1st Seder Weekly Divrei Torah

A BAIS MEDRASH PROGRAM FOR MEN

PARSHAS TOLDOS – ACCEPT NO IMITATIONS

Rabbi Shlomo Caplan

Yitzchok and Rivkah were childless for almost twenty years. They both prayed to Hashem to bless them with a child, as the Torah states, "Yitzchok prayed to Hashem opposite his wife" (Bereishis 25:21). Rashi explains that, "He stood in one corner davening and she stood in the opposite corner davening." The pasuk concludes, "Hashem accepted his prayers and Rivkah conceived." Rashi infers from here that specifically Yitzchok's prayers were accepted as opposed to Rivkah's prayers. Why? Rashi answers that the prayers of a tzaddik ben tzaddik, the child of a tzaddik, are more effective than the prayers of a tzaddik ben rasha, the child of a rasha.

The Meforshim question why this is true. Wouldn't logic dictate just the opposite? A person who grew up in the house of wicked parents would have to invest much more effort in order to attain the level of a tzaddik. Surely his prayers would have more efficacy.

Rav Dovid Povarsky explains that a frum person who merely rests on his laurels is not really a tzaddik. He performs mitzvos by habit and rote. His mitzvos lack the sense of devotion that is an integral component of serving Hashem. The tzaddik ben tzaddik that Rashi refers to is a person who has developed his own motivation and drive to serve Hashem. Since his new extent of piety may take even more effort and devotion than that of the tzaddik ben rasha, his avodas Hashem could be as passionate, if not more, than that of the tzaddik ben rasha.

The three patriarchs each established their own credentials and their own specific pathway in serving Hashem. That is why we say in Shemoneh Esrei, G-d of Avraham, G-d of Yitzchok and G-d of Yaakov. They each had an independent relationship with Hashem. Therefore Yitzchok was truly a tzaddik in his own right, and Hashem favored his prayers in his own zechus and the zechus of his righteous parents.

(I might note, parenthetically, that no one suggests that a man's prayers are superior to those of a woman. See the Gemara in Taanis (23b) about Abba Chalafta, the son of Choni Hame'agel. An emissary came to ask him to pray for rain. He and his wife went up to the roof to daven. When the rain cloud arrived on her side, it was evident that it was her prayers which were accepted rather than those of her husband.)

This idea applies to all of us. Whether we are frum from birth or a ba'alEl teshuva, we must continue to refresh and elevate our avodas Hashem every day. When it comes to our davening, our learning or any other mitzvah, we should put in the effort necessary to strengthen and invigorate these activities.

At a simcha that the Satmar Rebbe, Rav Yoel Teitelbaum, attended, the badchan (jester) asked his permission to imitate him. Having been granted permission, he proceeded to present a perfect imitation of the Rebbe davening, delivering a drasha and so on. At one point the badchan noticed the Rebbe crying. He approached the Rebbe and asked his forgiveness, pointing out that he thought that the Rebbe had given his unreserved permission. The Rebbe told him that he indeed had his full permission, and he had no ill feelings towards him. "After viewing your perfect imitation of me, I began to suspect that I too am merely imitating myself. Maybe I am just repeating over the mitzvos without any new effort and energy being expended to refresh them and improve them. "

The true tzaddik does not rest on his laurels and neither should we. May we all continue to go mechayil el chayil – from strength to strength - in our avodas Hashem.

HALACHA Q&A FROM RABBI YISROEL UNGAR

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

QUESTION: Last week you wrote that if one makes a 5-pound dough with intention of splitting it to use for two different items like challah and rugelach, then one should only take off חלה but without a ברכה. What if I originally made the full 5-pounds with the intention to make only challah, and after kneading the dough I changed my mind and I wanted to split it. If I didn't do הפרשת חלה yet do I make a ברכה when doing the הפרשה?

ANSWER: The חיוב of הפרשה is decided בשעת לישה/during the kneading process. If while kneading the dough you intended to split the dough, then you do not make a ברכה but if while kneading the dough you intended to use it all for one item, then no matter what you do afterwards you still will need to do הפרשת חלה with a ברכה. Sometimes two women will split a dough. If that was the intention during the kneading of the dough, then it is as if they each made only half the dough. If each of them have 2.5 pounds, then they each should take off חלה without a ברכה. If one of them took more than 2.5 pounds, but less than 5 pounds, then only she is מפריש חלה and without a ברכה. When attending a challah bake, one should only take off חלה and make a ברכה if you take home a full 5 pounds of dough for one item.

עי' יו"ד סימן שכ"ו סעיף ד'

You can bring a zechus refuah sheleima 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 Chafetz Chaim.

TWO TAXI DRIVERS!

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

In this week's Parsha, our Sages teach us that Yaakov was created first but was born second, while Esav was created second but was born first. This raises the question of who deserved the rights of the bechorah (birthright). This concept leads us to the following true story that was sent to me.

Yehuda, who lives in Eretz Yisrael, called a taxi company at 12:00 PM to book a ride for 2:00 PM to take his family on an important trip. Shortly after making the booking, he received a call from the driver to confirm the address and time, and everything seemed set. About 30 minutes later, Yehuda received another call from someone else confirming the same details. The voice sounded familiar, but he didn't think much of it. Yehuda assumed it was just standard procedure.

At 2:00 PM, a taxi pulled up to his house, and Yehuda and his family got in, ready to leave. Just as they were about to go, another taxi arrived at the same time and place. After some confusion, it became clear that the second taxi was actually the one Yehuda had originally booked at noon. Somehow, two drivers had been assigned to the same ride.

