

This eChok volume of  
**Genesis ~ Volume 1**

Dedicated in loving memory of  
**Joseph and Adele  
Mizrahi ל"ה**

*by their son ~ David*

and in memory of

**Arthur Sulcov ל"ה**

*by his loving wife Esther  
and children ~ Robert and Sherry*

In memory of  
**Jacob and Mary  
Hidary**

*By their Children*

order to cause him [the object's owner] anguish — it is all forbidden, in order that one not accustom himself to such [behavior]. (2) Whoever steals even the value of a *prutah* violates the negative commandment of “Do not steal” (Leviticus 19:11) and is obligated to pay it back. It is the same whether one steals the money of a Jew or of a non-Jew; it is the same whether one steals from an adult

or from a minor. (3) Who is a thief [*ganav*]? One who takes a person's money secretly, so that the owner does not know. But if he takes it openly and publicly, he is not called a *ganav*, but a *gazlan*.

לְהַחְזִיר אוֹ כְּדֵי לְשַׁלֵּם תְּשׁוּבוֹתֵי כָּפָל אוֹ כְּדֵי לְצַעֲרוֹ הַכֹּל אֲסוּר כְּדֵי שְׁלֵא יִרְגִיל עֲצֻמוֹ בְּכַף: בְּכָל הַגּוֹנֵב אֶפִּילוֹ שְׁוֵה פְרוּטָה עוֹבֵר עַל לֹא דָלָא תִגְנוּבוּ וְחַיִּיב לְשַׁלֵּם אַחַד הַגּוֹנֵב מִמוֹן שֶׁל יִשְׂרָאֵל אוֹ הַגּוֹנֵב מִמוֹן שֶׁל גּוֹיִם וְאַחַד הַגּוֹנֵב מִגְדוּל אוֹ מִקְטָן: גְּאִיזְהוּ גֵבַב הַלּוֹקֵחַ מִמוֹן אָדָם בְּסֵתֶר וְאִין הַבְּעָלִים יוֹדְעִים אֲבָל אִם לֹקֵחַ בְּגִלּוֹי וּבַפְּרִהֶסְיָא אִין זֶה גֵבַב אֶלָּא גִזְלָן:

## VAYEIRA FOR THURSDAY NIGHT

## וירא ליל ששי

צירוף יהוה

כֹּז וְאַתָּב אַבְרָהָם וְאָמַר הָא כֶּעַן שְׂרִיטֵי לְמִלְלָא קָדָם יְיָ וְאֵנָּה עֶפֶר וְקָסָם: כַּח מְאִים יַחְסְרוּן חַמְשֵׁין וְכַאֲיִן חַמְשָׁא הַתְּחַבֵּל בְּחַמְשָׁא יֵת כָּל קִרְתָּא וְאָמַר

כֹּז וַיַּעַן אַבְרָהָם וַיֹּאמֶר הֲנֵה־נָא הוֹאֲלֵתִי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עֶפֶר וְאֶפֶר: כַּח אֹלְיֵי יַחְסְרוּן חַמְשֵׁים הַצְּדִיקִים חַמְשָׁה הַתְּשַׁחִית בְּחַמְשָׁה אֶת־כָּל־הָעִיר וַיֹּאמֶר

(27) And Avraham responded, saying, Please — if I may begin speaking to my Master, although I am but dust and ashes; (28) Perhaps five would be missing from the fifty righteous people — would You destroy the whole city because of

## RASHI

רש"י

(27) **Although I am but dust and ashes** — *I was already fitting to be made into “dust” by the hand of those kings [from whom You miraculously saved me (see Genesis 14:1-20)], and into “ashes” by the hand of Nimrod (see Rashi Genesis 11:28) — were it not for Your mercy that stood by me (Bereishit Rabbah 49:11).* (28) **Would You destroy [the whole city] because of these five?** — *[and so, if there would be forty-five righteous people found throughout the whole area,] would this not be [equivalent to] nine for each city [thereby lacking the tenth in each city, to make up the quorum for a “community” (see Rashi verse 24 above). Avraham thereby offers the solution to this]: And You, Who are the All-Righteous One of the entire universe, can join with these [nine righteous people in each city, to be the tenth, thus making up the quorum] (Bereishit Rabbah 49:9).* (29) **Perhaps forty will be found there?** — *and thereby [it will be*

(כֹּז) וְאֲנֹכִי עֶפֶר וְאֶפֶר. וּבִכְבֵּר הֵייתִי רְאוּי לְהִיטֵת עֶפֶר עַל יְדֵי הַמְּלָכִים וְאֶפֶר עַל יְדֵי נִמְרוֹד לֹלְיֵי רַחֲמֵיךָ אֲשֶׁר עָמְדוּ לִי: (כַּח) הַתְּשַׁחִית בְּחַמְשָׁה. וְהָרִי הֵן תִּשַׁע לְכָל כְּרֶךְ וְאַתָּה צְדִיקוֹ שֶׁל עוֹלָם תִּצְטַרֵּף עִמָּהֶם: (כֵּט) אֹלְיֵי יִמְצְאוּן שָׁם אַרְבַּעִים.

and thereby [it will be

לֹא אֲחַבֵּל אִם אֲשַׁכַּח תְּמֹן  
 אַרְבָּעִין וְחֲמֵשָׁא: כֵּט וְאוֹסִיף  
 עוֹד לְמַלְלָא קְדָמוּהִי וְאָמַר  
 מֵאִים יִשְׁתַּכְּחוּן תְּמֹן אַרְבָּעִין  
 וְאָמַר לֹא אֲעַבֵּד גְּמֵרָא בְּדִיל  
 אַרְבָּעִין: ל וְאָמַר לֹא כֻעַן  
 יִתְקַף קְדָם (נ"י רוגזא) דַּיִן  
 וְאִמְלִל מֵאִים יִשְׁתַּכְּחוּן תְּמֹן  
 תְּלַתִּין וְאָמַר לֹא אֲעַבֵּד גְּמֵרָא  
 אִם אֲשַׁכַּח תְּמֹן תְּלַתִּין:  
 לא וְאָמַר הֵא כֻעַן שְׂרִיתִי  
 לְמַלְלָא קְדָם יי מֵאִים

לֹא אֲשַׁחֲתִית אִם־אֶמְצָא שָׁם אַרְבָּעִים  
 וְחֲמֵשָׁה: כֵּט וַיֹּסֶף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר  
 אוֹלֵי יִמְצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר לֹא  
 אֶעֱשֶׂה בְּעֵבוֹר הָאֲרֻבָּעִים: ל וַיֹּאמֶר אֶל־נָא  
 יַחַר לְאֲדֹנָי וְאֲדַבְּרָה אוֹלֵי יִמְצְאוּן שָׁם  
 שְׁלֹשִׁים וַיֹּאמֶר לֹא אֶעֱשֶׂה אִם־אֶמְצָא שָׁם  
 שְׁלֹשִׁים: לא וַיֹּאמֶר הִנֵּה־נָא הוֹאֲלֵתִי לְדַבֵּר

these five?! And He said: I will not destroy [it] if I find forty-five there. (29) Then he continued to speak more to Him, saying: Perhaps forty will be found there? And He said: I will not do it, for the sake of the forty. (30) And he said: Please do not be furious, O my Master, but if I may speak — perhaps thirty will be found there? And He said: I will not do it, if I find thirty there. (31) And he said: Please — I hereby wish to speak to my Master! Perhaps twenty will be found

