



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:20	4:32	7:30	8:00	
Shabbos		4:20	3:30	4:00	9:00
Sunday		4:32	5:10		7:30

פרשת: וירא

IMPORTANCE OF

The *Gemara* (*Chulin* 91b) derives from **וישכם אברהם בנקר** that a *Talmid Chochom* may not go out alone at night, since Avrohom waited until **בקר** to rise. *Tosafos* questions this derivation, since Avrohom was not alone on his way to the *Akeidah*, and could certainly have risen earlier. Besides, was he not on the way to a *mitzvah*, which would certainly have protected him? *Tosafos* therefore suggests that the *Gemara's* derivation is not from the "וישכם אברהם" of the *Akeidah* but rather that of his rising alone to *daven* on behalf of Sodom. *Tosafos* in *Yuma* (28a) confirms this, concluding that Avrohom was not a **שליח מצוה** during his plea for Sodom, as *Hashem* did not really want him to *daven* on their behalf. He therefore had to wait until morning to begin. Why would *Hashem* not want Avrohom to intercede on Sodom's behalf? The *Zohar* (**וירא** 124) relates that R' Acha once came to the village of Tarsha. When the residents heard that he was there, they rushed to see him, notifying him that many of their people had died and were dying. R' Acha immediately gave instructions that ten men of integrity assemble on each of the four sides of the village and recite the sections of the *Torah* dealing with **קטורת** and **קרבות**. After doing so three times, the **מגפה** ended. Later, R' Acha felt weak, and while dozing, he heard a voice saying: "Now that you have saved their bodies, you must convince them to do *Teshuvah* and save their souls". R' Acha awoke and managed to persuade them to repent. Had Avrohom been successful in saving Sodom, he too would have been responsible to persuade the Sodomites to repent, a formidable task to say the least. Perhaps *Hashem* did not wish to encumber Avrohom with such a burden.

QUESTION OF THE WEEK:

When would one be advised to interrupt *Shemona Esrei*, walk to a different spot and then resume where he left off, even though there was nothing wrong with his original spot?

ANSWER TO LAST WEEK:

(When could one hire someone, planning not to pay him?)

The *Pischei Teshuvah* (**יר"ד** 261:4) quotes an opinion of R' Yaakov Emden that if no one can afford to pay a *Mohel* to perform a *Bris* and the *Mohel* insists on being paid, it is permitted to fool him by promising payment and not delivering.

DIN'S CORNER:

A **צורת הפתח** is formed by placing a **לחי** (post) on either side of an opening and stretching a **קנה** (rope, wire or post) across from the top of one **לחי** to the other. A **צורת הפתח** is sufficient **התורה** to establish a **מחיצה**. If an *Eruv* consists of one, and either the **קנה** or a **לחי** comes down, the *Eruv* is invalidated and the population must be notified. Since today, many are lax in the laws of **הוצאה**, some opinions advise against a general broadcast so that transgressions remain **בשוגג**. However, those who are known to be scrupulous should be told personally. (*Tikun Eruvin* 5:1)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 117b) describes Avrohom's special **זכות** that the first *brocho* in *Shemona Esrei* ends with his name. The *Chayei Adam* (24:2) states that if after one says **מן אברהם**, he realizes that he said the entire *brocho* without **כוונה**, he must really start the *Shemona Esrei* over, since one cannot be **יוצא** without saying **אבות** with **כוונה**. However, since having **כוונה** is considered difficult today, he will probably be unsuccessful the 2nd time, and so should just continue. (If he hasn't yet said *Boruch Atah Hashem*, he must return to *Elokai Avraham*) The *Biur Halacha* (101) asks how we can allow him to exacerbate his failure to concentrate by saying more *berachos* (probably without **כוונה**) where he will not be **יוצא** without **אבות** in any case. What he should do, the *Biur Halacha* suggests, is to remain still until **חזרת הש"ץ**, at which time he will be **יוצא** with the **אבות** of the *Chazzan* and continue the rest on his own. *Yabia Omer* (**אור"ח** 3:10) questions this, since if one pauses long enough in the middle of *Shemona Esrei* to have finished, he must start over when he resumes (*Shulchan Aruch* **אור"ח** 104:5). He therefore rules with the *Chayei Adam*, suggesting that if one missed **כוונה** during **אבות**, he should have extra **כוונה** at **מודים**. Also, if one is travelling and fears he won't be able to have **כוונה** on the (e.g.) bus, he may refrain, even if he will miss the **זמן** and be forced to make up the **תפילה** later. He may also take a chance, try to *daven* with **כוונה**, and if unsuccessful, *daven* a **תשלומין** later. The *Chida* advises saying each *brocho* in a single breath to help with **כוונה**.

A Lesson Can Be Learned From:

There was a time when Jews were restricted from acquiring property or residing in the city of Petersberg, but many Jews managed to evade the restriction, by finding an official who was susceptible to "protektzia" or bribery. A local *Meshumad* delighted in reporting these Jews to the authorities. R' Yitzchok Elchanan Spektor met this *Meshumad* one day and berated him for being a "Moser" - betraying his fellow Jews. The *Moser* argued that by reporting acts of bribery etc., he was obeying Russian law, which he was obligated to do under the *Halachic* rule of **דינא דמלכותא דינא** (local law is binding). R' Yitzchok Elchanan replied: "*Rashi* says that on the day that the *Malochim* arrived in Sodom, Lot had been appointed to be Sodom's judge. Why is this significant? *Chazal* tell us how evil the Sodomites were, and how barbaric their laws were. One wonders how they were able to exist under such laws. It must be that just as here in Russia, it was necessary to bribe the officials, and such became the norm. Lot, however, was raised by Avraham, in an honest and ethical way. He would certainly not accept bribes, and would see to it that Sodom's laws were obeyed. How would Sodom exist if all its laws were strictly enforced? Therefore *Rashi* tells us that Lot had been appointed only that day, and when *Hashem* saw how Lot was prepared to enforce such laws, *Hashem* immediately dispatched a *Maloch* to destroy Sodom!"

P.S. Mazel Tov and much Nachas to the Zelcer family who sponsor Sholosh Seudos this week in honor of their son Josh's Bar Mitzvah.