



	Candles	Mincha	DafYomi	Shiur	פרשת: וירא ש"ק Shachris	10:00 10:00 9:01
Friday	5:43	5:53				
Shabbos		5:43	4:30	5:30	9:00	10:00
Sunday		4:50	5:30		7:45	9:01

## IMPORTANCE OF ....

The *Gemara* (*Taanis* 21b) states that there was once a plague that struck the city of Sura where Rav lived. However, in Rav's neighborhood, there was no plague. Everyone assumed that this was in Rav's *Zechus*, but it was revealed to several people in a dream that to effect such a miracle did not require Rav's *Zechus*, which was much greater than necessary. Instead, the deliverance of Rav's neighborhood came about in the *Zechus* of a local man who lent out his digging tools for burials. As a reward for his *Chesed* in helping to bury the dead, his neighborhood was spared the task of burying during the plague. The *Sefas Emes* notes that although certainly Rav's *Zechus* was there to protect as well, Rav's *Zechus* was different in that Rav would have been spared, even if the rest of the neighborhood would have been struck by the plague. The significance of using the *Zechus* of the other man was that in order for him to be spared, his entire neighborhood had to be spared along with him, since his *Zechus* was not sufficient to single him out for rescue where everyone else was suffering. As the *Gemara* (*Sotah* 21a) states: a *mitzvah* protects, but does not rescue. Thus, even a smaller *Zechus* will help to defend against the threat of a punishment, whereas a much greater *Zechus* is necessary once the punishment has arrived. This apparently explains the sequence of Avrohom's *Tefilah* on behalf of Sodom. First, Avrohom asks: האף תספה צדיק עם רשע – will You destroy both *Tzadik* and *Rasha*? At least spare the *Tzadik*. Then he asks: האף תספה ולא תשא למקום למען חמישים הצדיקים – spare the entire city in the *Zechus* of its *Tzadikim*. Since, if there were to be *Tzadikim* in Sodom, they would presumably be less like Rav, and more like the *Baal Chesed* in Sura, the only way to save those *Tzadikim* would be to spare the whole city, as was done in Rav's neighborhood. Therefore, Avrohom argued, once You agree to spare a *Tzadik*, You must spare the whole city.

## QUESTION OF THE WEEK:

Where would two people, equally obligated, agree in the same way to do the same *mitzvah*, both would do it under the same circumstances, but only for one would it be valid?

## ANSWER TO LAST WEEK:

(When must one allow the second to finish first?)

SA (א"ר 102:5) rules that if 2 people are saying *Shemona Esrei*, one in front of the other, the front one must wait for the other to finish, lest he go back 3 steps and enter the other's 4 *Amos*.

## DIN'S CORNER:

If someone owns medicine that is in demand, he may not raise the price and sell it for more than its value. If he does, and someone agrees to pay the higher price, the buyer need not pay more than its original value. However, if one needs a doctor and agrees to pay a higher price for his services he must pay that higher amount because the doctor has "sold" his wisdom. (*Yoreh Deah* 336:3)

## DID YOU KNOW THAT ....

The *Mishna* (*Sanhedrin* 81a) states that if one is convicted and sentenced to receive two forms of execution, one more severe than the other, he is to receive the more severe form. The *Gemara* asks: Of course he should receive the more severe form! Should he profit by having committed an additional crime which makes him liable to the lesser form of execution!? The *Gemara* answers that if he was first convicted of the lesser form of execution, we view him as (already) dead and perhaps no other death sentence can then be applied to him. The *Mishna* therefore informs us that in spite of this, he becomes subject to the more severe form. *Tosafos* asks: if he is a "dead" man after the first conviction, then witnesses cannot testify against him in the second case because there is no possibility of their being punished as עדים זוממין (false witnesses) against a dead man. In order for testimony to be valid, the fear/potential for witnesses to be punished כאשר זמם (with the punishment they attempted to inflict) must exist, should they prove to have been lying. Had these witnesses been lying, they would not have been punished because they had attempted to falsely convict a "dead" man, for which one is not liable. *Tosafos* answers that the second crime took place in front of *Beis Din's* eyes, in which case the inability of witnesses to become זוממין is not an issue. *Rashi* comments on the *Posuk*: ארדה נא ואראה (where Hashem said He would descend and see if Sodom is deserving of destruction) that from here we see how a judge may not issue a verdict in capital cases except if he goes and sees it himself. How could this be? Does not the *Torah* specifically provide for witnesses' testimony? The *Peninim Yekarim* answers that *Rashi* is referring to a convict sentenced to two forms of execution. To sentence him on the second crime, where the first was also a capital crime, the judge must have seen the second crime himself, with his own eyes, as *Tosafos* explained above.

## A Lesson Can Be Learned From:

When R' Moshe Feinstein ZT"L was a Rav in Russia, his town was tormented by an apostate Jew who was a Moser (betraying Jews into the hands of secular authorities). The time eventually arrived when this Moser felt his end nearing. He called in the *Chevra Kadisha* who, like everyone else was afraid of him, and told them that he wished to atone for his sinful life with a posthumous penance. He asked that they bury him in an upright vertical position, rather than lying down. Fearing his wrath if they refused, the *Chevra* agreed. After he died, when R' Moshe got wind of this arrangement, he absolutely forbade it, and the Moser was buried lying down, as was the *Halacha*. The next day, a group of NKVD agents knocked on the door of the *Chevra* and demanded that they dig up the Moser's grave, immediately. No refusal was possible so the *Chevra* dug up the coffin. The agents saw what had been done, looked at each other and walked away. The *Chevra* understood that even as he died, the Moser's last act was an attempt to trap the town into burying him ignobly, to torment them even after his death. Only by complying with R' Moshe's unwavering integrity were they saved.

**P.S.** Sholosh Seudos is sponsored this week by the Petlin family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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