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 TERUMAH – WHERE CHARITY BEGINS

Rabbi Shlomo Caplan

The Bais Halevi asserts that there is a good reason why Parshas Terumah follows Parshas Mishpatim. Parshas Terumah begins with Hashem's directive to Bnai Yisrael to donate funds to the Mishkan. Parshas Mishpatim discusses the laws of jurisprudence and monetary obligations. The Torah is thus telling us that before we contribute our assets to a worthy cause, we must be sure that they really belong to us. If the money isn't rightfully ours or is tainted by questionable scruples, it does us no good. Just like one cannot perform the Mitzvah of Lulav with a stolen Lulav, one cannot fulfill the Mitzvah of Tzedakah with stolen assets. The Bais Halevi cites the pasuk in Yeshaya (55,1) which states, "Thus said Hashem, 'Observe justice and give Tzedakah.'" First observe justice and only then give Tzedakah.

Rashi in Parshas Noach tells us that although the sins of idolatry and immorality were rampant in the generation of the flood, their fate was sealed because of thievery. This requires some explanation since certainly idolatry and immorality are much more severe aveiros than stealing.

There are a number of possibilities which come to mind. (1) Due to the fact that all their property was tainted with thievery all the Mitzvos which they did with their money were null and void. Thus those Mitzvos were unable to counterbalance their aveiros. (2) It is much more difficult to do Teshuva for stealing since it requires that they make restitution. As far as idolatry and immorality were concerned the door of Teshuva could have remained open. Since they could not do Teshuva for a life of thievery, their fate was sealed. (3) Chazal tell us (Vayikra Rabba 17) that Hashem does not exact retribution from one's physical being before first bringing punishment on his property. However, if his property does not belong to him, Hashem must resort to a physical punishment first. Therefore, their stolen assets could not have saved them (Meloh Ha'omer).

The significance of honesty in financial matters goes to the core of our relationship with Hashem. Perhaps Dovid Hamelech put it best: "Hashem, who may dwell in your Tent? Who may live on your Holy Mountain? One who walks in perfect innocence and does what is right and speaks the truth from his heart" (Tehillim 15,1-2). "Who may ascend the Mountain of Hashem and who may stand in the place of His sanctity? One with clean hands and a pure heart" (ibid. 24,3-4).

Klal Yisrael are renowned for their magnanimity and the huge sums of Tzedakah which they give. Nonetheless it is not quite so simple to find many people who are so committed to a high level of honesty. For some reason people tend to be very willing to part with their money for charitable causes, yet they will engage in all types of dishonest (or highly questionable) practices to make a few extra bucks. Have we got our priorities mixed up? We need to think twice about our financial dealings and to become accustomed to asking our monetary she'ailos to competent poskim when necessary.

If we truly want to ascend Hashem's Mountain, we should start with honesty and then move on to giving Tzedakah.

HALACHA Q&A FROM RABBI YISROEL UNGAR

Please contact R' Ungar (Ymungar@gmail.com) with questions or comments

סעודת ליל שבת

CHOLENT: I am big fan of cholent and I eat it Thursday night, erev Shabbos, Shabbos, and even leftovers on Sunday. What ברכה do I make on it? Do I make a few ברכות? My brother is gluten free and there is no barley in his cholent. What ברכה or ברכות does he make on his cholent?

ANSWER: When ever you have a mixture of foods that you are eating, the way you eat it decides what and how many ברכות you must make. If you eat the different foods separately then you will need different ברכות for each food. If the potatoes and meat are big pieces and you end up eating them separately, then you will need 3 ברכות. A מזונות for the barley, a האדמה for the potatoes, and a שהכל for the meat. If the pieces of potatoes and meat are small and you end up eating a mixture of everything together on most of your spoonful's, then you will make only one ברכה, a מזונות. The reason is, since you are eating everything together you make a ברכה on the barley which is from the מינים ה' which wins. If you do not have barley in the cholent, and on each spoonful you eat a mixture of everything, then you will make a ברכה on the food that is the רוב/majority. If you substituted rice for the barley, it is not from the מינים ה' so it doesn't automatically win, but if it is the רוב then you make a מזונות. If the beans or the potatoes are the רוב then you make a האדמה. There is a lot more to be said about determining the ברכה when eating a mixture, and I hope we will בע"ה explore in the future.

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

CASH IN THE TRASH

By Rabbi Yitzi Weiner

In this week's Parsha, Moshe and Betzalel are entrusted to care for a great deal of money and valuables. This leads us to the following true story.