#### RASHI

*equivalent to having ten righteous people in four of the cities.] thereby four cities will be rescued. Along the same lines (see next verse), [if there are to be found] thirty [righteous people], then [by their merit,] they would save three of the cities; or twenty (see verse 31 below) would save two of them; or ten (see verse 32) would save one of them.*

(31) **הוֹאֲלֵתִי** — [This word has two possible meanings: a) “I began,” as in verse 27 above, “if I may begin (הוֹאֲלֵתִי) speaking” (see also Rashi Deuteronomy 1:5), or b) “I desired.” Here, Avraham had already “begun” to speak, and so, this second mention of the term הוֹאֲלֵתִי means:] “I desire,” as in the verse (Exodus 2:21), “And Moshe desired (וַיֹּאֶל).” (32) **Perhaps ten will be found there?** — But Avraham did not request for any less [than ten righteous people]. He reasoned as follows: “In the Generation of the Flood, there were eight [righteous people], namely, Noah, his [three] sons, and [all of] their [respective] wives. And they did not [merit to] save their generation.” (Bereishit Rabbah 49:13) And [with regards to finding] nine [righteous people], joining them [with God to make ten] — Avraham had already requested that [earlier (see Rashi verse 28 above), and since at that juncture, Avraham continued his requests by decreasing the number of righteous people to be found, it was evident that God had searched for nine righteous people in each city.] but had not found [them, and therefore, Avraham did not make his request regarding nine now either]. (33) **So**

רש"י

וַיִּמְלֹטוּ אַרְבַּע כְּרִבִּים. וְכֵן שְׁלֹשִׁים יִצִּילוּ שְׁלֹשׁ מֵהֶם אוֹ עֶשְׂרִים יִצִּילוּ שְׁנַיִם מֵהֶם אוֹ עֶשְׂרָה יִצִּילוּ אֶחָת מֵהֶם: (לא) הוֹאֲלֵתִי. רְצִיתִי כְמוֹ וַיֹּאֶל מֹשֶׁה: (לב) אוֹלֵי יִמְצְאוּן שָׁם עֶשְׂרָה. עַל פְּחוֹת לֹא בִקֵּשׁ אַבְרָהָם דוֹר הַמַּבּוּל הָיָה שְׂמוֹנֶה נַח וּבְנָיו וּנְשֵׁיהֶם וְלֹא הִצִּילוּ עַל דוֹרָם. וְעַל תִּשְׁעַ עַל יְדֵי צִירוּף כְּבָר בִּקֵּשׁ וְלֹא מִצָּא: (לג) וַיֹּלֶךְ ה' וְגו'. בֵּינָן שְׁנֵשְׁתַּתְּק

יִשְׁתַּכְּחוּן תִּמְן עֲשָׂרִין וְאָמַר  
 לֹא אֲחַבֵּל בְּדִיל עֲשָׂרִין:  
 לֵב וְאָמַר לֹא כְעַן יִתְקַף קָדָם  
 יי וְאִמְלֵל בְּרַם זְמַנָּא הָדָא  
 מְאִים יִשְׁתַּכְּחוּן תִּמְן עֲשָׂרָא  
 וְאָמַר לֹא אֲחַבֵּל בְּדִיל עֲשָׂרָא:  
 לֵג וְאִסְתַּלַּק יִקְרָא דִּי כַד שְׂצִי  
 לְמַלְלָא עִם אַבְרָהָם וְאַבְרָהָם  
 תָּב לְאַתְרֵיהּ: א וְעָלוּ תְרִין  
 מְלָאכָיָא לְסְדוֹם בְּרַמְשָׁא וְלוֹט  
 יִתְבּ בְּתַרְעָא (נ"י בְּתַרְע)

אֶל־אֲדֹנָי אֹלֵי יִמְצְאוּן שָׁם עֲשָׂרִים וְיֹאמְרוּ  
 לֹא אֲשַׁחֲתִית בְּעֵבוֹר הָעֲשָׂרִים: לֵב וְיֹאמְרוּ  
 אֶל־נָא יַחַר לְאֲדֹנָי וְאֲדַבְּרָה אֶת־הַפֶּעַם  
 אֹלֵי יִמְצְאוּן שָׁם עֲשָׂרָה וְיֹאמְרוּ לֹא  
 אֲשַׁחֲתִית בְּעֵבוֹר הָעֲשָׂרָה: לֵג וְיִלְךְ יְדוֹה  
 כַּאֲשֶׁר פָּלָה לְדַבָּר אֶל־אַבְרָהָם וְאַבְרָהָם  
 שָׁב לְמִקְמוֹ: שְׁלִישִׁי יֵט א וְיִבְאוּ שְׁנֵי  
 הַמְּלָאכִים סְדֹמָה בְּעָרֵב וְלוֹט יֹשֵׁב בְּשַׁעַר־

there? And He said: I will not destroy, for the sake of the twenty. (32) And he said: Please do not be furious, O my Master, but if I may speak just one [more] time — perhaps ten will be found there? And He said: I will not destroy, for the sake of the ten. (33) So the Lord went, when He had finished speaking to Avraham. And Avraham returned to his place. **19** (1) So the two angels came to Sedom in the evening, and Lot was sitting at the gate of Sedom. Lot saw,

#### RASHI

**the Lord went** — [God was waiting, ever hopeful, as it were, for any defense that Avraham could offer, in order to save these cities. Now, however,] since the “counsel for the defense” [namely, Avraham] was silent [i.e., he had no more appeals to submit], the Judge went on His way. **And Avraham returned to his place** — [While God was listening to Avraham’s appeals, the “counsel

for the prosecution” did not proceed with the annihilation of the cities. However, since] the Judge had left, and the “counsel for the defense” had now gone away, the “counsel for the prosecution” proceeded to “accuse.” Hence, [Scripture immediately continues with:] “So the two angels came to Sedom” — to [facilitate its] destruction! (Bereishit Rabbah 49:14) **19** (1) **The two angels** — One to destroy Sedom, and the other to rescue Lot. This latter one was the same angel that came to heal Avraham (see Rashi 18:2 above). And the third angel, that came to inform Sarah [about the forthcoming birth of Yitzchak], since his mission had been accomplished, he went away [for an angel is only sent to perform one mission (see Rashi 18:2 above)] (Tanchuma 8). **Angels** — [Here, they are referred to in their true identity, namely, “angels,” while] earlier (see verse 18:2 above), Scripture calls them “men.” [This is because] when the Divine Presence was with them [as it was with Avraham, then, compared

רש"י

הַסַּנְגֹּר הֵלֵךְ לוֹ הַדִּין: וְאַבְרָהָם שָׁב לְמִקְמוֹ. נִסְתַּלַּק  
 הַדִּין נִסְתַּלַּק הַסַּנְגֹּר וְהַקְטָגוֹר מִקְטָרֵג וּלְפִיכָר וְיִבְאוּ  
 שְׁנֵי הַמְּלָאכִים סְדוֹמָה לְהַשְׁחִית. (א) שְׁנֵי  
 הַמְּלָאכִים. אֶחָד לְהַשְׁחִית אֶת סְדוֹם וְאֶחָד לְהַצִּיל  
 אֶת לוֹט וְהוּא אוֹתוֹ שָׂבָא לְרַפְאוֹת אֶת אַבְרָהָם.  
 וְהַשְׁלִישִׁי שָׂבָא לְבִשֵׁר אֶת שָׂרָה בֵּין שְׁעָשָׂה  
 שְׁלִיחוּתוֹ נִסְתַּלַּק לוֹ: הַמְּלָאכִים. וְלֵהֲלֹךְ קָרָאם  
 אֲנָשִׁים כְּשֶׁהִיָּתָה שְׂכִינָה עִמָּהֶם קָרָאם אֲנָשִׁים

