

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 PINCHAS – KEEP ON WALKING

Rabbi Shlomo Caplan

As the time for Moshe to depart from this world draws near, Hashem instructs him to ascend Har Ha'avarim and look down from there at the Promised Land. "You shall see it and you shall be gathered into your people – you too – as Aharon your brother was gathered in" (Bamidbar 27:13). The Kesav Sofer notes that the words "you too" seem superfluous. He explains their significance based on a Dvar Torah of his father, the Chasam Sofer.

When Dovid Hamelech addressed his son Shlomo before his death, the *pasuk* states, "I am going the way of all earth; be strong and become a man; keep the Mitzvos of Hashem" (Melachim I, 2:2). The Chasam Sofer explains that Dovid was not merely instructing his son to be a righteous and dedicated king. He was telling him that since he will soon pass away, he wants Shlomo to perpetuate his merits.

While a person is alive he is referred to as a *holeich* – one who walks or travels. As the *pasuk* in Koheles states, "*Ki holeich ha'adom el beis olamo* – for man is traveling to his eternal home." Once he dies he becomes an *omeid* – one who stands still. As long as one is alive he has the ability to constantly progress and grow

as he moves toward his eternal home. However once he arrives, he becomes an *omeid* – stationary. He can no longer acquire any merits on his own. This is what Dovid meant by his preface to his instructions to Shlomo: "*Hineni holeich* – I am now a *holeich*." He was telling Shlomo that if he continues in the way of his father, then Dovid will continue to be a *holeich* and continue to add to his merits posthumously. As Chazal say if one leaves behind a son like him, it is considered as if he did not die.

The Kesav Sofer applies this approach to explain our *pasuk*. Just before Aharon passed away, he saw his son Elazer fill his position as Kohen Gadol. Thus Aharon continued to be a *holeich*. Moshe had not only desired to die in the manner which Aharon died – by the "kiss" of Hashem, he also had hoped to see his son take over for him. However, neither of his sons were worthy to fill leadership positions in Klal Yisrael, and Moshe knew that they would not take over his position. Therefore, Hashem told him that not only will he die in the manner that Aharon had died, but – additionally – "you too" will continue to be a *holeich*. That was because his own dearest student, Yehoshua, would fill his position.

The possibility of remaining a *holeich* after 120 years is really open to all of us. While one may not have children who will "take over" his position, he can still remain alive through those merits which endure beyond his lifetime. If there are people alive who are performing Mitzvos due to his efforts – whether it be his children whom he raised in the path of Torah or his students – those Mitzvos belong to him too. It could be someone who is frum because of him, or someone who became more conscientious due to his influence. It could be people who have gained through the Tzedaka that he gave: someone he supported in his time of need, someone learning or davening from a *sefer* donated by him or dedicated in his memory. The possibilities are endless.

This concept is very important for us to absorb and apply. As heirs to our parents' legacy we can continue to add merits on their behalf by dedicating significant Mitzvos *l'iluy nishmasam* – to elevate their souls. These actions allow them to continue to be *holchim* and thus the Mitzvos are ascribed to them. And as we consider our own legacy we have the ability to take the steps now to remain *holchim* and earn *zechusim* eternally.

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 CHRISTIAN BOOKS

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

The following true story occurred last week.

Gavriel was in charge of distribution for a major Jewish publisher. One day he got an order from Eretz Yisrael for 50 of Rav Avigdor Miller's sefarim. The sefarim store needed them right away, so the owner asked for them to be shipped by air transport, which was much more expensive. Gavriel fulfilled the order and had several boxes loaded from his warehouse, and they were sent by plane. The air transport costs were about 150 dollars.

A few days later, Gavriel got a message from the sefarim store owner with a picture of the contents of one of the boxes: "I ordered Rav Avigdor Miller's sefarim, why did you send me a box of books proving the ideas of Christianity?"

Gavriel was shocked by the message and asked the owner to send him a picture of the outside of the box. Sure enough, the box with the Christian books had the label of the Jewish publisher on it. Gavriel told the sefarim store owner that he would look into how this happened and get back to him. After a bit of research, Gavriel figured it out. These books by Rav Avigdor Miller were printed in a print shop based in eastern Europe seven years earlier. The

print shop was no longer in business. It turns out that the print house also made books for a Christian publishing company. When the books by Rav Avigdor Miller were ordered to be printed, one of the boxes was accidentally filled with the Christian books instead of Rav Avigdor Miller's books. The print house accidentally switched the Jewish publisher's order, but they were no longer in business to claim anything from them. The books were sitting in the warehouse of the Jewish publisher for the past seven years.

