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וּמַעֲשַׂי בְּנֵי הָעִיר וְהָיִיתִי נִרְאֶה צַדִּיק וּכְדַאי לְהִנָּצֵל וּכְשֶׁאָבֹא אֵצֶל צַדִּיק אֲנִי כְּרָשָׁע. וְכֵן אָמְרָה הַצָּרְפִית לְאֵלִיָּהוּ בָּאתָ אֵלַי לְהַזְכִּיר אֶת עֲוֹנִי עַד שֶׁלֹּא בָּאתָ אֶצְלִי הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא רוֹאֶה מַעֲשַׂי וּמַעֲשֵׂי עַמִּי וַאֲנִי צַדֶּקֶת בֵּינֵיהֶם וּמִשֶּׁבָּאתָ אֶצְלִי לְפִי מַעֲשֶׂיךָ אֲנִי רְשָׁעָה:

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 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)*

VAYEIRA FOR FRIDAY **וירא ליום ששי**

כ הִנֵּה־נָ֣א הָעִ֤יר הַזֹּאת֙ קִרְבָ֣ה לָנ֔וּס שֻׁמָּ֖ה וְהִ֣וא מִצְעָ֑ר אִמָּלְטָ֥ה

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

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(כ) **הָעִיר הַזֹּאת קְרוֹבָה.** קְרוֹבָה יִשִּׁיבָתָהּ. נִתְיַשְּׁבָה מִקָּרוֹב לְפִיכָךְ לֹא נִתְמַלְּאָה סְאָתָהּ עֲדַיִן וּמַה הִיא קְרִיבָתָהּ מִדּוֹר הַפְּלָגָה שֶׁנִּתְפַּלְּגוּ הָאֲנָשִׁים וְהִתְחִילוּ לְהִתְיַשֵּׁב אִישׁ אִישׁ בִּמְקוֹמוֹ וְהִיא הָיְתָה בִּשְׁנַת מוֹת פֶּלֶג וּמֹשָׁם עַד כָּאן חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה שֶׁפֶּלֶג מֵת בִּשְׁנַת מ"ח לְאַבְרָהָם כֵּיצַד פֶּלֶג חַי אַחֲרֵי הוֹלִידוֹ אֶת רְעוּ ר"ט שָׁנָה צֵא מֵהֶם ל"ב כְּשֶׁנּוֹלַד שְׂרוּג וּמִשְׂרוּג

(20) הָעִיר הַזֹּאת קְרוֹבָה — *[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*

נָּא שָׁמָּה הֲלֹא מִצְעָר הִוא וּתְחִי נַפְשִׁי: הָא כְעַן קַרְתָּא הָדָא קְרִיבָא לְמֵעֵירוֹק לְתַמָּן וְהִיא זְעֵירָא אִשְׁתְּזֵב כְּעַן תַּמָּן הֲלָא זְעֵירָא הִיא וְתִתְקַיַּם נַפְשִׁי: רביעי כא **וַיֹּאמֶר אֵלָיו הִנֵּה נָשָׂאתִי פָנֶיךָ גַּם לַדָּבָר הַזֶּה לְבִלְתִּי הָפְכִּי אֶת־הָעִיר**

small. I shall flee there now — is it not small? And thus, I can stay alive! **(21)** And he said to him: I hereby give you special consideration regarding even

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עַד שֶׁנּוֹלַד נָחוֹר ל' הֲרֵי ס"ב וּמִנָּחוֹר עַד שֶׁנּוֹלַד תֶּרַח כ"ט הֲרֵי צ"א וּמִשָּׁם עַד שֶׁנּוֹלַד אַבְרָהָם ע' הֲרֵי קס"א תֵּן לָהֶם מ"ח הֲרֵי ר"ט וְאוֹתָהּ שָׁנָה הָיְתָה שְׁנַת הַפְּלָגָה וּכְשֶׁנִּוְּחַרְבָה סְדוֹם הָיָה אַבְרָהָם בֶּן צ"ט שָׁנָה הֲרֵי מִדּוֹר הַפְּלָגָה עַד כָּאן נ"ב שָׁנָה וְצוֹעַר אִיחֲרָה יְשִׁיבָתָהּ אַחַר יְשִׁיבַת סְדוֹם וַחֲבֵרוֹתֶיהָ שָׁנָה אַחַת הוּא שֶׁנֶּאֱמַר אִמְלָטָה נָא. נָא בְּגִימַטְרִיָּא נ"א: **הֲלֹא מִצְעָר הִיא.** וַהֲלֹא עֲנוֹתֶיהָ מוּעָטִין וְיָכוֹל אַתָּה