דְּסָדוּם וַחֲזָא לוֹט וְקָם  
 לְקַדְמוֹתֵהוֹן וּסְגִיד עַל אַפּוֹהִי  
 עַל אַרְעָא: בַּ וַאֲמַר בְּבָעוּ כַעֲן  
 רְבוּנֵי זָרוּי כַעֲן לְבֵית עַבְדִּכּוֹן

סָדָם וַיֵּרָא לֹט וַיִּקָּם לְקִרְאָתָם וַיִּשְׁתַּחוּ  
 אַפָּיִם אֶרְצָה: בַּ וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ

and arose to meet them, bowing, face to the ground. (2) And he said: Now, O my masters! Please turn aside to your servant's house. Stay overnight and then

### RASHI

*to the holiness of the Divine Presence, the angels are, relatively speaking, like lowly men, and therefore,] they are called “men” [while with Lot, the Divine Presence was not with him, and so, the angels assumed their relatively higher status of holiness, being called “angels”]. Another explanation: Concerning Avraham, whose power [and holiness were] great, angels would regularly appear to him, and were as common to him as men — therefore, Scripture calls them “men.” However, when it came to Lot, [who*

*was evil and who did not merit having angels appear to him all the time,] Scripture calls them “angels.” (Bereishit Rabbah 50:2) In the evening — [Our Rabbis teach that the angels arrived at Avraham's home at the sixth hour of the day, namely, midday, and that they ate for an hour; and here, we see that they arrived in Sedom in the evening.] But did it take so long [namely, until evening,] for the angels to travel from Chevron [where Avraham lived (see Genesis 13:18)] to Sedom [which was not so far for even a man, and anyway, were they not angels]?! However, they were angels of mercy, and they waited [all through this time], in the hope that Avraham would be able to submit some successful defense on behalf of those cities (Bereishit Rabbah 50:1). And Lot was sitting at the gate of Sedom — [The word for “sitting” here, if written in full, would have been יושב, signifying a continuous state, i.e., he had always been seated as a judge. However,] it is written as ישב [missing the letter ו. Thus, the word can be read as meaning “he sat,” alluding to the fact that only] on that very day, he had been [“seated,” i.e.,] appointed [by the people of Sedom] as a judge over them (Bereishit Rabbah 50:3 and see Matnat Kehunah there). Lot saw [and arose to meet them] — [See verse 18:2 above, where Scripture uses a similar expression to denote Avraham's hospitality. Here too,] Lot learned from Avraham's home, to seek out guests [and provide them with hospitality. And from mere repetition of such a practice, Lot went to meet these “guests” as a reflex action] (Bereishit Rabbah 50:4). (2) Now, O my masters! — [means:] “Now you are my masters,” since you have passed by my way. Another explanation [of our verse here is that Lot was effectively saying]: “Now — you must set your attention at not allowing those evil people to become aware of you [here in Sedom, where they do not tolerate any visitors or*

רש"י

(בְּרֵאשִׁית רַבָּה). דְּבַר אַחַר אֲצַל אַבְרָהָם שִׁפְחוּ גְדוּל וְהָיוּ הַמַּלְאָכִים תְּדִירִין אֲצֵלוֹ כְּאַנְשִׁים קְרָאָם אַנְשִׁים וְאֲצַל לוֹט קְרָאָם מַלְאָכִים: בְּעֶרְב. וְכִי כָּל כֶּף שָׁהוּ הַמַּלְאָכִים מִחֻבְרוֹן לְסָדוּם אֲלֵא מַלְאָכֵי רַחֲמִים הָיוּ וּמִמַּתִּינִים שְׂמָא יוֹכַל אַבְרָהָם לְלַמֵּד עֲלֵיהֶם סְגוּרִיא: וְלוֹט יוֹשֵׁב בְּשַׁעַר סָדָם. יוֹשֵׁב כְּתִיב אוֹתוֹ הַיּוֹם מְנוּהוּ שׁוֹפֵט עֲלֵיהֶם (בְּרֵאשִׁית רַבָּה): וַיֵּרָא לוֹט וְגו'. מִבֵּית אַבְרָהָם לְמַד לְחֹזֵר עַל הָאוֹרְחִים: (ב) הִנֵּה נָא אֲדֹנָי. הִנֵּה נָא אֲתֶם אֲדֹנָיִם לִי אַחַר שְׁעִבְרַתֶם עָלַי. דְּבַר אַחַר הִנֵּה נָא צְרִיכִים אֲתֶם לְתַת לֵב עַל הַרְשָׁעִים הִלְלוּ שְׁלֵא יִכִּירוּ בְכֶם חֹזֵי הָיָא

וביתו ואסחו רגליכון  
 ותקדמון ותהכון לארתכון  
 ואמרו לא אלהן ברחובא  
 נבית: ג ואתקף בהון לתדא  
 וזרו לותיה ועלו לביתיה  
 ועבד להון משתיא ופסיר  
 אפא להון ואכלו: ד עד לא

נָא אֶל-בַּיִת עֲבַדְכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם  
 וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא  
 כִּי בְּרַחוּב נָלִין: ג וַיִּפְצַר-בָּם מְאֹד וַיִּסְרוּ  
 אֵלָיו וַיָּבֹאוּ אֶל-בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֵּה  
 וַיַּמְצוֹת אֶפְהָ וַיֹּאכְלוּ: ד טָרֵם יִשְׁכְּבוּ וְאֲנִשִּׁי

wash your feet. Then, you can rise early and be on your way! But they said: No! Rather, we will stay the night in the [city] square. (3) But he urged them very much, so they turned aside towards him and came to his house. He made a feast for them and baked unleavened bread, and they ate. (4) They had not yet lain

### RASHI

*hospitality]; this is good advice [I am giving you]; please turn aside — deviate from the main road to my house, and take some roundabout way, so that they may not see you entering my home!” This is why the verse says “turn aside.” [The above is taught in Midrash (Bereishit Rabbah 50:4)].* **Stay overnight and then wash your feet** — *But do people usually stay overnight first and only then wash?! Moreover, did we not see that Avraham told them to wash their feet first (see verse 18:4 above)? However, Lot said [to himself]: “If, when the people of Sodom come, they see that these men have washed their feet, they will make evil accusations against me, saying, Obviously, two or three days have already passed since these men arrived in your house, yet you did not inform us!” Therefore, Lot concluded, “It is better then, that they remain here with the dust still on their feet. This way, they will appear as if they have just arrived!” And that is why he told them, “First stay overnight, and then wash!” (ibid.)* **But they said: No!** — *To Avraham, however, they said (verse 18:5 above), “Do so [just as you have spoken].” From here, [we learn proper behavior, namely,] that one may decline [an offer of a] lesser person [even though one may eventually accept it], while one must not decline [an offer made by] a great person. (ibid.)* **כי ברחוב נלין** — *The word כי [can mean one of four things, namely, if, perhaps, but or because (see Rashi 18:15 above). Here, it] is used to mean “but” [or “rather”]. [Thus, the meaning is that] they said: “We will not turn aside to your house. Rather, we will*

