

DAF TSAFON

8 November 2025
17 Cheshvan 5786

Parashat Vayeira
ArtScroll 76 Hertz 63



The Torah teaches: "Abraham arose early in the morning to the place where he had stood before Hashem..." [Genesis 19:27]

In our parasha, we read about the destruction of the city of Sodom. We read how Abraham, upon hearing the news of the destruction of the city, pleads with God to save it. It does not help, the city of Sodom is destroyed. Abraham realizes that his prayers were not successful when he sees the smoke rising from the city of Sodom. The Gemara expounds on our verse quoted above, emphasising that Abraham returned "to the spot where he had prayed originally": "Whoever establishes a fixed place for his prayers, the God of Abraham will help him." Likewise, "whoever establishes a fixed place for his prayers is amongst the disciples of Abraham Avinu". When such a person dies, the Talmud says he is eulogized, "what a pious person, what a humble person, he is a disciple of the patriarch, Abraham". [Berachot 6b]

This may be a very nice practice to not move around from place to place in Shul, but is it not overstating the matter a bit by saying, "What a chasid! What a pious person! What a disciple of Abraham!?"

The question is, what is the big deal about praying from the same spot?

One could suggest that if a person spends his whole life in one Shul without ever being upset and quitting over some run-in with the president or the Gabbai or the Rabbi or some Board member, then indeed he must be extremely pious, extremely humble, a disciple of Abraham.

There is a more serious point that is being taught. The verse in Psalms says, "Who will ascend the Mountain of Hashem and who will arise to his Holy Place?" [Psalms 24:3]. The verse alludes to two levels of greatness. The first level is, "Who will ascend the Mountain of God?" to reach levels of spiritual elevation. The second level is a much greater challenge - "And who will be able to remain in that Holy Place?" - Who can maintain that level of spiritual elevation once he has attained it?

Invariably in life, we have periods of spiritual waxing and waning. Many times, things happen to us in life that are disappointments and because of that, we become discouraged and fall down a level in our spiritual attainment.

It would only be natural for Abraham - after he davened for Sodom and pleaded on their behalf - that when he looks out and sees the city going up in smoke, that there should be discouragement and disappointment: "My prayers were in vain. God ignored my pleas". For most people, at least temporarily, there would be somewhat of a spiritual throwing in of the towel. The tendency would be to give up hope, to slacken off in one's faith, and so forth.

The greatness of the Patriarch Abraham was that he established a fixed place for his prayer (koveah makom l'tfilato). There he prayed for Sodom. His prayer however, was rejected. What happened next? The next day he went back to the same place and prayed in the same way with the same faith, the same enthusiasm and the same concentration. There was no spiritual descent.

This is the true intent of the statement "one who establishes a fixed place for his prayer, the God of Abraham will help him". It does not mean merely praying in the same seat, it means that despite setbacks and disappointments one invariably faces in life, he still is able to be steadfast and constant in his service and devotion to the Almighty. Such a person is a true disciple of Abraham. Such a person has achieved true piety and humility.

Shabbat Shalom

Haftarah

ArtScroll 1134 Hertz 76

THE SHUNAMMITE WOMAN

II Kings IV, I-37

Elisha, the prophet, miraculously saves a poor widow's two children from being sold for her debts. From the single vessel of oil she possesses she is able to fill numerous jars with its contents and repay her creditors.

The Shunammite woman yearns for a son. Elisha repays her hospitality by the promise of an heir in a year's time. (paralleled by the similar promise made to Sarah). The child is born and when a little older suffers from sunstroke and is seemingly dead. Elisha, responding to the mother's plea of anguish, comes to the child and revives him.

**Our congregation acknowledges the following
yahrzeit anniversaries and wishes long life to those
who are commemorating a yahrzeit
during the coming week.**

מזל טוב

Wedding anniversary

Richie and Naomi Brandon

חיים ארוכים

מזל טוב

Bar Mitzvah anniversaries

Terry Davis
Ron Klinger
Jordan Tofler

Vera Franklin	mother of Alan Franklin
Stan Freedman	father of Ellie Freedman
Percy Kaplan	father of Beulah Blieden
Maja (Marie) Klinger	grandmother of Ron Klinger
Hyman Lenn	father-in-law of Robyn Lenn OAM
Ernest Marx	father of Ian Marx
Sonnie Ivan Mendel	father of Melanie Gorfinkel
Elma Mendelsohn	godmother of Kenneth Wolfsohn
Abraham Milch	father-in-law of Sharon Milch
Yitzchak Misrachi	father of Shavtay Misrachi
Eliyahu Ravia	brother of Ezra Ravia
Aron Shapiro	father of Helen Layman, grandfather of Naomi Shacham
Emanuel White	father of Susan Moses