1st Seder Weekly Divrei Torah
A BAIS MEDRASH PROGRAM FOR MEN

SHAVUOS – HOW TO CELEBRATE

Rabbi Shlomo Caplan

The Gemara (Pesachim 68b) cites a dispute between Rebbi Eliezer and Rebbi Yehoshua on how to celebrate Yom Tov. Rebbi Eliezer maintains that preferably the day should be "kulo lashem" – entirely for Hashem. As much as possible the day should be spent learning and davening. Rebbi Yehoshua's opinion is to divide the day: chatzi lashem – half for Hashem in spiritual pursuits, and chatzi lachem – half for you by enjoying the day physically with food and drink. The halacha follows the opinion of Rebbi Yehoshua.

The Gemara goes on to assert that all agree – even Rebbi Eliezer – that on Shavuos we must also celebrate the part of "lachem" since it is the day on which the Torah was given to us. The obvious question is that if Shavuos commemorates such a sublime event as Matan Torah, why should it be celebrated with food and drink? The Meforshim offer numerous answers to this question.

A very profound and poignant approach is put forth by the Bais Halevi. The Gemara (Shabbos 88b) states that when Moshe Rabbeinu ascended to the heavens to receive the Torah, the angels protested: "What is a mere mortal doing here among us?" Moshe responded that he had come to receive the Torah. The angels were astonished and asked Hashem, "Are you going to give this hidden treasure to people of flesh and blood? 'What is frail Man that You should remember him…Place Your glory (the Torah) in the heavens.'" Hashem charged Moshe with the task of answering the angels. Moshe told them that the Torah's Mitzvos are geared only to people who have earthly pursuits and physical desires. The Torah was designed specifically for those made of flesh and blood who work, eat and are faced with physical temptations.

It is for this very reason that especially on Shavuos we should have a lavish meal and engage in enjoyable activities. Only because of these very human functions were we, and not the angels, the recipients of the Torah. It is we, not they, who need the Torah. The mandate of Matan Torah was to guide us how to live our very physical lives according to the dictates of the Torah and thereby elevate the physical world and our very beings into the spiritual realm. Indeed, this mandate is described in the mission statement conveyed to Bnai Yisrael in Parshas Yisro. "You shall be to Me a kingdom of priests and a holy nation" (Shemos 19:6). As a kingdom of priests, our mission is to be Hashem's ambassadors to the other nations. As a holy nation we are charged with living as a society of mortals who have invested kedusha into all their physical affairs.

Rabbi Chaim Meir Braun (Toldos Chaim) takes the message of the Gemara regarding Shavuos a step further. There is a custom to eat a dairy meal on Shavuos, and according to some, the dairy foods and meat dishes are eaten at the same meal. This gives us the opportunity to demonstrate how, when eating, we follow the guidelines of the Shulchan Aruch down to the very last detail. The dairy food is eaten before the meat. After the dairy dishes we wash our hands and clean our palates before proceeding to eat the meat. This demonstrates beautifully how we are fulfilling our mission of integrating the Torah into every situation of our eating and drinking.

So eat, drink and celebrate because we have the Torah that teaches us how to do it religiously and spiritually.

HALACHA Q&A FROM RABBI YISROEL UNGER

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

QUESTION: בורר is only מותר if you follow 3 rules. אוכל מפסולת, מיד, וביד. What if after selecting what you want, the food will still need some time to get ready? For example, if you have a bunch of sodas mixed together in your closet and you want to put one in the fridge, and it takes an hour to get cold, is it מותר to select a soda that you want even though you won't be drinking it until it gets cold? Or can you remove a frozen challah from a mixture in the freezer which will take an hour to defrost? The answer is: If it is something that is the דרך to do immediately prior to eating it then it is okay because it is considered דרך אכילה. Soda is not something that you put in the fridge right before eating. Usually, soda is kept cold and ready to use anytime. Therefore, it is not דרך אכילה and rather it is a step prior to eating. Frozen and cold foods are usually taken out to warm immediately prior to eating them. Therefore, the act of warming them up is דרך. Also, some say since soda is drinkable even without refrigerating, therefore it is not considered דרך אכילה. Accordingly, frozen foods which are not edible are okay to select and warm up, while cold edible foods may not be okay. Ask your local Rov.

עי' שמירת שבת כהלכתה מהדורה חדשה פרק ג' סעי' ע"ט והערה רכ"ב. עי' זכור ושמור מר' פאלק בורר דף 295. עי' ארחות שבת פרק ג' סעי' נ"ה ונ"ו שמתיר לחמם תבשיל קרה ואוסר חלה. עי' איל משולש פרק ח' סעי' כ"ו וכ"ו* שהביא בשם ר"ח קניבסקי ור' ניסן קרליץ ור' אלישב לאסור ב"סודא" ולהתיר בתבשילים קרים

You can bring a zechus refuah 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.

