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

PARSHA SHELACH – CHAYEI SHA'AH

Rabbi Shlomo Caplan

"And My servant Calev, because a different spirit was with him, and he followed Me wholeheartedly, I shall bring him to the land to which he came, and his offspring will possess it" (Bamidbar 14:24). Calev is singled out for special recognition (even more than Yehoshua) and granted an extra share in Eretz Yisrael – the city of Chevron. Rav Moshe Feinstein asks what Calev did to deserve this reward. Although the Torah tells us, "Calev silenced the people toward Moshe and said, 'We shall surely ascend and conquer it; we can surely do it!'" (ibid. 13:30), the people did not accept his reassurances. They continued to be influenced by the negative report of the ten other spies. If Calev did not accomplish anything, why should he be rewarded? Rav Moshe rejects the answer that he was given such a remarkable reward merely for his good intentions.

Rav Moshe asserts that Calev's words did have an effect, albeit only a temporary one. He notes that after Calev finished, the spies had to repeat their opinion and it was their second attempt which secured the dire response of Bnai Yisrael. Calev was rewarded for that momentary Teshuva of Bnai Yisrael.

As a source for the significance of a merely temporary benefit, Rav Moshe cites the principle of chayei sha'ah – the brief preservation of life. One minute of life is so valuable that we are permitted to desecrate Shabbos to save someone who surely will not live for more than a brief time. Rav Moshe asserts that the chayei sha'ah of one's spiritual life is certainly no less significant than the chayei sha'ah of one's physical existence. Thus, Calev was rewarded handsomely for the spiritual chayei sha'ah that he provided to Bnai Yisrael.

Rav Moshe concludes that any spiritual endeavor, even if it produces only temporary results, is very worthwhile. Rav Yisrael Salanter had the same idea and he put it this way: "It is worthwhile to give a drasha, even if only one person will daven a better Maariv afterwards, and even if that person is the one who gave the drasha." Albeit that the drasha may have discussed major life changes and did not accomplish its goal, it was worth it for the chayei sha'ah – that one Maariv.

There are times when we attempt to achieve major accomplishments on behalf of the tzibbur or for ourselves personally, yet fail to achieve any lasting results. Sometimes we even fail to undertake a worthwhile endeavor for fear that it will fizzle in no time. Rav Moshe reminds us of the value of chayei sha'ah. Every moment of Torah and Mitzvos is priceless.

During the Yomim Noraim we attempt to turn over a new leaf, to rid ourselves of many aveiros and strengthen many Mitzvos. Very often, this inspiration barely lasts past Hoshana Rabba. Nevertheless, it was still worth it. For three to four weeks we lived on a higher plane. We did Mitzvos more carefully and more fervently and were repulsed by any temptation to do aveiros. That was chayei sha'ah – life itself. Of course, we all wish that the Teshuva of the Yomim Noraim would last a lifetime and ideally it should. However, even if we get no further than Calev, we have accomplished quite a lot.

HALACHA Q&A FROM RABBI YISROEL UNGAR

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

QUESTION: If a button falls off my jacket or shirt, is the button מוקצה? What if a screw falls out of my glasses, is the screw מוקצה? ***Short answer: The button is usually not מוקצה, but the screw is indeed מוקצה.***

ANSWER: Any utensil that is usable and a part of it falls off, and it is still basically still usable in the same way as before, then if your plan after שבת is to reattach that broken part, then it is not מוקצה since we view it as a part of a totally functional כלי. If you don't plan on reattaching it, then it is מוקצה. There is no חשש that you will attach it on שבת since it is basically just as functional without the missing part. A screw that falls out of glasses usually makes the glasses unwearable and therefore the screw is part of a כלי that is not usable and there is also a חשש that you might fix it on שבת since you can't use the glasses as is. The glasses and screw are מוקצה. A shirt/jacket is usable without a button and therefore there is no חשש you will sew it back on and since you plan on sewing it back on we look at the button as part of a functional כלי and so it is not מוקצה. The same would be true if a arm fell off an armchair. If a leg falls off a chair, since the chair is not functional the chair and leg are מוקצה.

עי' או"ח סימן ש"ח סעי' ח' וט' ומשנה ברורה ס"ק ל"ה ועי' שמירת שבת כהלכתה החדש פרק ט"ו סעי' ע"ב שמיעקר הדין מותר אלא שכ' שטוב להחמיר ועי' עוד בארחות שבת פרק י"ט סעי' קס"ז שכ' שהכפתור אינו מוקצה וכמו המשנה ברורה.

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.