רש"י

עצה נכונה (בראשית רבה): סורו נא. עקמו את הדרך לביתי דרך עקלתון שלא יכירו שאתם נכנסים שם לכך נאמר סורו (בראשית רבה): ולינו ורחצו רגליכם. וכי דרכן של בני אדם לזון תחלה ואחר כך לרחוץ. ועוד שהרי אברהם אמר להם תחלה רחצו רגליכם אלא כך אמר לוט אם כשיבואו אנשי סודם ויראו שכבר רחצו רגליהם יעלילו עלי ויאמרו כבר עברו שני ימים או שלשה שבאו לביתך ולא הודעתנו לפיכך אמר מוטב שיתעבבו כן באבק רגליהם שיהיו נראין כמו שבאו עכשיו לפיכך אמר לינו תחלה ואחר כך רחצו: ויאמרו לא. ולאברהם אמרו בן תעשה. מכאן שמסרבין לקטן ואין מסרבין לגדול (בראשית רבה): כי ברחוב נלין. הרי כי משמש בלשון אלא שאמרו לא נסור אל ביתך אלא ברחובה של עיר

שְׂכִיבוּ וְאֲנֹשֵׁי קִרְתָּא אֲנֹשֵׁי  
סְדוֹם אֲקִיפוּ עַל בֵּיתָא  
מֵעוּלֵימָא וְעַד סְבָא כָּל עֲמָא  
מִסּוּפֵיהּ: ה וְקָרוּ לְלוֹט וְאָמְרוּ  
לֵיהּ אֵן גְּבַרְיָא דִּי אָתוּ לְוֹתֵךְ  
לִילְיָא אֲפֻקְנוּן לְוֹתְנָא וְנִדְעָ

הָעִיר אֲנֹשֵׁי סְדוֹם נָסְבוּ עַל-הַבַּיִת מִנְעַר  
וְעַד-זָקֵן כָּל-הָעָם מִקְצֵה: ה וַיִּקְרְאוּ אֶל-  
לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים אֲשֶׁר-בָּאוּ  
אֵלֶיךָ הַלַּיְלָה הוֹצִיאָם אֵלֵינוּ וְנִדְעָה אֹתָם:

down, when the men of the city, the Sedomites, surrounded the house, from young to old — all the people, from one end [of town to the other]. (5) They called out to Lot, saying to him, Where are the men that came to you tonight?!

### RASHI

*stay the night in the city square.*” (3) **So they turned aside towards him** — [*This expression is the same as in the preceding verse (and see Rashi there), meaning that they deviated from the main road, in the direction of his house (Bereishit Rabbah 50:4). And baked unleavened bread* — [*For*]

*it was* Peisach (Bereishit Rabbah 48:12; *see Rashi 18:10 above*). (4) **They had not yet lain down, when the men of the city, the Sedomites [surrounded the house]**

— [*What is this seeming repetition of their*

*identification, “the men of the city, the Sedomites?”*] *The verse is expounded in Midrash Bereishit Rabbah (50:5) as follows: “They had not yet lain down, when the men of the city” were on the lips of the angels, who asked Lot about their character and deeds. He answered them that most of them were evil. And as they were still speaking about them — “the Sedomites [surrounded the house].” [This is a Midrashic explanation,] and the simple meaning of the verse is as follows: “The men of the city, [who were the original Sedomites, meaning] men of evil — surrounded the house.” [That is to say, in addition to being referred to as “the men of the city,] they are [also] referred to as “Sedomites” because they were evil people [and accordingly, the very name “Sedomites” has come to be applied to anyone who is evil, on account of these original evil “Sedomites”]. This is similar to that which is stated in the verse (Genesis 13:13), “Now, the people of Sodom were very evil and sinful.” כל העם מקצה — [literally, “all the people from an end,” meaning:] “All the people from one end of the city to the other” [i.e., it was considered as if the entire city converged upon the house]. For [anyone who is able to protest against a sinful act and does not, it is considered as though he has also committed that act, and since] there was not one person [in the whole city] who protested against this [band of men who came upon the house, the entire city was guilty,] with not even one righteous person among them (Bereishit Rabbah 50:5). (5) **So that we may know them***

רש"י

נלין: (ג) ויטרו אליו. עקמו את הדרך לצד ביתו: ומצות אפה. פסח היה: (ד) טרם ישכבו ואנשי העיר אנשי סדם. כן נדרש בבראשית רבה טרם ישכבו ואנשי העיר היו בפייהם של מלאכים שהיו שואלים ללוט מה טיבם ומעשיהם והוא אמר להם רבם רשעים. עודם מדברים בהם ואנשי סדם וגו' ופשוטו של מקרא ואנשי העיר אנשי רשע נסבו על הבית ועל שהיו רשעים נקראים אנשי סדם כמו שאומר הכתוב ואנשי סדם רעים וחטאים: כל העם מקצה. מקצה העיר עד הקצה שאין אחד מוזהב בידם שאפלו צדיק אחד אין בהם: (ה) ונדעה אתם.

יִתְהוֹן: ו יִנְפַק לְוִתְהוֹן לֹט  
 לְתַרְעָא וּדְשָׂא אֶחָד בְּתַרוּהֵי:  
 ז וְאָמַר בְּבַעוּ כְעַן אַחֵי לֹא  
 תִבְאִישׁוּן: ח הָא כְעַן לִי תַרְתִּין  
 בְּנֵי דִי לֹא יִדְעוּן גְּבַר אִפְק  
 כְעַן יִתְהוֹן לְוִתְכוּן וְעִיבִידוּ לְהוּן  
 כְּדַתְלֵן בְּעֵינֵיכוּן לְחוּד  
 לְגַבְרֵיא הָאֵלִין לֹא תַעֲבִדוּן  
 מִדְעַם אַרְי עַל כֵּן עֲלוּ בְטַלְל  
 שְׂרוּתֵי: ט וְאָמְרוּ קָרַב לְהֵלֵא

ו וַיֵּצֵא אֱלֹהִים לֹט הַפֶּתַח וְהִדְלֹת סָגַר  
 אַחֲרָיו: ז וַיֹּאמֶר אֶל־נָא אַחֵי תַרְעוּ:  
 ח הִנֵּה־נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא־יָדְעוּ  
 אִישׁ אוֹצִיָּאה־נָא אֶתְהוֹן אֲלֵיכֶם וַעֲשׂוּ לְהוֹן  
 כְּטוֹב בְּעֵינֵיכֶם רַק לֹא־נִשִּׂים הָאֵל אֶל־  
 תַּעֲשׂוּ דְבָר כִּי־עַל־כֵּן בָּאוּ בְצַל קִרְתִּי:  
 ט וַיֹּאמְרוּ ו גַּשׁ־הֵלֵאָה וַיֹּאמְרוּ הָאֶחָד בָּא־

Bring them out to us, so that we may know them! (6) So Lot went out to them at the doorway, but shut the door behind him. (7) He said: Please, my brothers! Do not do such evil! (8) Look here — I have two daughters who have not had knowledge of a man. I shall bring them out to you now, and you can do as you please to them! But just do not do anything to these men. [I ask this,] because they have come under the shelter of my roof. (9) But they said: Step aside! Then