MATCHING YELOW OUTFITS

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

Esther had a wedding coming up and went shopping at a children's clothing store. The wedding was in a few weeks, and she wanted to buy matching dresses for her four daughters. Her daughters were ages 4, 5, 6, and 7. She wanted them all to be wearing matching dresses to the wedding and for other simchas and Shabbosim afterward.

The store owner showed Esther a style that she really liked. It was a yellow dress. Esther bought it in all four sizes, and was very pleased. The kids wore the dresses to the wedding.

The dresses looked great, and everyone was happy. However, shortly after, one of the dresses began to unravel. It was clear that there was a manufacturing defect in the dress that caused the whole thing to unravel. Esther brought the dress back to the store and showed the store owner the defect in the dress and wanted it to be replaced with the same style and color. The store owner looked at her and said, "I'm really sorry, but I don't have this color and style anymore, as they were an older style. Actually, I sold you the last ones. I can give you this style but in blue."

Esther said, "Well, I told you when I bought this, I was looking to buy a set. Do you think a mother would consider dressing her children with three in one color and the fourth in another color? If you are unable to replace the yellow, I'd like you to please replace all of them with blue so that I can have a complete set like I wanted."

The store owner said, "I'm sorry, that's not really reasonable. I could replace this one for you with a new color. But it's not fair for you to ask me to replace all four of them, I won't be able to sell these yellow ones anymore.

Esther replied, "But it wasn't my fault that there was a defect in this dress. I made it clear that I wanted a set, so if you're unable to replace this color, I'd like a new set, please."

They agreed to bring this question to a Rav. Does this woman have the right to ask for a complete set to replace the one dress that was faulty, or is the store owner correct that he could replace that one, but does not have to replace all four?

What do you think? See Upiryo Matok Devarim Page 128

Regarding last week's question about the broken bridal chair, Rabbi Zilberstein (Upiryo Matok Dvarim Page 120) wrote that the Baal Simcha, the father of the bride, takes responsibility for all the wedding accoutrements, as a socher, when he rents out the hall. It was therefore his responsibility to ensure that the chair does not get broken by the guests.

"NOT ONE SAID A WORD THAT THIS VERY VORT WAS ALREADY SHARED"

Rabbi Paysach Diskind related the following beautiful story:

Two weeks ago, Parshas Behar, my wife and I spent Shabbos at a hospital close to Lakewood. Considering that a large Ob/Gyn practice worked at that hospital we were hopeful that there would be a minyan. Friday evening came and after waiting some time we realized that it was just the six of us so we davened b'yichidus together. After Mincha someone shared a beautiful dvar Torah from Reb Moshe on the mitzvah of Shmita.

The next morning there was hope that perhaps there would be a minyan since people may have come during the night as well as more folks discovering that there was minyan. Nevertheless, after waiting some time we realized it would only be the seven of us. There was one new arrival.

We lained from a chumash, as we practiced in our Covid days, and after davening our new arrival, a chassidishe yungerman, asked if he could deliver a dvar Torah. Before sharing his thought, he introduced it as a very famous chassidshe vort from the Rebbe Reb Zusha. He then began his thought which was the very same vort that was shared Fridaynight in the name of Reb Moshe. Not one of the other six participants said a word that might have indicated that this very vort was already shared last night. Every one of the participants recognized the value of granting another person his due respect.

Are we not an amazing people!

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Please Daven

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

Volunteer

Would you like to volunteer to help the 1st Seder Bais Medrash grow and spread more Torah around the world? Volunteer opportunities are for men and women. For more information, please contact Rabbi Greenspan rabbigreenspan@firstseder.org

First Seder Weekly Schedule

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
6:20 AM – 6:50 M, Th 6:55 Tu, W, 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 – 9:55 AM	Mishnah Maiser Sheni (R' Chesky Weiss)	Mishnah Maiser Sheni (R' Chesky Weiss)	Mishnah Maiser Sheni (R' Chesky Weiss)	Mishnah Maiser Sheni (R' Chesky Weiss)	Parsha HaShevuah (R' Yehoshua Levy)
10:00 AM – 10:40 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)
10:45 AM – 11:15 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)
11:15 AM – 11:50 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)
12:00 PM – 12:40 PM	Practical Timely Halacha (R' Mordechai Shain)	The Life and Torah of our Leaders (R' Dovid Gross)	Biur Tefilla (R' Yoel Zeffren)	Sefer Tehillim (R' Uri Greenspan)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)
12:45 PM – 1:15 PM	Navi Shiur Sefer Yirmiyahu (R' Baruch Lichtenstein)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)	Navi Shiur Sefer Yirmiyahu (R' Baruch Lichtenstein)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)	

Good Shabbos!

MAZEL TOV

To Rabbi Greenspan and all the participants of the Dirshu Mishna Berura Shiur on the completion of Chelek Bais!

IY"H We welcome new participants as we begin Chelek Gimmel (Hilchos Shabbos) next week. Shiurim times are M-F 10:50 AM through 11:20 AM and S, T, and Th 7:30 PM through 8:10 PM

Please contact Rabbi Greenspan to register.
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