

# 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

## ROSH HASHANA – TIKKUN OLAM

### Rabbi Shlomo Caplan

The Rambam (Hilchos Teshuva 3:4) explains the message of the Shofar on Rosh Hashana: "Awaken those who are asleep, from your slumber, and those who drowse, from your drowsing; examine your deeds and do Teshuva and remember your Creator...improve your ways and your deeds; each one should abandon his evil ways and his thoughts that are not correct. Therefore, everyone must see himself all year round as if he is half-worthy and half-guilty and the entire world as half-worthy and half-guilty. If he does one sin, he has tipped the balance of himself and the entire world to the side of demerit, contributing to its destruction. If he does one Mitzvah, he has tipped the balance of himself and the entire world to the side of merit, thereby saving it."

The Rambam's conclusion is difficult to comprehend. What is the connection between the message of the Shofar and this perspective of how one views himself and the rest of the world? What

was the Rambam's intention with the word "therefore"? Rav Meir Tzvi Bergman, by way of explanation, cites the Gemara (Rosh Hashana 15a), "Recite before Me *Malchios* (verses describing Hashem's sovereignty) in order to accept Me as your King; and how (will you accomplish this)? With the Shofar." The Rambam explains that the Shofar should cause one to awaken and remember his Creator. As the Creator, Hashem is in reality the King over the entire human race. Thus, we pray on Rosh Hashana, "Reign over the entire world in Your glory" and "Perfect the world by asserting Your Almighty sovereignty." This perfection of the world is the true Tikkun Olam. (It is unfortunate that some have hijacked this expression, perverting it to promote their own agenda.) Rav Bergman asserts that we all have the responsibility of Tikkun Olam. Our job is to tip the balance of the world to the side of merit. The first step is to tip ourselves to the side of merit.

The Gemara (Rosh Hashana 18a) states that on Rosh Hashana all the inhabitants of the world pass before Him *kivnei maron* (single file). Yet all of them are examined in one glance. Indeed, there are two judgments on Rosh Hashana: one, on the personal merit of each individual and one, on how his deeds impact all of humanity. Has the person perfected himself and has his behavior contributed to the perfection of the world? Hashem has an agenda for each person and an agenda for humanity.

Thus, the Shofar on Rosh Hashana reminds us that day in and day out we must be cognizant of our own Tikkun and Tikkun Olam. Thereby we can, with Hashem's help, look forward to the day when everyone will "Accept on themselves the yoke of Your Kingship ... and You will reign over the entire world in Your glory."

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.

## SKIPPING THE REALTORS

*Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner*

This week's Parsha discusses settling in Eretz Yisrael. This leads us to an interesting true story about buying a home in Eretz Yisrael.

Avi was in the market to buy a penthouse apartment in Eretz Yisrael. He called a realtor and said he was looking for a penthouse apartment in Beit Shemesh. He wanted an apartment that had five bedrooms and three bathrooms.

The realtor looked at his database and said that what he was looking for was not that common, but he had one great idea. The realtor proceeded to describe all of the details of the penthouse apartment to Avi. Avi asked the realtor if he could tell him the address of the apartment. The realtor said, "If you are serious, then let's make an appointment, and when you come into the office and sign the papers to officially commission me as a realtor, I will give you all the final details of the apartment, including the address and apartment number". Avi asked the realtor if he could at least give him the street that the penthouse was on. The realtor saw no harm in that as the street was a very long one, and there were hundreds of apartments on that block. "Sure, it's called Hakalanit Street," the realtor said.

Avi then opened the phone book and called another realtor. It didn't hurt to have more than just one option. Avi told realtor number two what he was looking for. The realtor said, "What you are looking for is not that common, but I found one."

The realtor then also proceeded to describe the details of the apartment. To Avi, the details sounded surprisingly similar to the first apartment described by realtor number one. Avi asked realtor number two if he could tell him the name of the street that this was on. "Sure," the realtor said, figuring that the street alone would not give away too much information. "The street is called Harakefet street." It sounded like it was a different street.

But to Avi's mind, it was weird that both apartments sounded exactly the same. Avi opened up a map. Lo and behold, as he surmised, Hakalit street and Harakefet street were two intersecting streets. It might really be the same penthouse that both were talking about. Avi took a trip to the intersection of Hakalit and Harakefet. Sure enough, there was just one apartment at that corner intersection. That building had just one penthouse suite. Avi went into the apartment building and knocked on the penthouse door. The owner opened the door. Avi asked him if he was looking to sell his apartment. The man said that he was. Avi offered him a price, and the man agreed.

Soon enough, they finalized the sale, and Avi purchased it without having to use any of the realtors. Avi felt that it was providential and that he had great mazel. Neither of the realtors had told him where the house was, but Avi was able to put two and two together and figure it out. After word got out that Avi had bought the penthouse, the first

realtor approached Avi. He wanted a commission for helping Avi to make the purchase. Then the second realtor came to Avi. He wanted a commission for making the sale.