### RASHI

רש"י

— *through sodomy.* [This meaning of “knowing” is] similar to (verse 8 below), “who have not had knowledge (לא ידעו) of a man.” (ibid.) (8) האל — is equivalent to the word האלה [meaning “these”]. כי על כן באו — [This expression is as in verse 18:5 (and see Rashi there), and thus, our verse means:] For [I request that] this favor do for my honor, because they have come under the shelter of my roof. [Now, the phrase בצל קרתי is] translated [by Onkelos] as בטלל שרותי

במשכב זכר כמו אשר לא ידעו איש (בראשית רבה): (ח) האל. כמו האלה: פי על כן באו. כי הטובה הזאת תעשו לכבודי על אשר באו בצל קורת. תרגום בטלל שרותי. תרגום של קורה שרותא: (ט) ויאמרו גש הלאה. קרב להלאה בלומר התקרב לצדדין והתרחק ממנו וכן כל הלאה שבמקרא לשון רחוק כמו ורה הלאה. הנה החצים ממך והלאה. גש הלאה. המושך להלן בלשון לעז טריטידנו”ש ודבר נזיפה הוא לומר אין אנו חוששין לך ודומה לו קרב אליך אל תגש בי. וכן

[literally, “under the shade of my beam,”] for the Aramaic translation of the word קורה is שרותא, meaning “beam.” (9) ויאמרו גש הלאה — [The word גש means “come close,” while the word הלאה means “further” or “away.” Therefore, this expression גש הלאה seems to mean:] “Come close, go away” [so what is the meaning here?] It means to say: “Go close” to the sides, and “go away” from us! Similarly, wherever the word הלאה appears in Scripture, it denotes distance. For instance (Numbers 17:2), “throw away (הלאה),” and (I Samuel 20:22), “See that the arrows are beyond (הלאה) you.” Hence, this expression גש הלאה has the meaning: “Withdraw over there;” in Old French, retire-toi de nous. It is an insulting expression [for it is effectively] saying, “We do not care about you at all!” A similar expression is in the verse (Isaiah 65:5) קרב אליך אל תגש בי, meaning “Keep to yourself — do not approach me.” Also



וַאֲמְרוּ חַד אֲתָא לְאַתּוֹתְבָא וְהָא דִּינָא דִּינָא כְּעֵן נְבִיאָשׁ לְךָ מִדִּילְהוֹן וְתִקִּיפוּ בְּגִבְרָא בְּלוֹט לְחַדָּא וְקִרְיָבוּ לְמַתְבַּר דְּשֵׁא: י וְאוּשִׁיטוּ גִבְרִיאַ יֵת יְדִיהוֹן וְאִיתִיאוּ יֵת לוֹט לְוֹתְהוֹן לְבִיתָא וְיֵת דְּשֵׁא אַחָדוּ: יא וְיֵת גִּבְרִיאַ דִּי בְּתַרְע בֵּיתָא מַחוּ בְּשִׁבְרִירָא מוֹזִעִירָא וְעַד רַבָּא

לְגוֹר וַיִּשְׁפֹּט שְׁפוֹט עֲתָה נָרַע לְךָ מֵהֶם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מֵאֵד וַיִּגְשׁוּ לְשֹׁבֵר הַדְּלָת: י וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־יָדָם וַיִּבְיֵאוּ אֶת־לוֹט אֲלֵיהֶם הַבַּיְתָה וְאֶת־הַדְּלָת סָגְרוּ: יא וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבַּיִת הַכֹּהֵן בְּסַנּוּרִים מִקָּטָן וְעַד־גָּדוֹל וַיִּלְאוּ לְמִצָּא

they said: This one man comes to live [here] temporarily, and yet he has become a self-appointed judge! Now we are going to treat you worse than we would them! And they pressured the man, Lot, very much, and then they came up close, to break down the door. (10) But the men stretched out their hands, brought Lot back towards them into the house, and shut the door. (11) Then they struck the men who were at the entrance of the house, with blindness, from

**RASHI**

(Isaiah 49:20), גשה לי ואשבה, meaning “Step aside for me, so that I can dwell next to you.” [Now, with regards to their accusation that Lot was judging them, we do not seem to find any statement of Lot’s that was judgmental. However, they were referring to his defending his guests. They said:] “You intercede on behalf of the guests?! How dare you?!” [Now, there seems to be no connection, therefore, between their saying

“Step aside” and their next statement, which we have now learnt refers to Lot’s trying to intercede in behalf of his guests. Actually, they are indeed two separate statements, borne out by the fact that our verse says, “But they said ... Then they said,” separating these two ideas, as follows.] In response to Lot’s offering his daughters the Sodomites, [ignoring the offer.] said to him in a gentle manner, “Step aside.” However, when it came to Lot’s interceding on behalf of his guests, they said [in very harsh terms]: **האחד בא לגור** — “You are the only stranger among us, for you have come only to live here temporarily, yef” — **וישפט שפוט** — “you have assumed the role of one who rebukes us!” — **הדלת** — [This word] refers to [the structure which] turns [on hinges], in order to close or open [the entrance-way, namely, that which we call the “door,” while] (11) **פתח** — [This word] refers to the actual opening, through which people enter and exit [the house, namely, the “entrance”]. — **בסנורים** — [This term refers to] an affliction of [a sort of] blindness [(see Rashi II Kings 6:18) whereby the person afflicted is in shock, able to see, but not knowing what he is seeing]. **From young to old** — The young

רש"י

גשה לי ואשבה. המשך לצדדין בעבורי ואשב אצלך. אתה מליץ על האורחים איך מלאך לך. על שאמר להם על הפנות אמרו לו גש הלאה לשון נחות. ועל שהיה מליץ על האורחים אמרו. **האחד בא לגור** אדם נכרי יחדי אתה בינינו שבאת לגור וישפט שפוט. ונעשית מוכיח אותנו: **הדלת**. היא הסובבת לנעול ולפתוח: (יא) **פתח**. הוא החלל שבו נכנסין ויוצאין: **בסנורים**. מכת ערוץ: **מקטן ועד גדול**. (בראשית רבה) הקטנים התחילו בעברה

וּלְאִיוֹ לְאִשְׁכַּחַא תְּרַעָא:  
 יב וַאֲמָרוּ גְבֵרִיא לְלוֹט עוֹד מִן  
 לְךָ הֵכָא חֲתָנָא וּבְנֵיךָ  
 וְכָל דֵּי לְךָ בְּקִרְתָּא אֲפִיק מִן  
 אַתְרָא: יג אַרְי מְחַבְּלִין אֲנַחְנָא  
 יְת אַתְרָא הֲדִין אַרְי סְגִיאת  
 קְבִלְתְּהוּן קֳדָם יי וְשִׁלְחָנָא יי  
 לְחַבְּלוֹתָהּ: יד וַנִּפְק לּוֹט וּמְלִיל  
 עִם חֲתָנָוּהִי נִסְבִּי בְּנִתִּיהָ וַאֲמַר

