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

PARSHAS BEHAR – HONESTLY

Rabbi Shlomo Caplan

Our parsha discusses a case where a Jew sold himself as a slave to a non-Jew. The Torah commands us to make every effort to redeem him, lest he be influenced by the non-Jew's behavior. Despite the urgency of the situation, the Torah cautions us to deal honestly with the non-Jew. Rashi explains that cheating the non-Jew would be a chillul Hashem. Although there might be some loopholes that one may be otherwise permitted to take advantage of, nevertheless it is forbidden because it would lead to chillul Hashem.

Often people rationalize that no one will ever find out about their misdealing with non-Jews. The Torah is telling us: Don't take a chance. How often do such stories come to light and irreparable damage is done. Perhaps this is what the Mishnah in Avos (4:4) had in mind when stating, "Both unintentional and intentional are alike regarding chillul Hashem." Although the punishment is not as severe, the culpability is the same. We must take responsibility for the repercussions of our actions.

The Be'er Hagolah (Choshen Mishpat 348:4-5) cites the Rambam who states, "It is forbidden to mislead a non-Jew in monetary calculations… and this is included in [the pasuk] 'It is an abomination to Hashem your G-d all who do this, all who act corruptly.'" The Be'er Hagolah then adds, "I write this for posterity, for I have seen many who became very wealthy from cheating non-Jews but ultimately failed and all their property was lost, and they left nothing for their children; and many made a kiddush Hashem and returned significant amounts of money to non-Jews and became wealthy and succeeded and left a legacy for their children."

I believe there is another aspect besides chillul Hashem to consider in regard to cheating non-Jews – even in cases where it might technically be permitted: It is the middah of dishonesty and lying. A bad middah is not the type of thing that one can turn on and off at will. It is a personality defect. That means that one who lies to non-Jews may end up lying to Jews too. One who cheats non-Jews may very well end up cheating Jews.

This concept, that a negative action – even when permitted – can become a negative middah, can be found in the Torah regarding an Ir Hanidachas – a city in Eretz Yisrael whose inhabitants worshipped idolatry. Although murder is a horrendous aveira, nevertheless, we are commanded to kill the populace of an Ir Hanidachas. The Torah concludes this Mitzvah by stating, "And Hashem will give you mercy" (Devarim 13:18). The Ohr Hachaim explains that the act of killing all these people could create a very cruel nature in a person. Thus, lest such an attitude develop in the hearts of those who performed this Mitzvah, Hashem promises that He will imbue them with the middah of mercy.

On the other hand, one who is an "ish emes" – a person of truth – finds it very difficult to lie. However, there are times when we are obligated to lie. Hillel taught that we must say that the bride is comely and gracious regardless of her appearance. However, this should be the exception. The Meforshim say that since Yaakov Avinu was completely emes, heeding his mother's directive to deceive his father was a big nisayon for him. It was totally out of character. He did it only because his mother insisted.

In conclusion, as the Be'er Hagolah asserted, dishonesty never pays off in the end. Additionally, it breeds a terrible middah in a person and often results in a chillul Hashem. The Torah adjures us (Shemos 23:7): "Midvar sheker tirchak – stay far away from a false word!

HALACHA Q&A FROM RABBI YISROEL UNGAR

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

SOMETHING TO THINK ABOUT: My neighbor came over on שבת morning at 9 am. and asked to borrow a pepper and a cucumber. My vegetable drawer is usually a mix of vegetables and would require בורר to give them the vegetables. Am I allowed to give it to them? We all know the 3 rules needed to do בורר on שבת. You need to select the אוכל מפסולת/good from bad/the one you want from the one you don't want. You need to select by hand – ביד, and for immediate use - מיד. If your vegetables are mixed, then you may not select even the אוכל מפסולת unless you will eat it מיד. When you will lend it to a neighbor at 9 am. and they won't eat it till later at their סעודה, is that considered מיד? On the one hand they are not going to eat it till later, but on the other hand, your בורר that you did was for the purpose of lending it to your neighbor and that selection was for immediate use which was to lend it. The same question arises if you want to lend a neighbor a bottle of Tylenol® and it is mixed in a container with other bottles of medicine. Some say these cases are בורר for מיד and okay and some say it is אסור. Ask your local Rov what to do in these scenarios.

