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 SHEMOS – MIRIAM THE PROPHETESS

Rabbi Shlomo Caplan

The Gemara in Sotah (12b) quotes the pasuk in Parshas Beshalach (Shemos 15:20) which describes the Shira sung by Miriam and the women after Krias Yam Suf: "Miriam the prophetess, the sister of Aharon, took the drum in her hand and all the women went forth after her with drums and dances." The Gemara asks "Why is she referred to as Aharon's sister? Was she not also the sister of Moshe?" The Gemara answers that the Torah is informing us that Miriam had prophesied when she was the sister of Aharon before Moshe was born. She prophesied that her mother would beget a child who would redeem the Jewish nation. When Moshe was born, the house shone with light and her father Amram kissed her on the head saying, "My daughter, your prophecy was fulfilled." After Moshe was placed in the river, her father tapped her on the head saying, "My daughter, where is your prophecy?" The Gemara continues, "and that is the meaning of the pasuk (Shemos 2:4) 'And his sister stood from afar, to know what would be done with him' – to know what the outcome of her prophecy would be."

Two questions on the Gemara occurred to me. Firstly, why did the comment of Miriam's father prompt her to go to the Nile? Did she need to see her prophecy "sold down the river"? Secondly, why was the allusion to this prophecy, which occurred in this week's parsha, only taught to us by the event after *Krias Yam Suf* in Parshas Beshlach?

Perhaps we can say that Miriam never doubted her prophecy. She had complete Emunah that the savior of Bnai Yisrael was in that basket. The reason she stood by the river was not to determine **if** he would be saved, but rather to witness **how** he would be saved. The Netziv states clearly that she was watching to see from where his salvation would come. When her father asked her, "My daughter, where is your prophecy?" she went to see for herself just how her prophecy would be implemented. This Emunah was predicated on her complete faith in Hashem that He would definitely redeem His people.

This same Emunah manifested itself at the time that Hashem redeemed His nation from Mitzrayim. The Mechilta asks, "How did the women find drums in the desert?" The answer: Miriam (and all the women) were confident that as the redemption unfolded Hashem would perform even more miracles for them, so they brought drums with them from Mitzrayim. And that is the connection between the initial prophecy of Miriam and *Krias Yam Suf.*

Indeed, the Gemara in Sotah (11b) declares, "In the merit of the righteous women of that generation Yisrael was redeemed from Mitzrayim." The Gemara goes on to describe the remarkable Emunah in Hashem's eventual redemption of Bnai Yisrael that the women displayed. Miriam's conviction that her prophecy was true was due to her unshakable Emunah. This very Emunah is the hallmark of great and righteous women, in whose merit Yisrael will ultimately be redeemed, *bimheira beyameinu.*

This Dvar Torah was contributed by an anonymous guest writer.

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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.

SHABBOS PARKING

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

This week's Parsha discusses the beginning of the Jewish People's enslavement in Egypt. Our Sages teach (Shmos Rabba 1,28) that when Moshe was a prince growing up in Paroh's palace he convinced Paroh to let the Jewish slaves take off on Shabbos. This leads us to the following true story.

Shlomo lived in a small religious community in Israel. Most of the neighbors in his apartment building were religious. The shul they davened in was about a 20-minute walk away from their apartment building. Every erev Shabbos, Shlomo and his apartment neighbors would drive to shul before Shabbos and park at the shul. After Shabbos was over, they would drive home.

Shlomo happened to live close to a mall and restaurants so the empty parking space in front of his apartment building was prime parking space. Over time the people in the neighborhood noticed that the parking space in front of that apartment building was empty every Saturday. People sensing that these spots were open every Saturday would park there for a couple of hours, going to a nearby restaurant or mall.

Shlomo felt conflicted about letting these people park in his space on Shabbos. On one hand, allowing them to park there helped facilitate the drivers to desecrate the Shabbos. Perhaps every Shabbos he should drape a chain across the space saying "No Parking on Shabbat". But on the other hand, he wondered, perhaps it was best for them to park there. If they did not have an easily acceptable spot, they would have to circle around the neighborhood looking for another spot, and that would create more chillul Shabbos. Perhaps if they had an easily accessible parking spot, and they could park right away, it would minimize people's chillul Shabbos. Maybe he should keep his spot open for them. Perhaps he should even offer them drinks and snacks on Shabbos to reach out to them. What do you think? See Upiryo Matok Bereishis 54

Regarding last week's question about whether the Rosh Yeshiva could expose a crook, in order to clear his own name, Rav Zilberstein wrote that The Rosh Yeshiva would be allowed to, but it would be Midas Chasidus, a matter of great piety to not do so. However if it would cause a Chilul Hashem regarding the Rosh Yeshiva, then he should reveal the crook's actions. See Upiryo Matok Shemos Page 474.

ONE MUST LEARN TO SAY NO TO HIMSELF

Gershon, a 9-year-old boy in Bnei Brak, was diagnosed with celiac disease. As is the common treatment for this ailment, caused by a reaction to gluten, the boy's physician put him on a strict diet which prohibited the consumption of wheat or grains. However, Gershon didn't want to feel different from his classmates and was not following his doctor-prescribed eating plan. Noncompliance can lead to serious, lifelong complications, and his parents were worried. The boy's father brought Gershon to R' Aharon Leib Shteinman and told him, in the boy's presence, that the doctors were very concerned for his health if he didn't totally adhere to the prescribed diet.

R' Aharon Leib turned to Gershon. "What do you want to be when you grow up?" He asked. "A big talmid chacham," replied the child.

R' Aharon Leib looked him in the eye. "I think it is much more difficult for children today to become talmidei chachamim than it was in previous generations," he stated. "Children in our times are accustomed to receiving an abundance of good things. What children want these days, they usually get. But in order to become an adam gadol and to rise above others spiritually, one must learn to say no to his desires. If a child learns to control his desires, he can become great in Torah, as he will minimize the impact of his yetzer hara. I think it will be much easier for a child who is suffering from celiac disease or juvenile diabetes to become a talmid chacham because he constantly has to train himself to say no to his desires and he learns how to keep them in balance." R' Aharon Leib then gave Gershon a warm berachah.

The change in the boy's demeanor was startling. Sullenness was replaced with hopeful determination as he responded that he would accept upon himself never to consume any wheat or grains, as he wanted to be healthy. He was very excited to have a qualitative edge over his classmates on the road to becoming a talmid chacham.

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

Tehillim – Life Lessons

Join more than **1100** people around the world and learn the meaning, depth and historical context of each Perek of Tehillim. This week we begin פרק ה *"למנצח אל הנחילות"*. What is the theme of this פרק? What is the lesson Dovid Hamelech is teaching us? How should one daven for salvation? 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 8:30 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!