הַפֶּתַח: יב וַיֹּאמְרוּ הָאֲנָשִׁים אֶל-לוֹט עַד  
 מִי-לְךָ פֹה חֲתָן וּבְנֵיךָ וּבְנֹתֶיךָ וְכָל אֲשֶׁר-  
 לְךָ בְּעִיר הוּצֵא מִן-הַמָּקוֹם: יג כִּי-  
 מִשְׁחָתִים אֲנַחְנוּ אֶת-הַמָּקוֹם הַזֶּה כִּי-גִדְלָה  
 צַעֲקָתְךָ אֶת-פְּנֵי יְדוֹה וַיִּשְׁלַחְנוּ יְדוֹה  
 לְשַׁחֲתָהּ: יד וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל-

young to old, and they tired [from trying] to find the entrance. (12) And the men said to Lot: Who else do you have here? [Whether it be] a son-in-law, your [grand]sons or [grand]daughters — get anyone you have in the city, out of the area! (13) For we are destroying this area, since their cry to the Lord is great, and so, the Lord has sent us forth to destroy it! (14) So Lot went out and spoke

**RASHI**

רש"י

ones were the first to commit the sin, as Scripture [tells us by making the seemingly unnecessary specification,] saying (verse 4 above), “[the Sodomites, surrounded the house,] from young to old” — therefore, their retribution came first (Bereishit Rabbah 50:8). (12) **Who else do you have here?**

— the simple meaning of the verse is: “Who else do you have in this city, apart from your wife and daughters who are in this house?” [And for a Midrashic explanation, see Rashi on the continuation of our verse below.]

חֲתָן וּבְנֵיךָ — [means:] “If you have a son-in-law, grandsons or granddaughters — then get them out of the area!” **ובְנֵיךָ** — [literally, “your sons.”] However, sometimes, the term **בן** can mean a grandson, for he is a son of a son. Here, **בניך [ובנותיך]** means:] “the sons [and daughters] of any married daughters [that you may have].” And the Midrash Aggadah [expounds our verse as follows]: [The phrase **עַד מִי פֹה**, if the word **פֹה** is vocalized with a segol to read peh, “mouth” — can be understood to mean: “Do you still have a mouth?”] Thus, our verse means:] “Can you still (**עוד**) open your mouth (**פֹה**) in the defense of these [evil people], now that they are perpetrating such a disgusting thing as this?!” [And the angels asked this of Lot,] because [although he knew that they were evil people (see Rashi verse 4 above), nevertheless, since he saw that the angels were going to destroy them,] he rallied in their defense throughout that entire night. [In keeping with this explanation, and as explained above, the phrase] [od] mi lekha poh must be

הַתְּחִילָה שְׁנֵאמַר מִנְעַר וְעַד זְקֵן לְפִיכֶךָ הִתְחִילָה הַפּוֹרְעָנוֹת מֵהֶם: (יב) **עַד מִי לְךָ פֹה**. פְּשׁוּטוֹ שֶׁל מִקְרָא מִי יֵשׁ לְךָ עוֹד בְּעִיר הַזֹּאת חוּץ מֵאִשְׁתְּךָ וּבְנוֹתֶיךָ שְׁבִיבִית: חֲתָן וּבְנֵיךָ וּבְנֹתֶיךָ. אִם יֵשׁ לְךָ חֲתָן אֹו בָּנִים וּבָנוֹת הוּצֵא מִן הַמָּקוֹם: וּבְנֵיךָ. בְּנֵי בְּנוֹתֶיךָ הַנְּשׂוּאוֹת וּמְדַרְשׁ אֵגְדָה עוֹד מֵאַחַר שְׁעוֹשִׁין נִבְלָה כְּזֹאת מִי לְךָ פֶתַחוֹן פֹּה לְלַמֵּד סְנוּגְרִיא עֲלֵיהֶם שֶׁפֶל הִלְיָלָה הָיָה מְלִיץ עֲלֵיהֶם טוֹבוֹת. קָרִי בֵּיה מִי

קומו פוקו מן אתרא הדין ארי  
 מחבל יי ית קרתא והיה  
 כמחיק ביעיני חתגוהי:  
 טו וכמסק צפרא הוא ודחיקו  
 מלאכיא בלוט למימר קום  
 דבר ית אתתך וית תרתין  
 בנתך דאשתכחן מהימנן עמך  
 דילמא תלקי בחובי קרתא:  
 טז ואתעכב ואתקיפו גבראי  
 בידיה ובידא דאתתיה וביד

חַתָּנָיו | לְקַחֵי בְנֹתָיו וַיֹּאמֶר קומו צאו  
 מִן־הַמָּקוֹם הַזֶּה כִּי־מַשְׁחִית יְדוֹה אֶת־  
 הָעִיר וַיְהִי כַּמִּצְחָק בְּעֵינֵי חַתָּנָיו: טו וְכֹמוֹ  
 הַשָּׁחַר עָלָה וַיֵּאִיצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר  
 קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ  
 הַנִּמְצָאֹת פֶּן־תִּסָּפֵה בְּעוֹן הָעִיר:  
 טז וַיִּתְמַהֲמַהּ | וַיַּחְזִיקוּ הָאֲנָשִׁים בְּיָדוֹ

to his sons-in-law [and to] those who were betrothed to his daughters, saying, Get up! Get out of this place! For the Lord is destroying the city! But to his sons-in-law, he appeared like a joker. (15) And when dawn broke, the angels urged Lot, saying, Get up! Take your wife and your two daughters that are here, lest you come to an end, because of the city's iniquity! (16) But he procrastinated.

#### RASHI

read as [od] mi lekha peh (Bereishit Rabbah 50:5). (14) **Sons-in-law** — [*Apart from his two daughters at home,*] Lot also had two married daughters in the city. [**And to those who were betrothed to his daughters** — i.e., [*the ones*] to whom the [two] daughters at home were betrothed (Bereishit Rabbah 50:9). (15) **וַיֵּאִיצוּ** — [*This word is to be understood*] as it is translated

[by Onkelos, namely]: ודחיקו, “and they pressed,” i.e., they hurried him on. [**And your two daughters] that are here** — i.e., that are ready at hand in the house to be rescued [as opposed to Lot's two married daughters who were not at hand to be saved by him then]. There is a Midrashic explanation for this verse (see Bereishit Rabbah 50:10), but the above explanation is the simple resolution of [the words in] our verse. **תִּסָּפֵה** — [means: “lest] you come to an end.” [Similarly, we find that the phrase (Deuteronomy 2:14), עד תם כל הדור is translated [by Onkelos] as: עד דסף כל דרא, “until all the generation ... expired” [where the word סף, literally “finished,” stems from the same root as our word תִּסָּפֵה]. (16) **But he procrastinated** — in order to save his monetary possessions. [**The men] grabbed him** — [Here, the plural form is used, ויחזיקו, “they grabbed,” i.e., both the angels grabbed him, while the next verse states, “he said: Flee for your life!” which means only one of the angels said so. This is because] one of the angels was sent on the mission to save Lot, while the second angel [was sent] to overturn Sedom. Therefore, [while grabbing him and taking Lot outside the city was an activity common

