

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 NASSO – ARE YOU HEARING VOICES?

Rabbi Shlomo Caplan

“When Moshe entered the Ohel Mo’ed (the Mishkan) to speak with Him, he heard the Voice speaking to him from atop the cover that was on the Ark of Testimony” (Bamidbar 7,89). Rashi comments that the Voice was as powerful as the Voice heard at Har Sinai, yet it could not be heard outside of the Mishkan.

Rav Moshe Feinstein asks why such a loud voice was necessary if it could not be heard outside the Mishkan. He explains that the Voice that Moshe heard in the Mishkan was the same voice of Hashem heard at Har Sinai, but only Moshe heard it. The Voice of Har Sinai continues to resonate ad infinitum, but very few people can hear it.

We are aware that from a scientific standpoint there are many sounds constantly being produced but that many of them cannot be heard either because they are coming from very far away or their volume is very low or because their frequency is not within

the range audible to human beings. Nonetheless, they are still there. (Perhaps if a tree falls in a forest when no one is around to hear it, it really does create a “sound.”)

In Pirkei Avos (6,2) it states, “Every day a voice emanates from Har Chorev proclaiming and saying, ‘Woe to the people because of the disgrace of the Torah.’” Now, I have not heard this voice and I don’t know anyone who has. Nonetheless the voice is indeed there. Perhaps there are great and devout people – people who can feel the pain of the Shechina due to the neglect of Torah study – who can hear this voice.

There are a number of other such instances described by Chazal regarding voices. Chazal are teaching us that these “voices” represent messages that the spiritually astute person should detect. Whether one can actually audibly hear the message or whether one “hears” it in a

metaphorical sense, the result should be the same: to react accordingly.

We are constantly bombarded with a cacophony of “sounds”. Familiar voices, lessons, speeches, advertisements, music, non-verbal messages, *lashon hara*, cries for help and so on. We must not only fine-tune our hearing to pick up these vital messages, but we must also cultivate a *lev shomei’a* – a heart that hears. There are messages from Hashem exhorting us to draw closer to Him, to bring His children closer to Him and to daven for Moshiach. There are messages from the people around us to draw closer to them, to hear their unspoken feelings and to share in their joys or in their pain.

We must be able to filter out the negative noises and learn to detect the less audible sounds. It is these voices, which when heard and acted upon, can bring us closer to other people and closer to Hashem.

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 WASTED MEAL

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

This week's Torah portion talks about the mitzvah of returning what you stole. This leads us to the following true story.

Avi went to a hotel in Israel overlooking the Dead Sea. He had a wonderful time at the hotel and especially enjoyed the fact that the hotel offered complimentary meals for the hotel's guests.

Avi invited his friend Yaakov to join him at the hotel. The two met in the lobby and they spent some time together. For lunch Avi invited Yaakov to join him. He went to the hot buffet and filled up two plates with delicious food. Yaakov noticed the sign by the buffet table saying "For paying hotel guests only". They went to Avi's room together and sat down and enjoyed the view.

Avi handed a plate to Yaakov saying, "Here, enjoy this meal". Yaakov said, "I'm not sure I'm allowed to eat this meal. I'm not a guest here and I didn't pay for it". Avi thought that it was okay. "It's like you're taking part of my meal. Nobody will mind. They have so much food here and a lot of it goes to waste anyway." Yaakov still felt that it was wrong to take the meal without paying for it. Avi said, "If you don't eat it then it'll go in the garbage. I'm putting it aside near the garbage cans to be thrown out." At this point Yaakov felt if it was going into the garbage he might as well eat it to save it from being wasted. It would be an aveira of Baal tashchis to throw it out. Once Avi planned to throw it out, Yaakov felt justified in eating it, to prevent it from

being wasted. But Yaakov left the hotel feeling unsure.

Did he have to go back to the hotel to offer to pay for the meal? On one hand it was going in the garbage and it was ownerless but on the other hand, he ate the hotel's food and he didn't pay for it. What do you think? See Upiryo Matok Beresihis Page 102

Regarding last week's question about the parking lot, Rav Zilberstein answered that the thief would have to pay all the customers he collected money from, as they never should have been charged. Because it is unlikely that he can find all of them, he should donate the money to "tzorchei rabim" something that will benefit the public. See Upiryo Matok Bamidbar page 29.

DON'T TEACH GEMORA. TEACH TALMIDIM.

Rabbi Yisrael Reisman told over the following story: Before I began teaching at the Yeshiva of Torah Vadaath, I met with Rabbi Avraham Pam, and sought his guidance. At the end of one of our conversations, I presented something that troubled me:

"Occasionally, we see Rebbeim who are 'burnt out,' who no longer have the fire that is necessary for successful teaching. How do I make sure this doesn't happen to me?"

Rav Pam's answer, typically, was brief but to the point.

"Some Rebbeim teach Gemora. They are in danger of losing their sipuk (sense of satisfaction). Don't teach Gemora. Teach talmidim. Focus on the person, not the subject."

(From Torah Leaders, Published By Artscroll Mesorah, Reprinted With Permission From Table Talk.)

First Seder Bais Medrash's Mishnayos Shel Chesed 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

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RabbiGreenspan@FirstSeder.org

Good Shabbos!