

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 DEVARIM -- MUSSAR

Rabbi Shlomo Caplan

Sefer Devarim begins with Moshe recalling past transgressions of Bnai Yisrael in the desert. "It was in the fortieth year, in the eleventh month, when Moshe spoke to Bnai Yisrael..." (Devarim 1:3). Moshe begins by briefly mentioning some of their misdeeds and then continues to describe at great length the fiasco of the spies and the sin of the Golden Calf. Rashi comments that the mention of the specific date on which Moshe began his monologue teaches us that he only rebuked them just before his death. "From whom did he learn this? From Yaakov, who rebuked his sons just before his demise."

The Torah commands each and every Jew to admonish his fellow when appropriate: "You shall reprove your fellow, and do not bear a sin because of him" (Vayikra 19:17). Indeed, Chazal teach us, "Whoever has the capacity to prevent [a sin] and does not is also punished" (Avodah Zarah 18a). The Rambam *paskens*, "One who sees that his fellow has sinned or is pursuing an improper path, [has] a Mitzvah to correct him" (Hilchos Dei'os 6:6). All the prophets rebuked Bnai Yisrael consistently and did not wait for their imminent demise.

Shlomo Hamelech speaks consistently of the great need and the value of *tochacha* (admonishment) and *mussar*: "And

reproving mussar is the way of life" (Mishlei 6:23), "He who hates rebuke is a boor" (Ibid 12:1). "Rebuke a wise man and he will love you" (ibid 9:8). Indeed, the Gemara in Arachim (16b) quotes Rabbi Yochanan ben Nuri as averring, "I can attest that (Rebbi) Akiva was admonished many times due to my registering complaints about him to Rabban Gamliel; and this only added to his love for me."

How then can Chazal assert that reproof should only be given just preceding one's departure from this world? I believe the explanation to be that there are three types of rebukes. The rebuke by Moshe and Yaakov Avinu was really a *tzava'ah*, a last testament of a leader or a father who is about to pass away. He advises his flock or children what he expects of them after he is gone, and where they erred in the past so that they can learn from their mistakes. Even in the case of Reuven who had done Teshuva for his sin, Yaakov found it necessary to point out the negative *middah* that caused the sin: "Your water-like impetuosity..." (Bereishis 49:4). Similarly, in Yaakov's rebuke of Shimon and Levi for their attack on the city of Shechem, he focuses on their negative *middah*: "Accursed is their rage for it is intense and their wrath for it is harsh" (ibid 49:7).

The rebuke that the Torah commands us to do is to prevent someone from doing an *aveirah* or to encourage him to do a Mitzvah. If he is about to commit a sin or has sinned in the past and is likely to continue this behavior, we are commanded to prevent him from repeating his misdeeds. This type of rebuke requires extreme sensitivity and great skill. As Rabbi Elazar ben Azariah declared, "I wonder if there is anyone in this generation who is capable of giving rebuke" (Arachin 16b). The third type of rebuke is the rebuke that Shlomo Hamelech refers to as "*chochma umussar* – wisdom and discipline" (Mishlei 1:2). This refers to the study of what Hashem expects of each of us and the means by which we can achieve a level of personal perfection. This can be done through personal study of *mussar* texts or by listening to a lecture known as a "*mussar shmuz*". This form of *tochacha* usually involves the in-depth study of portions of Tanach or sayings of Chazal.

Each form of reproof has its proper time and requires its own special technique. It requires a special talent to present it and true humility to accept it. Nevertheless, Shlomo Hamelech declared, "Reproving *mussar* is the way of life!" (Mishlei 6:23).

You can bring a *zechus refua shelaima* for Sandy Bruck - Shalom ben Tila Leah – and for all who need a *refuah sheleima* 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.

DAY OLD NEWS

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

Once there was a man named Eli who had a subscription to a daily newspaper. One day, to his surprise, when he took the newspaper out of his mailbox, it was yesterday's newspaper! This went on day after day for a whole month - Eli would go to the mailbox and find yesterday's paper.

