh Yeshiva turned around and walked the other way with his suitcase. Shimon followed and told the Rosh Yeshiva that he was headed the wrong way, deeper into the airport, instead of heading towards the exit.

The Rosh Yeshiva responded that he was aware he walked the wrong way, but "how do you think that fellow would feel if he saw me exiting the airport, after wishing me to have a safe flight and he would realize I already returned..."

You can bring a zechus refua shelaima for Sandy Bruck - Shalom ben Tila Leah – and for all who need a refua 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.

1st Seder

A BAIS MEDRASH PROGRAM FOR MEN

Great time to join the Pele Yoetz Mussar shiur (5-7 min. shiurim) during the month of Elul. Please contact Rabbi Greenspan to join RabbiGreenspan @FirstSeder.org or 732-407-3178.

Mazel tov to all the participants of the Dirshu Amud Yomi limud on the completion of Meseches Brachos!

Now is a great time to join and learn an Amud a day as we begin Meseches Shabbos Sunday morning.

The shiur meets Sunday - Friday at 6:30 a.m. at Kollel Boker

& Monday - Friday in the 1st Seder shiur room located in L.M.S.

For more information about joining this limud or any of the 1st Seder learning opportunities please contact Rabbi Uri Greenspan rabbigreenspan@firstseder.org 732-407-3178

To sponsor the 1st Seder Weekly, please contact office@firstseder.org.

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