Both drivers were understandably upset. Each had blocked out time in their schedule, traveled to Yehuda's house, and expected to be paid. Yehuda was caught in the middle. One driver insisted, "I was the original booking, and I arrived on time! You need to pay me." The other argued, "I came first, you got in my taxi, and I made the trip to your home. You owe me for the service!"

Yehuda now faced a dilemma. Should he pay both drivers, since both had shown up and expected compensation? Or should he pay only the driver who actually took him and his family to their destination? And which driver should he use—the one who was booked first, or the one who arrived first? On one hand, each driver invested time and effort to fulfill Yehuda's request. The second driver was likely assigned by the company due to a misunderstanding, and it wasn't his fault that he was also sent.

From a Torah standpoint, it might be fair to compensate both for their effort, as they were both ready and willing to provide the service. On the other hand, Yehuda will only benefit from the service of the driver who actually drove his family. It's not his responsibility to manage the taxi company's scheduling errors. And which driver should he use? The one who showed up first (and whose taxi he already entered) or the one with whom he had originally confirmed? What do you think Yehuda should do?

Regarding last week's question about the Mashgiach (Kosher supervisor), Rabbi Zilberstein answered (Upiryo Matok Devarim Page 453) that it is the Mashgiach's responsibility to declare whether the food is fit for consumption. Since this food was not fit for eating, the Mashgiach is responsible and should have informed someone other than the cook. Furthermore, serving food that could make people sick is also a concern of kashrus. It was not kosher because consuming dangerous food is prohibited by the Torah.

OF COURSE YOU MUST GO BUT DID YOUR WIFE AGREE?

In his biography of the Torah leaders, Knesset Member Rabbi Shlomo Lorincz shares the following story to illustrate the Chazon Ish's, (Rabbi Avrohom Yeshaya Kareletz) concern for one's wife.
In 1948 during Israel's War of Independence, there was an urgent communal matter that required Reb Shlomo to travel abroad. This would be his first trip abroad since he first arrived in the Land. There were issues that he wanted to discuss with the Chazon Ish before embarking on this trip. The first issue was his medical condition which could flare up and endanger his health if he were to travel. The second issue was that there was a serious concern about his return to the Land given everything that was going on with the war. If he were to leave the country he could not be sure when he would be home next.

Regarding the health issue the Chazon Ish told Reb Shlomo that since this was an urgent journey for the sake of the community he would pray for him and his health would be fine. Regarding the second issue, the Chazon Ish asked him if his wife had given her permission for him to go.

Although Reb Shlomo had already told him in a previous discussion that his wife allowed him to go, nevertheless, the Chazon Ish wanted to confirm that his wife was in complete agreement that her husband leave the country. After confirming her agreement, the Chazon Ish gave him his blessings.

Starting Eruvin on Chanukah

The Amud Yomi Dirshu limud will be finishing Meseches Shabbos and starting Eruvin IY"H on Chanukah! Great time to join. 6:40 - 7:20 AM Su – Fri or 11:20-12:05 M – Fri. For more information, please contact Rabbi Greenspan
rabbigreenspan@firstseder.org
732-407-3178

First Seder Weekly Schedule

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
6:40 AM – Su - F	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*
9:20 AM – 10:00 AM	Mishnah Shabbos *(R' Chesky Weiss)*	Mishnah Shabbos *(R' Chesky Weiss)*	Mishnah Shabbos *(R' Chesky Weiss)*	Mishnah Shabbos *(R' Chesky Weiss)*	Parsha HaShavuah *(R' Yehoshua Levy)*
10:05 AM – 10:45 AM	Gemara Bava Basra *(R' Daniel Baltuch)*	Gemara Bava Basra *(R' Daniel Baltuch)*	Gemara Bava Basra *(R' Daniel Baltuch)*	Gemara Bava Basra *(R' Daniel Baltuch)*	Gemara Bava Basra *(R' Daniel Baltuch)*
10:50 AM – 11:20 AM	Dirshu Mishna Berurah *(R' Uri Greenspan)*	Dirshu Mishna Berurah *(R' Uri Greenspan)*	Dirshu Mishna Berurah *(R' Uri Greenspan)*	Dirshu Mishna Berurah *(R' Uri Greenspan)*	Dirshu Mishna Berurah *(R' Uri Greenspan)*
11:20 AM – 12:05 PM	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*	Dirshu Amud Yomi Gemara *(R' Uri Greenspan)*
12:10 PM – 12:30 PM	Practical Timely Halacha *(R' Mordechai Shain)*	Pele Yoetz followed by Shemiras Haloshon *(R' Uri Greenspan)*	Pele Yoetz followed by Shemiras Haloshon *(R' Uri Greenspan)*	Pele Yoetz followed by Shemiras Haloshon *(R' Uri Greenspan)*	Pele Yoetz followed by Shemiras Haloshon Hashkafa - Parsha *(R' Uri Greenspan)*
12:35 PM – 12:55 PM	Pele Yoetz followed by Shemiras Haloshon *(R' Uri Greenspan)*	Parsha	Biur Tefilla	Tehillim Shiur	
1:00 PM – 1:15 PM	Parsha *(R' Uri Greenspan)*	*(R' Uri Greenspan)*	*(R' Yoel Zeffren)*	*(R' Uri Greenspan)*	

Good Shabbos!

Please join us for shiurim – Mishnayos, Gemara, Halacha, Tefilla, Parsha, Tehillim, Mussar and more! M-F 9:20 a.m. - 1:15 p.m. To register or if you have any questions please contact Rabbi Uri Greenspan - Rosh Bais Medrash.
rabbigreenspan@firstseder.org
732-407-3178

Please Daven

For Mr. Drew Dorman – Avrohom Gedaliah ben Sarah Sofia – who is in need of refuah sheleima.