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

RABBI CAPLAN ON TISHA B'AV – WHAT IS HASHEM WAITING FOR?

Yet another Tisha B'Av approaches without the arrival of the Moshiach. We have been told countless times that we live in the generation called Ikvesa D'Meshicha – an era where we can hear the "footsteps" of Moshiach. The Chofetz Chaim, toward the very end of his life, remarked that all the signs of his imminent coming were present, and he asked why he still hadn't come.

He answered citing the pasuk in Micha (7:15): "As in the days when you left Mitzrayim, I will show [you] wonders." What can we learn from the referral to Yetzias Mitzrayim as a paradigm for our future redemption? The Chofetz Chaim noted that in Mitzrayim the time for redemption was at hand. The decree of the 400 years of slavery was mitigated by the very harsh labor that Bnai Yisrael had suffered. Hashem already had the redeemer waiting in the wings. What was He waiting for? He was waiting for Bnai Yisrael to plead to Hashem to redeem them. "And Bnai Yisrael groaned from the harsh labor, and they cried out. And their cries went up to Hashem." It was only then that Hashem told Moshe, "I have seen the affliction of Bnai Yisrael and I have heard their cries…And now behold the cries of Bnai Yisrael have come to Me… and <u>now</u> go to Paroh" (Shemos 3:7-9). The redemption came when they cried out to Hashem. The Chofetz Chaim concluded that now, too, Hashem is waiting for our outcry and prayers.

Then the Chofetz Chaim decided that he must travel to Vilna to get Rav Chaim Ozer Grodzinski to join him in issuing a powerful declaration which will inspire Klal Yisrael to plead for the Geula. However, due to his ill health he could not make the trip. Thus, no cry went up to Heaven.

To demonstrate just how critical tefilla is in bringing about any salvation, Rav Yaakov Galinsky refers us to an event in Sefer Melachim. After three years of drought and famine, Hashem told Eliyahu to appear before Achav, the idolatrous king, and inform him that Hashem will end the drought. In a dramatic demonstration on Mount Carmel, Eliyahu proved to the idolators that Hashem is the true G-d, and Eliyahu was able to kill all the prophets of the *avodah zara* Ba'al. Now, the time had certainly come for the rains to begin. Eliyahu told Achav to go home and eat and drink, and wait for the rain to come pouring down. Then Eliyahu went back up Mount Carmel to pray for rain. Although the time for rain was at hand – without the prayers of Eliyahu it could not happen.

Today, the time for the ultimate redemption is overdue. True, our Teshuva may still be lacking. Nevertheless, we can infer from the redemption from Mitzrayim, when Bnai Yisrael were still on the forty-ninth level of impurity, that their spiritual state was not the impediment to their redemption. Hashem was waiting for their tear drenched prayers!

During our daily davening and our bentching, we make numerous types of requests for the Moshiach, for the Bais Hamikdash and for the final redemption. Locate all of these requests that you make in a 24-hour period. Now, with the approach of Tisha B'Av, is the time to begin focusing on these tefillos. We need to express them with greater concentration and fervor even after Tisha B'Av. It worked thirty-three hundred years ago, so why not now?

You can bring a zechus refua shelaima for Sandy Bruck - Shalom ben Tila Leah - by signing up for a weekly erev Shabbos contribution at <u>https://pay.banquest.com/lightuptheworld</u> and by joining the 2-3 minute daily shiur on the writings of the Chofetz Chaim.

DON'T REVEAL THE GENDER

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

This week's Parsha teaches us to be very careful with our words. The Torah says that the locations that are listed at the beginning of the Parsha are hidden allusions that Moshe gave regarding the transgressions that the Jewish people did. However, he didn't want to say them openly in order not to embarrass them. The mitzvah to be careful with our words leads us to the following true story.

Chaim and Esther were expecting a baby. It was their first child, and they were very excited. They decided together that they did not want to know the gender of the baby and that they wanted to be surprised when it was born.

They scheduled their first appointment with the obstetrician and planned to go together. The visit went well, and the doctor said that everything looked good. They scheduled their second appointment after 15 weeks. When Esther made the appointment, she made it clear to the nurse that they did not want to know the gender of the baby when they did the sonogram. The nurse agreed.

They came to the appointment, and the sonographer did the sonogram. They told the sonographer that they did not want to know the gender, and she agreed. Afterward, the doctor came in. He was an observant Jewish doctor. The doctor looked at them and, with a big smile, said, "So I see we are Baruch Hashem going to have a healthy baby girl b'sha'ah tovah."

Chaim and Esther looked at each other. Did they hear that right? Cham said, "Can you please repeat that?". The doctor repeated what he said. Chaim became indignant. "Doctor, I'm honestly very disturbed that you told us that. We specifically told your office that we did not want to know the gender and we wanted to be surprised."

"Oops," the Doctor said, "you are right, I have that here in the notes. I'm so sorry I let that slip."

Chaim said, "I'm really upset. We are not going to pay for this doctor's visit. We made the appointment with the specific condition that we do not learn the gender of the baby. You did not keep that condition so you did not provide the service we requested. It is like a person who orders pizza from a restaurant and receives a calzone instead. You did not deliver what we requested".

The Doctor looked at Chaim in an amused way. He thought this young man's nerve and spunk were cute. "Well, Chaim," the Doctor said. "I hear your argument, I don't see it that way, obviously, and I think you should pay, but I'll tell you what. Ask your Rav what he thinks and I'll do whatever he says."

This question was brought before Rav Yosef Elyashiv. What do you think? Does Chaim not have to pay the doctor because the doctor did not provide the services that Chaim requested? Or does Chaim have to pay, because the primary service, checking that the baby was healthy, was provided? See Upiryo Matok Beresihis Page 320.

CONNECTED TO THE MIDDAH OF EMES

The regular daily mincha minyan organized for the Chazon Ish at his home was at 12:30. One day it was delayed until 12:45. Rav Shmuel Greineman approached the Chazon Ish with a dilemma. "I invited someone for a one o'clock appointment. If I daven mincha now, I'll be late. But if I leave there won't be a minyan. What should I do?"

Replied the Chazon Ish: "For anyone connected to the middah (trait) of emes (honesty) this isn't even a question. Cancel the minyan, but don't move one iota from speaking emes."

R' Yaakov Kamenetzky went to great lengths to honor his word. He once agreed to attend the dedication of a new sefer Torah in Monsey. Later, the vort (engagement celebration) of one of his granddaughters was scheduled for the same day in Baltimore. Rav Yaakov now had a dilemma. He could not be at both events. Should he not attend the dedication of the new sefer Torah in Monsey so he could be with his family's simcha?

R' Yaakov would not break his word, even for a grandchild's simchah. Instead, he traveled to Baltimore for Shabbos, the day before the vort, to celebrate with his family and returned to Monsey on Motzei Shabbos so that he could attend the hachnasas sefer Torah the next day.

From Impact Volume Two, By Rabbi Dovid Kaplan. Published By Feldheim, and 5 Great Lives, By Rabbi Shimon Finkelman, Published By Artscroll Mesorah. 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 not meet this Shabbos.

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.

May you have a meaningful and easy fast

And may we all be zoche to greet Moshiach tzidkeinu b'meheira v'yomeinu, Omein!