There was once a man named Avi Berger who borrowed 1000 shekels from Yoni, a man in his neighborhood. After a month, when the loan was due, Avi was going to pay back the money.

Avi called Yoni and said, "I have the money; when can I bring it over?". Yoni replied, "You know what, I'm super busy today. I won't be at the house, but please leave the money in an envelope in my mailbox." Avi asked, "Are you sure that's safe? Maybe someone could steal it." Yoni said, "No, the mailbox is very deep, and no one will be able to reach the money. It's fine; you can leave the money there. I will look out for it."

When Avi wanted to drop off the money, he couldn't find an envelope to put the cash in. He didn't want to delay paying the loan though. So he found an old wedding invitation envelope and put the money in that envelope and sealed it with tape. Avi walked over to Yoni's apartment and dropped the envelope with the 1000 shekels cash in the mailbox.

That day, Yoni's wife opened the mailbox and saw an envelope in it. She read the envelope; it was an old wedding invitation envelope and it had an address and the name "Avi Berger" on it. Assuming it was a mistake because there was another Avi who lived in her apartment building, Yoni's wife went upstairs to apartment 10 and put the envelope in this other Avi's mailbox.

Later that day, the owner of apartment 10, Avi Weinberger, saw the envelope in his mailbox. He noticed it had a different last name and assumed it was a mistake, so he threw the envelope out in the garbage. Soon after, the garbage was collected and the cash in the envelope was lost forever.

Later, that day, when Yoni inquired about the envelope, he learned from his wife that she had moved the envelope to someone else's apartment. Further inquiry revealed that Avi Weinberger, the second Avi, threw the envelope in the garbage and thus the money was lost.

In this case, four people made serious mistakes of judgment. But the question is, which mistake was the one that made them liable for the loss of the money? Is it Yoni's fault for suggesting to leave it in the mailbox, a place that is not completely secure? Is it Avi's fault because he put the money in a wedding envelope? Is it Yoni's wife's fault who moved it? Is it the fault of the second Avi who threw it in the garbage?

Who do you think is responsible for the lost cash?

See Upiryo Matok Vayikra Page 58

Regarding last week's question about arranging for a horse and buggy to be used instead of driving, Rabbi Zilberstein (Upiryo Matok, Vayikra 253) asked this question to Rabbi Aharon Yehuda Leib Shteinman. Rav Shteinman answered that this cannot be compared to the case of Rabbi Yisrael Salanter because there, it was not done by the Rabbi of the community, and the violation of Shabbos wasn't public, and it wouldn't lead to others joining in. But in our case, the Rabbi of the community arranged it, and it's in public, and other people may join in. So even though riding a carriage would be a smaller prohibition, it would not be permitted. Rabbi Zilberstein further cites the Akeidas Yitzchak who says that when an individual commits a severe prohibition, that is his personal reckoning with Hashem. But if a prohibition is done with the condoning of the whole community, and the permission of the Rabbis of the community, then it becomes a communal violation that is much worse..

YOU SENT ME SOMETHING SPECIAL, I CALLED TO THANK YOU

A new talmid in Adelphia asked a question in shiur to Rabbi Dovid Trenk. "That's some question, I can't believe a boy your age is asking so well, come with me." Rabbi Trenk pulled the timid young boy by the arm. "Come to my office, we have to call Rabbi Frankel." Together, they called Rabbi Yehuda Frankel, menahel at the Mirrer Yeshiva at the time, and the one who had sent the bachur to learn in Adelphia. "Reb Yudi, you sent me something special. I called to thank you," Rabbi Trenk told his dear friend.

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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)

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Great time to join the Pele Yoetz Mussar shiur (5-7 min. shiurim) during the month of Elull.

Please contact Rabbi Greenspan to join RabbiGreenspan @FirstSeder.org or 732-407-3178.

Mazel tov to all the participants of the Dirshu Amud Yomi limud on the completion of Meseches Brachos!

Now is a great time to join and learn an Amud a day as we begin Meseches Shabbos Sunday morning.

The shiur meets Sunday - Friday at 6:30 a.m. at Kollel Boker

& Monday - Friday in the 1st Seder shiur room located in L.M.S.

For more information about joining this limud or any of the 1st Seder learning opportunities please contact Rabbi Uri Greenspan rabbigreenspan@firstseder.org

732-407-3178

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.