Avi didn't know what to do. He did not intend to cut out the realtors; he just happened to figure it out by himself. Did he have to pay the first realtor? He was the one who first proposed the idea. But perhaps he should pay the second realtor because only after the second one told him the street did he know where it was. Perhaps he had to pay both? Perhaps he had to pay both, but they should each split one commission. Or finally, perhaps he did not have to pay either of them because, after all, he made the sale without them. He decided to bring this question to Rav Zilberstein. What do you think? Does he have to pay either of the realtors? See Upriryo Matok Bereshihis page 373

Regarding last week's question about the broken camera, Rav Zilberstein wrote that it was an aveira for the person to take the picture against the will of the subject, this is a violation of "ve'avavta lareacha kamocho." At the same time, the person who broke the camera is liable to pay for the damage. He should have found another way not to be photographed with the costume, like leaving the area.

## YOUR ENTIRE TEFILLAH WILL BE A FULFILLMENT OF THE MITZVAH OF HONORING YOUR PARENTS

*Rabbi Paysach Diskind*

My Uncle Yisroel Shurin, married to my mother's sister, was a Rov in East New York in Brooklyn. The profile of his congregants was older gentlemen, most of whom did not have an extensive Yeshiva background. He was an excellent Rov and beloved by his congregants.

One year as Rosh Hashanah approached Uncle Yisroel asked his son, Yitzchok who was quite a fine Baal tefillah, if he would consider staying home for Rosh Hashanah to serve as chazzan for Musaf. Yitzchok was studying in Yeshivas Chaim

Berlin at the time and was not at all interested in spending Rosh Hashanah at home. In Chaim Berlin there were hundreds upon hundreds of Bnei Yeshiva davening together with the top Chazzanim. How could he stay home? He told his father that he really preferred to remain in Yeshiva for Yom Tov. His father, who was not ready to give up, suggested that he speak to Reb Yaakov Kamenetsky, Yitzchok's grandfather.

Upon hearing the dilemma, Reb Yaakov responded. "I cannot tell you what to do. It is your

decision. However, you need to understand that if you will stay home for Yom Tov then your entire tefillah will be a fulfillment of the mitzvah of honoring your parents. On the day of Rosh Hashanah when your davening is a fulfillment of Kibud av v'eim, that will generate a powerful zechus. And if you choose to stay home please keep Bubby and me in mind when you daven.


As told to R' Paysach Diskind by Rabbi Yitzchok Shurin. Reprinted with Permission from Table Talk.

### **MAZEL TOV**

to the 1st Seder Bais Medrash on beginning its 11th year!  
Just started Meseches Kesubos in the Daf Hashavua Chabura.  
Great time to join!

For more information or to register for First Seder, contact [RabbiGreenspan@FirstSeder.org](mailto:RabbiGreenspan@FirstSeder.org) or 732-407-3178.

#### First Seder Weekly Schedule

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	<b>Morning Track 1: Shiurim</b>				
9:20 AM – 9:55 AM	Mishnayos Tohoros <i>(R' Chesky Weiss)</i>	Mishnayos Tohoros <i>(R' Chesky Weiss)</i>	Mishnayos Tohoros <i>(R' Chesky Weiss)</i>	Mishnayos Tohoros <i>(R' Chesky Weiss)</i>	Parsha HaShevua <i>(R' Yehoshua Levy)</i>
10:00 AM – 10:40 AM	Gemara Gittin <i>(R' Daniel Baltuch)</i>	Gemara Gittin <i>(R' Daniel Baltuch)</i>	Gemara Gittin <i>(R' Daniel Baltuch)</i>	Gemara Gittin <i>(R' Daniel Baltuch)</i>	Gemara Gittin <i>(R' Daniel Baltuch)</i>
10:45 AM – 11:25 AM	Dirshu Mishna Berurah + 5 minutes of Mussar <i>(R' Uri Greenspan)</i>	Dirshu Mishna Berurah + 5 minutes of Mussar <i>(R' Uri Greenspan)</i>	Dirshu Mishna Berurah + 5 minutes of Mussar <i>(R' Uri Greenspan)</i>	Dirshu Mishna Berurah + 5 minutes of Mussar <i>(R' Uri Greenspan)</i>	Dirshu Mishna Berurah + 5 minutes of Mussar <i>(R' Uri Greenspan)</i>
11:30 AM – 12:10 PM	Practical Timely Halacha <i>(R' Mordechai Shain)</i>	The Life and Torah of our Leaders <i>(R' David Gross)</i>	Biur Tefilla <i>(R' Yoel Zeffren)</i>	Sefer Tehillim <i>(R' Uri Greenspan)</i>	Shemiras Haloshon from the Chofetz Chaim/Hashkafa - Parsha <i>(R' Uri Greenspan)</i>
12:15 PM – 1:00 PM	Shemiras Haloshon from the Chofetz Chaim/Hashkafa - Parsha <i>(R' Uri Greenspan)</i>	Shemiras Haloshon from the Chofetz Chaim/Hashkafa - Parsha <i>(R' Uri Greenspan)</i>	Shemiras Haloshon from the Chofetz Chaim/Hashkafa - Parsha <i>(R' Uri Greenspan)</i>	Shemiras Haloshon from the Chofetz Chaim/Hashkafa - Parsha <i>(R' Uri Greenspan)</i>	



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To sponsor the 1<sup>st</sup> Seder Weekly, please contact [office@firstseder.org](mailto:office@firstseder.org).

*Gut Shabbos*

*Kesiva vechasima  
tova*