

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 CHAYEI SARAH – A LESSON FROM THE SATAN

Rabbi Shlomo Caplan

“It happened one day that the angels came to stand before Hashem and the Satan was also among them” (Iyov 1:10). The Gemara in Bava Basra (15b) states that the Satan told Hashem, “I wandered about the world and I have not found anyone as faithful as your servant Avraham. Although You said to him, ‘Arise and walk through the land through its length and width for I shall give it to you’, nevertheless when he could not find a place to bury Sarah until he paid 400 silver shekel, he did not question Your ways.”

It appears that the purchase of a burial site for Sarah was yet another test of Avraham. However, Rashi (Avos 5:3) cites Pirkei D'Rebbi Eliezer that the Akeidah of Yitzchok was the last of the ten tests of Avraham. It seems from this source that Chazal did not consider this incident to be a test. Furthermore, why didn't the Satan refer to the most challenging test of

the Akeidah to demonstrate Avraham's greatness?

Rav Shimon Schwab answers that this incident was not really a test because Avraham had already risen to a level of *emunah* that he had no questions whatsoever about Hashem's ways. This indeed was greater than any test, for it demonstrated Avraham's complete submission to Hashem's will.

Rav Meir Tzvi Bergman offers a very different answer. Avraham was aware from the very beginning that he was being tested – starting with the test in Ur Kasdim where he was willing to forfeit his life rather than accept idol worship and ending with the Akeidah. However, Hashem told Avraham after the Akeidah, “Now I know that you are a G-d fearing man for you have not withheld your son, your only [son] from Me.” At that point Avraham

thought that he had passed all the tests, and there would be no further tests. Therefore, after the Akeidah, Avraham might have been tempted to let his guard down. As long as he was aware that he was being tested, he could muster the strength to pass the test. The test of acquiring a burial site for Sarah was the hardest test because Avraham might not have realized that it was a test. This is why it is not included in the ten tests of Avraham.

Both answers give us great insight into how we should deal with our tests; and life is full of tests – every day. We should strive to elevate our *emunah* and our tenacity to a level where we do not feel challenged by any of life's trials and tribulations. However, we can never let our guard down. Even when we might think that we can rest on our laurels, there just may be a surprise test. As the famous adage goes: Always be prepared!

YOU CAN LIGHT UP THE WORLD

To find out how, please visit firstseder.org or speak with Rabbi Greenspan

THIEF!

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

This week's Torah portion has a reference to the prohibition of theft. The Torah says that Eliezer took his master's camels. Our Sages teach that they were called his master's camels because wherever he went it was obvious that they belonged to Avraham since they were muzzled to ensure they wouldn't eat from another person's property. Now this leads us to the following story.

Aron was in sleepaway camp. He had a couple of roommates and was having a great time. One day while Aron was resting in his bunk bed, he saw his roommate Mordechai walk in. Mordechai looked around the room and it was clear that Mordechai thought that Aron was sleeping. Mordechai walked over to Aron's table stand and opened up Aron's wallet. Inside the wallet was a \$100 bill. To Aron's shock, Mordechai looked around furtively, made sure that no one saw him, took the \$100 bill and put it in his pocket. Aron didn't say anything because he was so shocked at the brazen theft.

Later that day Aron approached Mordechai. "I know you came into the room and you thought everyone was sleeping, but I saw you take money out of my wallet. I demand that you give it back." Mordechai looked at him with derision and said "What are you talking about? You're making things up. You must be delusional. I never took any money".

Aron knew that Mordechai was gaslighting him, but now that Mordechai had the money, it seemed that there was nothing that Aron could do. The next week was the camp's visiting day. Once again Aron was in his room, resting and reading a book when Mordechai's father walked in with a shopping bag that had a lot of nosh and snacks in it. Mordechai's father told Aron, "Would you mind giving this package to Mordechai? Mordechai forgot to take this with him when we were together. Aron said "not a problem I'll be happy to give him the package".

When Mordechai's father went away Aron peeked into the shopping bag. Inside the bag, in addition to snacks and

junk food was an envelope marked money. Aron opened the envelope and saw that there were three one-hundred-dollar bills in the envelope. Aron saw this is a great opportunity to get his money back. He knew for a fact that Mordechai stole \$100 from him. He knew that if he simply simply took a \$100 bill from the envelope and gave the package to Mordechai, Mordechai might never be the wiser. This would be a way for him to get back his money peacefully.

What do you think? Can Aron simply take his money back? Or would we say that Aron is not allowed to take matters into his own hands? See Hebrew Veharev Na Volume Two page 83

Regarding last week's question about the man who requested a cast, Rav Zilberstein answered as follows. If the doctor knows the person well enough that he suspects that it might help him with his shalom bayis he can give him the cast. However he has to first make sure that he is not harming anyone else in a way that may be illegal or immoral.

JUST BECAUSE I WAS UNABLE TO HELP YOU DOESN'T MEAN THAT I CAN'T CRY WITH YOU

Shneur and his wife were unable to have children. He made a very long journey to visit the Rebbe, Rav Yitzchak of Vorki to ask for his bracha to have children.

When Shneur sat with Rav Yitzchak to ask for his bracha, Rav Yitzchak closed his eyes for five minutes and covered his face. Finally, he turned to Shneur and said, "I'm so sorry, sometimes it's just not meant to be. There is

nothing that I can do to help you have children". Shneur left the room crying bitterly. He went back to his inn to stay for the night before he made the long trek back home.

Five minutes after Shneur got back to the inn, there was a knock at the door. To Shneur's shock it was Rav Yitzchak. "Why are you here so late?", Shneur asked. R' Yitzchak said to

Shneur, "Just because I was unable to help you, doesn't mean that I can't cry with you". Rav Yitzchak sat down next to him, held him, and they cried together.

Based on [Touched by a Story](#), Volume Two Page 101, by Rabbi Yechiel Spero, reprinted with permission from [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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**Good Shabbos
and a Gutten Chodesh!**