רש"י

לך פה: (יד) חַתָּנָיו. שְׁתֵּי בְנוֹת נְשׂוּאוֹת הָיוּ לוֹ בְּעִיר:  
 לְקַחֵי בְנֹתָיו. שְׂאוֹתָן שְׁבִיבִית אֲרוֹסוֹת לָהֶם:  
 (טו) וַיֵּאִיצוּ. בְּתַרְגּוּמוֹ וְדַחִיקוּ. מִהֲרוּהוּ: הַנִּמְצָאֹת.  
 הַמְזוּמְנוֹת לָךְ בְּבֵית לְהִצִּילֶם וּמְדַרְשׁ אַגְדָּה יֵשׁ וְזוֹה  
 יְשׁוּבוּ שֶׁל מְקַרְא: תִּסָּפֵה. תְּהִיָּה כְּלוֹה. עַד תּוֹם כָּל  
 הַדּוֹר מִתּוֹרָגָם עַד דְּסָף כָּל דְּרָא: (טז) וַיִּתְמַהֲמַהּ. כְּדִי  
 לְהִצִּיל אֶת מְוֹנוֹ: וַיַּחְזִיקוּ. אַחַד מֵהֶם הָיָה שְׁלִיחַ  
 לְהִצִּילוֹ וְחֵבְרוּ לְהַפּוֹךְ אֶת סְדוֹם לְכַף נְאֻמַּר וַיֹּאמֶר

תִּרְתִּין בְּנֵתֶיהָ כְּרַחֵם (נ"י כד חס) יי עלוהי ואפקוהי ואשרוהי מברא לקרתא: יז והוא כד אפיקו יתהון לברא ואמר חוס על נפשך לא תסתכי לאחורך ולא תקום

וּבִיד־אֶשְׁתּוֹ וּבִיד־שְׁתֵּי בָנֹתָיו בְּחֶמְלַת יְדוּהָ  
עָלָיו וַיִּצְאָהוּ וַיִּנְחֲהוּ מִחוּץ לְעִיר: יז וַיְהִי  
כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְטָה עַל־  
נַפְשְׁךָ אַל־תִּבְטֵ אַחֲרֶיךָ וְאַל־תִּעַמַּד

So, because the Lord had pity on him, the men grabbed him by the hand, and [grabbed] his wife's hand and the hands of his two daughters, taking him out and laying him down outside the city. (17) And as they were taking them out, he said: Flee for your life! Do not look behind you, nor stay anywhere on the

### RASHI

to both of their missions, and thus, “they grabbed,” “as they were taking them out” — nevertheless, after Lot had been removed, the saving of his life from then onwards was the responsibility of only the angel whose mission it was to save him. And that is why] Scripture says (next verse), “he said: Flee ...,” rather than saying, “they said” (see Rashi 18:2 above; Bereishit Rabbah 50:11). (17) **Flee for your life!** — [as if to say:] “Let it be enough for you to save your very life! Do not worry about your monetary possessions!” **Do**

**not look behind you** — You committed evil along with those [sinners in Sedom], but [it is only] in the merit of Avraham that you are being saved — therefore, you are not worthy to observe them being punished, while you yourself are saved [since strictly speaking, you should really perish along with the others in Sedom] (Bereishit Rabbah 50:11). **On the Kikar Plain** — namely, the Kikar Plain of Jordan (see Genesis 13:10-12). **Flee to the mountain** — i.e., Escape to Avraham, who lives on the mountain [hence the definite article “the mountain”], as the verse says (Genesis 12:8), “And he transferred [his tent] from there to the mountain [that was at the east of Beit-eil].” And indeed, even now, Avraham was still living there, as the verse says (Genesis 13:3), “[He continued on his journeys ...] until [he reached] the place where his tent had originally been.” Now, even though it is written (Genesis 13:18), “So Avram set up his tents. Then he came and stayed in ... Chevron” [which indicates that he was not on the mountain, but went to Chevron], nevertheless, [the meaning is that] he had many tents, and they reached Chevron [albeit that he retained his position on the mountain (that was at the east of Beit-eil), and this was “the mountain” to which Lot was told to flee]. **הַמַּלְטָה** — [This word] denotes escape. And similarly, every occurrence of the term **הַמַּלְטָה** in Scripture [has this meaning of “escape” or “slipping away”]; *emisser in Old French. Thus, the verse*

רש"י

הַמַּלְטָה וְלֹא נֹאמַר וַיֹּאמְרוּ: (יז) הַמַּלְטָה עַל נַפְשְׁךָ. הִיךְ לְהִצִּיל נַפְשׁוֹת אֶל תְּחוּס עַל הַמְמוֹן: אַל תִּבְטֵ אַחֲרֶיךָ. אֵתָה הַרְשַׁעְתָּ עִמָּהֶם וּבִזְכוּת אַבְרָהָם אֵתָה נִצּוֹל וְאֵינְךָ בְּדַאי לְרֵאוֹת בְּפוֹרְעֲנוּתָם וְאֵתָה נִצּוֹל: בְּכָל הַכֶּפֶר. כִּכַר הַיַּרְדֵּן: הֵהָרָה הַמַּלְטָה. אֶצֶל אַבְרָהָם בְּרַח שְׂהוּא יוֹשֵׁב בְּהַר שְׁנֵאמַר וַיַּעֲתֵק מִשָּׁם הֵהָרָה וְאֵף עֲבָשׂוּ הָיָה יוֹשֵׁב שָׁם שְׁנֵאמַר עַד הַמְקוֹם אֲשֶׁר הָיָה שָׁם אֶהְלוֹ בְּתַחֲלָה וְאֵף עַל פִּי שְׂכֵתוֹב וַיֵּאֱהָל אַבְרָם וְגו' אֵהְלִים הַרְבֵּה הָיָה לוֹ וְנִמְשְׁכוּ עַד חֶבְרוֹן. הַמַּלְטָה. לְשׁוֹן הַשְּׂמֵטָה וְכֵן כָּל הַמַּלְטָה שְׁבַמְקָרָא אֲשִׁמוּצִי"ר בְּלַע"ז וְכֵן וְהַמַּלְטָה זָכַר

בְּכֹל מִיִּשְׂרָאֵל לְטוֹרָא אֲשֶׁתּוֹב  
 דְּלִמָּא תִּלְקִי: יח וְאָמַר לוֹט  
 לְהוֹן בְּבָעוּ כְּעֵן רְבוּנִי (נ"י  
 י'): יט הָא כְּעֵן אֲשִׁכַח עֲבָדְךָ  
 רַחֲמִין קְדָמְךָ וְאִסְגִּיתָא  
 טִיבוּתְךָ דִּי עֲבָדְתָּ עִמִּי לְקִיָּמָא

בְּכֹל־הַפֶּכֶר הִהְרָה הַמַּלְטָה פֶּן־תִּסְפָּה:  
 יח וַיֹּאמֶר לוֹט אֱלֹהִים אֵל־נָא אֲדֹנָי:  
 יט הִנֵּה־נָא מִצָּא עֲבָדְךָ חַן בְּעֵינֶיךָ וַתִּגְדַּל  
 חֲסִדְךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחֲיוֹת אֶת־

Kikar Plain! Flee to the mountain, lest you come to your end! (18) And Lot said to them, No! Please God! (19) You see — now, Your servant has found favor in Your eyes, and Your kindness that You have granted, to keep me alive, is great.

### RASHI

(Isaiah 66:7), “she delivered (המליטה) a male child” [for giving birth is also denoted by the term המלטה (“delivery”),] since the fetus has [“escaped from” or] “slipped out of” the womb; and the verse (Psalms 124:7), “escaped (נמלטה) like a bird;” and (Isaiah 46:2), “לא יכלו מלט משא, which means, “[they could not] eliminate (מלט) the load of excrement that was in their bowels.” אל (18) — [This word אדני is either a Name of “God,” or it could mean “my masters.”]

