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 BO – MOONLIGHT VS. SUNSHINE

Rabbi Shlomo Caplan

"This month shall be for you the beginning of all months" (Shemos 12:2). This pasuk is the source for the Mitzvah of *Kiddush Hachodesh*. We are commanded to count the passage of time by cycle of the moon. Chazal note various similarities between the moon and Bnai Yisrael. For example, just as the moon wanes and waxes, so too Bnai Yisrael may wane and decline physically or spiritually, but eventually they will wax, grow and become more vital and vibrant. Moreover, they are assured that such lapses are temporary and ultimately Bnai Yisrael will be renewed, rebound and become spiritually stronger.

However, the Jewish calendar also depends on the sun. The Torah commands us to assure that Pesach will always fall in the month of Aviv – springtime. Since seasons are dependent on the solar year which has 365¼ days, the lunar year which has only 354 day falls behind approximately 11 days each year. To prevent Pesach from occurring in the winter, we must add an extra month every few years.

With this in mind, we should be able to draw a comparison between Bnai Yisrael and both the sun and the moon. One of the major distinctions between the sun and the moon is that the sun is a brilliant source of light while the moon merely reflects the light of the sun. The moon itself can produce no light. The Gemara (Bava Basra 75a) states that the Elders of the generation (who saw the leadership transferred from Moshe to Yehoshua) remarked, "The face of Moshe is like the sun and the face of Yehoshua is like the moon." Perhaps the distinction between Moshe and Yehoshua was that Moshe provided the light of Torah similar to the sun, while Yehoshua merely reflected what he heard from Moshe like the moon. Moshe had direct access to Hashem and when any question arose, Moshe served as a direct conduit from Hashem to Bnai Yisrael. Moshe did not merely mirror Hashem's word rather the Shechina spoke through his throat. However, Yehoshua, as the ultimate student of Moshe, could only reflect the Torah taught to him by Moshe. Thus, the face of Moshe was like the sun and the face of Yehoshua was like the moon.

The role of every Jew is to be like the moon: to learn Torah from Talmidei Chachamim and absorb and integrate every facet of Torah. However, once a person becomes totally saturated with Torah laws and *hashkafos,* he begins to glow with what appears to be his own radiance. This idea can be illustrated by the Tanna, Rebbi Eliezer Hagadol. The Gemara (Sukka 28a) states that Rebbi Eliezer never said anything that he had not heard from his rebbi. Rav Chaim Shmulevitz asks that this appears to contradict what it says in Avos D'Rebbi Nosson (6:3) that Rebbi Eliezer delivered a *drasha* in which he made assertions that had never been heard by anyone. Rav Chaim answers that the Gemara in Sukka means that Rebbi Eliezer would not make any assertion or deliver any *pesak halacha* that he wasn't sure that his rebbi would concur with. Rebbi Eliezer who never forgot anything he learned (Avos 2:8) was like the moon, not producing light, merely reflecting it. However, ultimately he had such a perfect grasp of his rebbi's Torah that he was able to say his own *chiddushim* based on this knowledge – emanating his own light like the sun.

This principle holds true for all of us. We must absorb and reflect as much light as possible from all the Torah sources available to us. At some time, when we are thoroughly saturated with this Torah, we may come up with our own *chiddushim* which are in total consonance with the Torah we have learned. Then we can also shine like the sun.

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 STAINED TALIS

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

This week's Parsha talks about the korban Pesach. One of the mitzvos of the korban Pesach is that one who is an arel, who did not get a bris milah, is not allowed to eat from the korban. The mitzvah of bris milah leads us to the following true story.

There was a certain gadol hador who lived in Bnei Brak. Since he was the gadol hador, he was asked to be a sandek at a bris nearly every day.

After this gadol was niftar he left his weekday talis as a yerusha, an inheritance, for his grandchild. The talis of this tzadik was very precious to this grandson. It was worn by a great tzadik and it was imbued with much holiness. However the talis was quite old and worn, and because it went to so many brisim, there were many wine stains on the talis. The grandchild tried his best to clean the stains but most were permanently embedded.

There is a mitzvah of hidur mitzvah, to do a mitzvah in the most beautiful way possible. This grandchild wondered which would be preferred, should he buy a brand new talis that would be clean and use that one as a beautification of his mitzvah? Or perhaps, his grandfather's talis, although not as aesthetically pleasing, would be better to use because it was the talis of a great tzadik?

He asked this question to Rav Zilberstein. What do you think would be a greater mitzvah, to buy a new one, or should he use his grandfather's? See Upriyo Matok Shemos 168

Regarding last week's question about the light rail and the air conditioners, Rav Zilberstein wrote that the air conditioners belong to the renter and not the landlord. This is because she paid full rent even though she was suffering from the dust.

ASHRECHA, YOU MUST BE A GREAT MOTHER!

A group of talmidim in the Adelphia Yeshiva once broke into the teacher's lounge late one night and made use of the video monitor. Rabbi Dovid Trenk, the menahel; found out and came to the building, heading straight for the lounge. But he didn't go in.

He stood outside, in the hallway, and cried out words of Tehillim in an anguished voice; he never even spoke to the young men. Instead, his roar, "Shir hama'alos mima'amakim kerasicha Hashem," echoed through the empty hallway, conveying everything he felt; the disappointment and the hope.

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One of the boys left yeshivah every day after Minchah, biking home, where he would spend the rest of the day. His mother was upset, and she mentioned it to Rabbi Trenk. "Until he finally leaves, it's 10 o'clock in the morning, and by 2:30, he's back. What kind of day is that?" she asked.

Reb Dovid spoke gently. "You're a lucky woman," he said. "Ashrecha, you must be a great mother... Where is your son going? To the movies? To the mall? He's going home, to you. He wants to be here, in your home. That's a great mother!" (From Just Love Them, The Life and Legacy of Rabbi Dovid Trenk, By Rabbi Yisroel Besser, Published By Artscroll Mesorah, Reprinted with permission from Table Talk.)

Tehillim – Life Lessons

Join more than 1200 people around the world and learn the meaning, depth and historical context of each Perek of Tehillim. This week we continue with פסוק י פרק ה *"Those who trust in Hashem will truly rejoice"*. 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!