עי' ארחות שבת פרק ג' סעי' נ"ד שהביא מחלוקת בין ר' אלישב שאוסר ובין ר' שלמה ז. אוירבעך שמתיר (הובא בשש'כ פ"ג הערה קפ"ה)

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.

LIMOSINE TO THE HOSPITAL

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

Dovid and his wife were expecting a baby. Dovid's wife went into labor on Friday night. He grabbed the phone book and looked for a car service.

Dovid knew that he was allowed to call on Shabbos because going into labor is a life and death matter. He called the first car service number that he saw in the phonebook. When the call was answered, Dovid said that he would like a car as soon as possible to go to the hospital. The man said they would be happy to drive them to the hospital. The man then told Dovid it would cost $400.00 for the drive. Dovid exclaimed, "$400? What do you mean? The hospital is only a few blocks away!" The man replied, "You might not have realized, but you're not calling a regular taxi service. You called a limousine service. We're sending you a stretch SUV Cadillac limousine. It has enormous space and is very luxurious. It's the same car we use to drive around celebrities and world leaders. $400 is actually a great deal."

Dovid thanked the man and then wondered to himself. He didn't need a big limousine to take his wife to the hospital. His wife would likely be uncomfortable and embarrassed to go into labor in a giant limousine. Furthermore, he didn't need to spend $400; he could spend $10 for a taxi to the hospital. He wondered if he was allowed to hang up and call the next number in the phonebook.

On one hand, he thought, once he was already in the mode of calling on Shabbos, he could just call someone else. But on the other hand, he thought the only reason he had permission to call a car service was because his wife's life was in danger. It was pikuach nefesh. Once the limousine was coming, she was no longer in immediate danger, and now it was just a question of saving money and a little bit of embarrassment. So, Dovid wanted to know if he has to take the stretch limo to the hospital, or could he call another taxi service on Shabbos?

What do you think? See Upiryo Matok Devarim Page 87

Regarding last week's question about the arson at the motorcycle shop, Rav Zilberstein (Upiryo Matok Devarim Page 50) wrote that the motorcycle store owner is considered to be a shomer sachar, a paid watchman. Since he provoked the gangsters, this is not considered to be an unavoidable accident, and he is responsible for the consequences of his decision to provoke the gangsters. He is therefore liable to compensate the motorcycle owners for the loss of their motorcycles.

IF I CAN HEAR HIS VOICE AS HE LEARNS, WHAT TAPE CAN COMPARE TO THAT?

Nechama Vallis once returned from a trip to the United States and brought Rebbetzin Rochel Auerbach (the wife of Rav Shmuel Auerbach) a gift of a tape recorder and some very interesting cassette tapes. When Rebbetzin Rochel asked why she chose this gift, Nechama explained, "I know you spend so many hours in your room, waiting up until late so you can tell your husband it's time to go to sleep. Now you can listen to Torah tapes while you wait."

Rebbetzin Rochel answered with the greatest sincerity, "Thank you very much, Nechama, but I really won't use it. If I can hear Reb Shmuel's voice as he learns, what tape can compare to that?"

(From Reb Shmuel, Written By R' Eytan Kobre, Published By Judaica Press and reprinted with permission from Table Talk.)

Please Daven

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

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

1st Seder

A BAIS MEDRASH PROGRAM FOR MEN

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 Terumos (R' Chesky Weiss)	Mishnah Terumos (R' Chesky Weiss)	Mishnah Terumos (R' Chesky Weiss)	Mishnah Terumos (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!

MISHNAYOS SHEL CHESED

Do you have a yahrtzeit approaching? You can bring a tremendous elevation to a loved one by having the 1st Seder Bais Medrash Mishnayos Shel Chesed program learn all of Shas Mishnayos in their memory!

Please contact Rabbi Uri Greenspan rabbigreenspan@firstseder.org or Rabbi Ari Silver rabbisilver.firstseder@gmail.com Mishnayos Shel Chesed coordinator for more information