Our Rabbis have taught that this term [in our verse here,] is a Holy Appellation [i.e., a Name referring to God], for concerning it [when Lot continues his plea addressed to אדני,] Scripture says (next verse), “to keep me alive” — [therefore, this must only refer to] the One in Whose hands is the power to cause death and to maintain life [and hence, the term אדני is referring to God, rather than meaning “my masters”] (Shevuot 35b). And [in support of this explanation,] the translation of our verse [by Onkelos] is: Please, O God! אל נא — [In accordance with the explanation above, the word נא, “Please,” is the beginning of Lot's plea to God. The words preceding this must then be read as an independent phrase, namely, ויאמר, literally, “And Lot said to them, Do not!” Lot was saying:] “Do not tell me to flee to the mountain!” נא — [This word can mean “please” or “now.” Here,] it denotes a request [i.e., it means “please,” for in continuation, Lot says in the next verse, הנה נא, where there, the word נא means “now” (see Rashi next verse)]. (19) **Lest the evil cling to me** — [What “evil” was Lot referring to here? He thought:] “When I was among the people of Sodom, the Holy One, Blessed is He, must have perceived my deeds relative to those of the other people in the city. And therefore, I must have appeared as a righteous person [compared to them], thereby being worthy of being saved.” [Of course, the evil Lot was quite mistaken here, and he was only being saved by the merit of Avraham (see Rashi verse 17 above). Nevertheless, Lot continued his erroneous logic:] “So if I [flee to the mountain, and] come next to a righteous person [Avraham, then compared to him], I will be an evil person” [and that is the meaning

רש"י

שְׁנֵשְׁמַט הָעוֹבֵר מִן הָרְחֹם. בְּצַפּוֹר נִמְלְטָה. לֹא יִכְלוּ  
 מִלֵּט מִשָּׂא הַלְשֵׁמִיט מִשָּׂא הָרְעִי שְׂבֻנְקִיָּהֶם:  
 (יח) אֵל נָא אֲדֹנָי. רְבוּתָנוּ אָמְרוּ שְׁשֵׁם זֶה קָדַשׁ  
 שְׁנֵאָמַר בוֹ לְהַחֲיוֹת אֶת נַפְשִׁי מִי שְׁנֵשׁ בִּידוֹ לְהַמִּית  
 וּלְהַחֲיוֹת וַתִּרְגּוּמוּ בְּעֵן ה': אֵל נָא. אֵל תֵּאמְרוּ  
 אֵלַי לְהַמְלִט הִהְרָה. נָא. לְשׁוֹן בְּקִשָּׁה: (יט) פֶּן  
 תִּדְבַקְנִי הָרָעָה. בְּשִׁהֲיִיתִי אֶצֶל אֲנָשֵׁי סְדוֹם הִיָּה  
 הַקְדוּשׁ בְּרוּךְ הוּא רוֹאֵה מַעֲשֵׂי וּמַעֲשֵׂי בְנֵי הָעִיר  
 וְהִיָּיתִי נְרָאָה צָדִיק וּכְרָאִי לְהַנְצִל וּכְשֶׁאֲבֵא אֶצֶל  
 צָדִיק אֲנִי בְּרָשָׁע. וְכֵן אָמְרָה הַצְּרַפִּית לְאַלְהֵהוּ

יֵת נַפְשִׁי וְאֵנָּה לִית אֲנִי יָכִיל לְאִשְׁתּוֹבָא לְטוֹרָא דִּילְמָא תַּעְרַעְנִי בְּשִׂתָּא וְאִימוֹת: **נַפְשִׁי וְאֵנָּה לֹא אוֹכֵל לְהַמְלֵט הַהָרָה פֶּן־תִּדְבְּקֵנִי הַרְעָה וּמַתִּי:**

But I cannot flee to the mountain, lest the evil cling to me and I will die!

## RASHI

here of “I cannot flee to the mountain, lest the evil cling to me”. Similarly, the woman in Tzarfat [with whom Eliyahu the prophet came to stay,] said to Eliyahu (I Kings 17:18),

“Have you come to me to call attention to my

sins?” [She was effectively saying:] “Before you came to stay with me, the Holy One, Blessed is He, saw my deeds in the context of those of my people [around me], and [compared to them,] I am a righteous woman among them. However, when you came near me, compared to your deeds, I am an evil woman.” (Bereishit Rabbah 50:11)

רש"י

בְּאֵת אֵלֵי לְהִזְכִּיר אֶת עוֹנֵי עַד שֶׁלֹּא בְּאֵת אֶצְלֵי הִיָּה הַקְדוּשׁ בְּרוּךְ הוּא רוֹאֵה מַעֲשֵׂי וּמַעֲשֵׂי עַמִּי וְאֲנִי צְדִיקָת בְּיַנְיָהֶם וּמִשְׁבָּאת אֶצְלֵי לְפִי מַעֲשִׂיךְ אֲנִי רְשָׁעָה:

## VAYEIRA FOR FRIDAY

וירא ליום ששי

כ הַיְהִי־נָא הָעִיר הַזֹּאת קְרֹבָה לָנוּס שְׂמָה כ הָא כְּעַן קְרִיבָא הָדָא קְרִיבָא

(20) Please — that city is recently populated, and so I can escape there; it is

## RASHI

(20) הָעִיר הַזֹּאת קְרֹבָה — [literally, “that city is close.” Here, this means that the city Lot was referring to had been] only recently populated i.e., populated “closely” in time, and therefore had not yet committed a full measure of sin [i.e., since it had only been recently populated, Lot suggested that the people there had not had a chance to commit

so many sins that would justify its destruction along with the other cities of the area]. And in fact, how recently had it been populated? From the Generation of Division, at which time the people were divided [and dispersed by God] and each person began to settle in his place of choice (see Genesis 11:1-9). This [division and dispersion] took place in the year of [Eiver's son,] Peleg's death (see Rashi Genesis 10:25). From that time and until now [i.e., until the time currently discussed in this passage], there were 52 years [borne out by the following calculation]. Peleg died when Avraham was 48 years old. How so? Peleg lived for 209 years after he had produced [his son] Re-u (see Genesis 11:19). [Thus, since Peleg died 209 years after his son Re-u was born, Rashi now traces the number of years that transpired between Re-u's birth and Avraham's birth. Then, whatever number is left to complete the 209 years will be the age of Avraham when Peleg died:] Now, subtract [from this figure of 209,] the

רש"י

(כ) הָעִיר הַזֹּאת קְרֹבָה. קְרֹבָה יִשְׁיבְתָהּ. נִתְיַשְׁבָּה מְקֻרָב לְפִיכֶךָ לֹא נִתְמַלְאָה סִאתָהּ עַדִּין וּמָה הִיא קְרִיבְתָה מִדוֹר הַפְּלֵגָה שֶׁנִּתְפַּלְגוּ הָאֲנָשִׁים וְהַתְּחִילוּ לְהִתְיַשֵּׁב אִישׁ אִישׁ בְּמִקְוֹמוֹ וְהִיא הִיָּתָה בְּשֵׁנַת מוֹת פְּלֵג וּמִשָּׁם עַד כְּאֵן חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה שֶׁפְּלֵג מֵת בְּשֵׁנַת מ"ח לְאַבְרָהָם כִּי צֵדַד פְּלֵג חַי אַחֲרֵי הוֹלִידוֹ אֶת רְעוּ ר"ט שָׁנָה צֵא מֵהֶם ל"ב כְּשֶׁנּוֹלַד שְׂרוּג וּמִשְׂרוּג