

[see w20 in 8/18/55 - 1955]

I. want to understand in part Partim very famous, which in closer scrutiny is difficult to unravel - Abr's pleading for Sodom...

II - read יִשׁוּ - דֹּ: אִי - אִפְרַיִם - Heb. & Eng.

III. Now here is a contradiction

- A - 1st verse spare the righteous.
- B - 2nd verse - spare the wicked along with righteous
- C - 3rd verse - spare only righteous.

IV - answer by 2:5:16:

- A - 1st verse: Abr invokes g-d's quality Justice. Not a request or prayer - but simple justice = requires saving righteous
- B - 2nd verse: Abr's PRAYER - that wicked be spared bec. / righteous
- C - 3rd verse: Abr - even if prayer for wicked unanswered, then certainly Justice demands you save righteous.

V - 2 principles here

A - Abr, founder of Jewish law - that צדק קָדֵשׁ are leitmotifs.

∴ 1st say: וְצַדִּיק יִשְׁעוּ אֶת-עַמּוֹתָיו וְצַדִּיק יִשְׁעוּ אֶת-עַמּוֹתָיו

B - Responsibility of righteous towards rest of society.

∴ Jeremiah too says: וְצַדִּיק יִשְׁעוּ אֶת-עַמּוֹתָיו וְצַדִּיק יִשְׁעוּ אֶת-עַמּוֹתָיו

a righteous man can save his society ...

VI - what is q-d's answer? Do righteous save others?
 A. an important condition - acc. explanation Ibn Ezra.

B. $\underbrace{\text{וְיָדָהְךָ לְעַמּוּךָ}}_{\text{וְיָדָהְךָ לְעַמּוּךָ}}$ פִּקּוּבִי בְּפִי עַד יִשְׂרָאֵל וּבְיַד יְהוָה יִשְׁלַח עַמּוּךָ בְּפִי וּבְיַד יְהוָה יִשְׁלַח עַמּוּךָ
 - פִּקּוּבִי בְּפִי עַד יִשְׂרָאֵל

Ibn Ezra! $\underbrace{\text{וְיָדָהְךָ לְעַמּוּךָ}}_{\text{וְיָדָהְךָ לְעַמּוּךָ}}$ - יָדָהְךָ לְעַמּוּךָ

C. Similarly - פִּקּוּבִי in name of his father: $\text{פִּקּוּבִי בְּפִי עַד יִשְׂרָאֵל}$
 $\text{פִּקּוּבִי בְּפִי עַד יִשְׂרָאֵל}$ (broader) - $\text{פִּקּוּבִי בְּפִי עַד יִשְׂרָאֵל}$
 ... $\text{פִּקּוּבִי בְּפִי עַד יִשְׂרָאֵל}$ $\text{פִּקּוּבִי בְּפִי עַד יִשְׂרָאֵל}$

D. Idea of pious people, religious people, etc who do Jews not secluding selves - but being active public + community life, sanctifying Name of God by their behavior, insisting that J. community act Jewish, not be ashamed to protest vs. injustice + un-Jewishness, & yet seeking to win favor for Torah not by shouting but by good example.

VII - This interpretation of our portion is clear.
 • Justice + Judgment are the roots of Judaism
 • Men of goodness must not seek the privacy of seclusion, but must take active interest in public life.
 • in so doing, they must not subdue their traits + principles + convictions.

VIII - Let each of us draw his own conclusions + understand how they apply to our lives. $\text{וְיָדָהְךָ לְעַמּוּךָ}$... $\text{וְיָדָהְךָ לְעַמּוּךָ}$... let us hold aloft the standard of Torah. And, thus demonstrating that we are P.K., triumphantly human in the highest sense, let us pray that $\text{וְיָדָהְךָ לְעַמּוּךָ}$ - that God spare us, Israel & all world.