I DON'T WANT TO RETURN IT

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

Rachel was a teacher in a Jewish Day School. One day, she asked if she could borrow the school's expensive video camera. She was given permission, used it, and returned it to its place. However, after she returned it, the camera somehow went missing. Rachel became the primary suspect. She explained to the principals that she had returned it and it wasn't her fault, but Rachel felt that she was still being unfairly suspected by her superiors.

Not too long after this incident, one of the teachers lost an expensive tennis bracelet. She lost it in the school, and people were looking all over the place to try to find it. Rachel feared that perhaps she was a suspect in this loss as well.

One day, as she was leaving the school and going to her car, she noticed the lost tennis bracelet lying in the dirt. Her initial instinct was to pick it up and return it. But then she realized she didn't want to get involved. She was afraid that if she returned the bracelet, or even told someone about it, it would confirm that she was indeed a thief, responsible for both the missing camera and the missing bracelet. She wondered if she could just ignore it and pretend she didn't see it. She felt torn because there is a mitzvah of returning lost objects and a mitzvah prohibiting ignoring a lost object that you can return.

She wanted to know if, in this case, where she may be a suspect, she had the right to ignore the lost object and not get involved at all.

On one hand, she shouldn't ignore the mitzvah of returning lost objects. On the other hand, she was worried that doing so could impact her life, her potential future employment prospects, and her reputation for shidduchim (marriage prospects). What do you think she should do?

Upiryo Matok Dvarim Page 179

Regarding last week's question about the Jewish convert who wanted to drink a dairy drink, Rav Chaim Kanievsky (Upiryo Matok Devarim Page 176) answered that this man still should wait six hours even though he ate the meat while he was not Jewish.

SPILLED HOT RUSSIAN TEA

In 1933, while Rav Mordechai Schwab was learning in Kamenitz, it was decided that his youngest brother, Moshe, a boy of sixteen, would join his older brother in yeshiva there. This is how Rav Moshe, subsequently Mashgiach in Gateshead Yeshiva, described his start in the yeshiva world. He later told Rav Mordechai's son that as a German-Jewish youngster of sixteen, he was not planning to stay in the yeshiva for more than one year. On the journey to Poland, he changed trains in Berlin and made sure to buy a newspaper and magazines so that he would come to Eastern Europe as a "cultured" young man. He made sure his hair was properly groomed. On the train, he made it clear to his brother, Rav Mordechai, "I'm not like you, Gustav (Rav Mordechai's German name), I am only going for one year." Rav Mordechai's son asked, "What did my father say?" Rav Moshe answered, "Your father was smart, he said nothing. He just listened."

Rav Moshe talked about his first impressions of Kamenitz and the environs in general. He found the poverty, sanitary conditions, and external mannerisms very different from those in Germany. This only confirmed his resolve that he would not be staying in yeshiva for any longer than one year.

After alighting from the train in a nearby town, they took a horse and carriage shared with other passengers to Kamenitz. There was much haggling between the passengers and the coach driver, with the use of coarse language. Arriving in Kamenitz, Rav Mordechai took young Moshe to his prearranged lodgings. Then something happened that very first night that changed Moshe's perspective completely.

That night he was having dinner with other bachurim at his stanzia (lodgings). After dinner, when tea was served, Moshe accidentally knocked over his cup of tea, and it fell onto the lap of the bachur sitting next to him, scalding him. Moshe was horrified by what he had done but was completely unprepared for the other boy's reaction.

His neighbor, while rubbing his burned thigh, was at the same time asking their hostess if she could bring Reb Moshe another cup of tea.

When retelling this story, Rav Moshe emphasized that this was a cup of very hot Russian tea, not a cup of English tea. This completely changed Moshe's attitude toward learning Torah. He realized what the Torah can do to a person. The external surroundings and mannerisms were not important; what was important was how the Torah could perfect a person.

Rav Moshe's first day in Kamenitz changed him forever. After one zeman in Kamenitz, he continued on to Baranovich where he formed a very close relationship with the Mashgiach, Rav Yisrael Yaakov Lubchansky. After spending five years learning in Baranovich, he returned to Kamenitz.

From Rav Mordechai Schwab; A Tzadik In Monsey, By Yehoshua Schwab. Reprinted with permission from Table Talk.

Did you know?

You can now listen to Rabbi Greenspan's Dirshu Mishna Berura Shiur (Hilchos Shabbos) on the OU's All Halacha website: https://allhalacha.org/series/8525

or

Join us live as we are learning Mishna Berurah Chelek Gimmel (Hilchos Shabbos) M-F 10:50AM--11:20AM and S, T, and Th 7:30PM-- 8:10PM

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!

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
732-407-3178

Please Daven

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