Gavriel called up the sefarim store owner and explained the situation. "Of course, we will replace the books. We will send them right away, and you should get them in about a week." The sefarim owner said, "But I need them immediately. Can you please send them by plane like last time? Also, what should I do with these Christian books?"

Gavriel thought about both questions. Did he have an obligation to pay the extra 150 dollars for expedited shipping on the replacement order? On one hand, the owner paid for fast shipping for the sefarim, and he got the wrong books. So maybe Gavriel should pay once again for the fast air shipping. But on the other hand, it was a mistake made by the

printing house, not them. How was he supposed to know that the wrong books were put in the box? The box had the appropriate label on it, with Rav Avigdor Miller's sefer written on it. The print shop sealed the box shut, and there was no reason for them to open it before they sent it. Regarding the Christian books, what should he tell him? Should he sell them to a non-Jewish book store in Israel? Or was it wrong for a Jew to put books promoting the ideas of Christianity in circulation in Israel? Should the books be donated somewhere? Perhaps they should be thrown out? What do you think? Does Gavriel have to pay for shipping a new box of books by air? And can the seller in Eretz Yisrael sell the Christian books to a non-Jewish book store?

Regarding last week's question about the ladder that flew off the van, Rav Zilberstein wrote that we would normally assume the driver would be responsible for the damage. However, if he was in an extreme rush because of the impending birth, he is not expected to have to check that the ladder is secure. Therefore both the driver and the owner would not be required to pay for the damage in a Beis Din.

“TA’ISI, I HAVE MADE A MISTAKE.”

In 1949 Reb Shlomo Zalman began delivering lectures at the Kol Torah Yeshiva. This is the story of how he was accepted to the position.

His very first shiur, the shiur that was his examination for the position, was attended by all of the yeshiva's rabbanim to award the youthful genius the respect and honor that he deserved. Not long after the start of the shiur, R' Yonah Mertzbach, one of the founders of Kol Torah, interrupted with a question. After a few seconds of silence, R' Shlomo Zalman declared without hesitation,

"Ta'isi — I have made a mistake." He then began a new topic which was the focus of the remainder of the shiur.

When R' Shlomo Zalman returned home his Rebbetzin asked how he had fared R' Shlomo Zalman replied, "Not so well. The shiur had hardly begun when I admitted to a mistake. Actually, I had three different answers to offer. But I felt that the question was closer to the emes (truth) than any of my answers."

Shortly afterward, to R' Shlomo Zalman's surprise, he was informed that he had been

accepted for the position. Years later, R' Mertzbach told R' Yehudah Addas, Rosh Yeshivah of Kol Yaakov the following secret. "Do you know why R' Shlomo Zalman was appointed to his position? When I asked him that question and he answered, 'I'm mistaken' it was clear to me that with such a level of emes, he should be our Rosh Yeshivah!"

(From Jerusalem His Word, By Rabbi Hanoach Teller. Reprinted with permission from Table Talk).

Mishnayos Shiur

The daily Mishnayos shiur is currently learning Taharos. You can join us Monday through Thursday from 9:20 to 9:55 AM

Kli Yakar Chabura

The Kli Yakar Chabura will meet Shabbos afternoon at 5:15 PM in Rabbi Greenspan's home, 113 Grassmere Road, Bala Cynwyd.

Dirshu Mishna Berura Shiur

Have you joined the Dirshu Mishna Berura shiur??? Start today!

1st Seder
A BAIS MEDRASH PROGRAM FOR MEN

NOW IN OUR 10TH YEAR!

To sponsor the 1st Seder Weekly, please contact office@firstseder.org. For more information or to register for First Seder, contact Rabbi Uri Greenspan at RabbiGreenspan@FirstSeder.org or 732-407-3178.

The learning for the 24th of Tamuz is dedicated to the memory of Avraham Yosef ben Chaim Yudel a"h, 22 Tamuz, and Yaacov Benzion ben Areyeh Meyer a"h, 24 Tamuz, by their children, Merv and Inginie Danilewitz.

Good Shabbos!