

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 YISRO – WITH ONE HEART

Rabbi Shlomo Caplan

Rashi describes the encampment of Bnai Yisrael at Har Sinai to receive the Torah, as being “like one person with one heart” (Shemos 19:2). However, Chazal tell us that just as people’s faces are very different, so too their mindsets and attitudes are very distinct. The Brisker Rav, Rav Yitzchok Zev Soloveitchik, asks that in light of this reality, how was it possible for them to camp by Har Sinai “with one heart”? He explains that had Bnai Yisrael put *Nishmah* (we will hear) before *Naaseh* (we will do) it would have been impossible to be totally unified “with one heart.” Each one would have heard things differently and their commitment would be based on their own understanding and perception. However, since they put *Naaseh* before *Nishmah*, they were willing to forego their personal understanding of the Mitzvos and to submit to Mitzvah adherence without any preconceived notions. Thus, their hearts were perfectly unified.

The Brisker Rav adds that this helps us understand the following stanza in the

zemer Yom Shabbason: *Uva'u chulam bevriv yachad, Naaseh venishmah amru k'echad.* “They entered the covenant together” because “they said *Naaseh venishmah* as one.” This approach goes to the very definition of a Torah observant Jew: the commitment of a single-minded people to keeping all the Mitzvos of the Torah exactly as transmitted to Moshe, via Chazal and the Shulchan Aruch. We are all part of the same identical covenant with Hashem.

However, after the *Naaseh* comes the *Nishmah*. This represents each one’s own perception. Thus, Bnai Yisrael could be divided into distinct Shevatim with different flags and different designations. Similarly, we witness today, as in every generation since Matan Torah, many different types of Torah observant Jews. Sephardim, Ashkenazim, Chassidim, Litvaks and so on. We are by no means monolithic nor can we be, because “Just as our faces are different our mentalities are different.” What binds us together is our declaration of *Naaseh Venishmah*

And since each of us as individuals don’t look alike and don’t think alike, our performance of Mitzvos manifests itself differently, with our own perception, our own emotions and our own personalities. All this without veering one iota from the Sinaitic covenant of Torah Shebichsav and Torah Shebe’al Peh and a commitment to abide by Da’as Torah, by following the decisions of Gedolei Torah and qualified Poskim.

The Gemara (Taanis 31a) states that in the future, when the Mashiaach comes, Hashem will be encircled by Tzaddikim in Gan Eden and they will recite, “Behold, this is our G-d that we have awaited.” The Meforshim explain that although each Tzaddik may have had a distinct personality and manner of performing Mitzvos, they will nonetheless proclaim that they were all serving the same G-d with the same Torah and the same Mitzvos.

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. The shiur is sent out via WhatsApp and email.

Please contact rabbigreenspan@firstseder.org to join.

KIDDUSH ON POPSICLES

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

In this weeks' Parsha we have the Aseres Hadibros, the giving of the Ten Commandments. We know that the 4th commandment is Zachor es yom haShabbos, Remember the day of Shabbos. How does one fulfill the mitzvah of remembering Shabbos? Our Sages teach that part of the way this mitzvah is fulfilled is by making Kiddush at the outset of Shabbos and making havdalah at the conclusion of Shabbos. The mitzvah of kiddush makes the following story quite an interesting dilemma.

The Frankel family went away on a vacation for midwinter break. They stayed in an Airbnb rental near a beautiful lake. On Shabbos the family was about to start kiddush when they realized that they didn't have any grape juice or wine for kiddush. As

they frantically searched the refrigerator, seven year old Leah announced that they used the grape juice to make frozen ice pops. All the grape juice was in the freezer in the form of popsicles.

Leah asked her father if they could use the popsicles for kiddush. "I don't know, Leah", her father replied. "Kiddush is normally supposed to be in a liquid form. Also, kiddush is supposed to be made on grape juice with a bracha of borei pri hagafen. But do you make a Hagafen on a solid popsicle? Maybe we should wait until the popsicle defrosts, or perhaps see if we can find a Jewish person in this area from whom we can borrow?"

Leah responded, "Why should being frozen make any difference? It's still the same grape juice, just colder.

Perhaps you can use it for kiddush? Also why should you make a shehakol on the popsicle? It's just frozen grape juice."

A similar question was brought to Rav Zilberstein. What do you think? Can you make kiddush on frozen grape juice popsicles? Also, do you make a shehakol or hagafen on frozen grape juice popsicles? See Chashukei Chemed Yoma page 475

Regarding last week's questions about the check with the extra 500 shekels, Rav Zilberstein writes that the doctor is allowed to deposit and keep the money, and that the patient did not have an obligation to spend the extra money if it would be difficult to do so. It was of course a great mitzvah and a Kiddush Hashem.

ONE CAN ACTUALLY DERIVE HALACHOS FROM EACH ACTION HE DOES

Rav Shraga Feivel Mendelovitch, the Menahel of Yeshiva Torah V'daas, would give a weekly shiur on Pirkei Avos every Friday. One week he was discussing the concept of a gadol b'Yisroel as being someone whose every action is in perfect alignment with the Torah, and how one can actually derive halachos from each action he does.

There was one impulsive young bochur in the shiur that shot out "Is

there anyone here in the Yeshiva's hanhala that can be included in this category of gadlus?"

Rav Mendelovitch first censured the boy and said, "You should know that it is a chutzpah for you to ask such a question in public. However, now that you asked, I will answer you."

"There is someone in the Yeshiva's hanhala who is clearly on this level in which his every action is in exact accordance with the Shulchan Aruch,

and yes, one can learn from his every action. I have closely studied his actions over the past year and I am confident of this. The person I am referring to is our new Rosh Yeshiva, Reb Yaakov Kamenetzky". Contributed by Rabbi Avraham Stern. Reprinted with permission of [Table Talk](#).

First Seder Bais Medrash's Mishnayos Shel Chesed Program

When a Jew passes away, they can no longer perform mitzvos or get closer to Hashem. By arranging learning for the soul of a departed family member or friend, their soul can be elevated. As their loved ones, it is within our power to help their neshamos (souls) ascend ever higher.

To join the over 200 learners or bring an Eternal Merit to a loved one, please contact Rabbi Greenspan or rabbisilver.firstseder@gmail.com

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RabbiGreenspan@FirstSeder.org

Good Shabbos!