He called up the newspaper publisher and told them about the problem, but the newspaper publisher said they had never heard of such a problem. They promised to make sure the delivery person brought the correct day's paper. But still, day after day, Eli kept receiving the previous day's news. Understandably, Eli was very frustrated at always getting the news a day late.

One day Eli decided he had enough, and was going to get to the bottom of this. He set up a camera outside of his house to see what was happening. After reviewing the footage, Eli discovered that each day while he was away at Shacharis, his neighbor came over, took the brand new paper that had just been delivered, and switched it with yesterday's paper from his own home! Eli had caught his neighbor red-handed.

Later, Eli went to his neighbor's house and confronted him about the newspaper switch. First, Eli asked the neighbor to please stop doing the switch going forward. Additionally, Eli requested that the neighbor pay him back for the past six weeks of old newspapers that Eli had unfairly received.

In response, the neighbor argued that he didn't owe Eli any money. He pointed out that while he had taken Eli's newspapers, he had given them back to Eli the very next day. The neighbor referenced a teaching from the Gemara that states that if a person steals chametz before Pesach, and returns it after Pesach, they do not have to pay for the chametz even though it can no longer be eaten. "Just as with the chametz, I returned your papers - so why should I pay you?" argued the neighbor.

Eli was now faced with a dilemma - did he have a right to demand payment for the switched newspapers? Or was the neighbor correct that by returning them a day later, he no longer owed him anything?

What do you think? See Upiryo Matok Shemos Page 331

Regarding last week's question about the soft-hearted thief, Rav Zilberstein wrote as follows. Normally there is a prohibition to accept money from a thief. But Rav Zilberstein says that this is only lechatchila. But bideved, after the fact, once the mother has the money she is allowed to keep it.

This is for two reasons. One: we do not know for sure that the money received was stolen. Perhaps it came from the thief's own money that was not stolen. And two, we have a concept of yush and shinui reshut, that would allow the money to be kept. Regarding the question of the camera, from two weeks ago, this question was also asked to Rav Mordechai Shuchatowitz of the Baltimore Bais Din. Rav Shuchatowitz answered as follows. The person who borrowed the camera is liable to the school because she was poshea, negligent in handling it over to others without the owner's permission. And the person who dropped the camera is also liable to the borrower for the damage even though it was unintended damages.

TORAH IN THE ZOO

Several times on Chol HaMoed, the Kanievsky children asked Rav Chaim to take them to the zoo. Rav Chaim, who preferred to stay home, initially asked if the Rebbetzin could take them in his place. The children reminded him of the opportunity to recite the berachah of Meshaneh HaBriyos. Rav Chaim said that if it is so meaningful for the children to spend time with him, in conjunction with making the berachah, he would gladly take the family.

One Chol HaMoed Pesach, as they made their way through the animal and bird enclosures, Rav Chaim cited references from Chazal about each creature they saw. After a while, a large group of Bnei Brak residents had gathered around Rav Chaim to hear him summarize the various Midrashim and Yerushalmis that discuss each species. Other visitors noticed and came closer to see what was happening. Pretty soon, Rav Chaim was leading a huge

crowd through the zoo as an inadvertent spiritual tour guide, teaching the Torah related to each animal!

From Rav Chaim, By R' Naftali Weinberger, Published By Artscroll, and Reprinted with Permission from Table Talk.

Daf HaShavua Chabura
is learning Kesubos
Daf 1"n




Shemiras Halashon
from the
Chofetz Chaim

Pele Yoetz Mussar
Sefer

Have you joined the 5-7 minute daily mussar shiur listened to around the world? We just started learning the topic about Achdus - Unity.

Please contact Rabbi Greenspan rabbigreenspan@firstseder.org to be added to the WhatsApp group. We are currently learning about Achim, the proper relationship brothers should have.

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

You can join this 5-7 minute daily shiur by contacting Rabbi Greenspan 732-407-3178. We just started the second perek discussing "What is a person's craft in this world?"

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

Good Shabbos!