thirty-two years [which was Re-u's age] when he produced [his son] Serug (verse 20 there). Then [subtract a further] thirty years [representing the time] from Serug's birth until he produced [his son] Nahor (verse 22 there). So far we have [32 and 30, making a total of] 62 [to subtract from the 209 years left to Peleg's life from the time Re-u was born to him]. And from the time of Nahor's birth until [his son] Terah was born, was 29 years (verse 24 there). This makes a total of [62 and 29, altogether] 91 years [to subtract from the 209 years left to Peleg's life from the time Re-u was born to him]. And from that time [when Terah was born] until Avraham was born, was a period of 70 years (verse 26 there). Thus, [91 and 70] giving us a total of 161 years [to subtract from the 209 years left to Peleg's life from the time Re-u was born to him, i.e., he had 209 minus 161, equalling 48 years left till his death, when Avraham was born. Thus, at this juncture in time, at Avraham's birth, Peleg had 48 years left till his death, because] if we add 48 [to the number of years calculated so far for Peleg to live, namely, 161], we get [his total life span from Re-u's birth, namely] 209 years. And that year [of Peleg's death, now calculated to be 48 years after Avraham's birth,] was the year [that people suffered] the Division (see Rashi Genesis 10:25). Now, when Sedom was destroyed, Avraham was 99 years old (see verse 17:24 above, which tells us that he was 99 when he performed his circumcision and Rashi verse 18:1 that teaches us that it was only three days later that the angels came to him, one of whom came to destroy Sedom). Therefore, from the time that the Generation of Division [was dispersed, namely, when Avraham was 48 years old], until now [i.e., the destruction of Sedom, when Avraham was 99 years old], was 52 years [namely, the difference between 99 and 48 inclusive]. [Hence, this area had only begun to be populated 52 years ago. Now, the city that was referred to by Lot here, which was named] Tzo'ar (see verse 22 below,) actually became populated one year later than Sedom and its neighboring cities [and therefore, this city became populated 51 years ago]. [And so,] when our verse here says, אמלטה נא, "I shall flee [there] now," [this alludes to the city's age, namely, 51, in that] the word נא has a numerical value of 51 [where נ is 50 and א is 1, and thus, Lot was effectively saying, "I shall flee to that city which is recently populated — only 51 years ago"]. **Is it not small? —** *[that is to say:] "Are its sins not few? And if so, You can spare it, and keep me*

אֲשֶׁר דִּבַּרְתָּ: וַאֲמַר לֵיהּ הָא נְסִיבִית אַפֵּךְ אַף לְפִתְגָמָא הָדֵין בְּדִיל דְּלָא לְמֵהְפַּךְ יָת קִרְתָּא דְּבְעֵיתָא עֲלַהּ: כב **מַהֵר הִמָּלֵט שָׁמָּה כִּי לֹא אוּכַל לַעֲשׂוֹת דָּבָר עַד־בֹּאֲךָ שָׁמָּה עַל־כֵּן קָרָא שֵׁם־הָעִיר צוֹעַר:** אוֹחִי לְאִשְׁתֵּזָב תַּמָּן אֲרֵי לָא אִכּוֹל לְמֶעְבַּד פִּתְגָמָא עַד מֵיתָךְ לְתַמָּן עַל כֵּן קָרָא שְׁמָא דְקִרְתָּא צוֹעַר: כג **הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צֹעַרָה:** שִׁמְשָׁא נְפַק עַל אַרְעָא וְלוֹט עַל לְצוֹעַר:

this matter, and therefore, I will not overturn the city of which you spoke. **(22)** Hurry! Flee there! For I cannot do a thing until you arrive there! He therefore called the name of that city, Tzo'ar. **(23)** The sun rose upon the earth

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לְהַנִּיחָהּ: **וּתְחִי נַפְשִׁי.** בָּהּ זֶהוּ מִדְרָשׁוֹ וּפְשׁוּטוֹ שֶׁל מִקְרָא הֲלֹא עִיר קְטַנָּה הִיא וַאֲנָשִׁים בָּהּ מְעַט אֵין לְךָ לְהַקְפִּיד אִם תַּנִּיחֶנָּה וּתְחִי נַפְשִׁי בָּהּ: (כא) **גַּם לַדָּבָר הַזֶּה.** לֹא דַיֶּךָ שֶׁאַתָּה נִצּוֹל אֶלָּא אַף כָּל הָעִיר אַצִּיל בִּגְלָלְךָ: **הָפְכִּי.** הוֹפֵךְ אֲנִי כְּמוֹ עַד בּוֹאִי. אַחֲרֵי רוֹאִי. מִדֵּי דַּבְּרִי בּוֹ: (כב) **כִּי לֹא אוּכַל לַעֲשׂוֹת.** זֶה עוֹנְשָׁן שֶׁל מַלְאָכִים עַל שֶׁאָמְרוּ כִּי מַשְׁחִיתִים אֲנַחְנוּ וְתָלוּ הַדָּבָר בְּעַצְמָן לְפִיכָךְ לֹא זָזוּ מִשָּׁם עַד שֶׁהוּזְקְקוּ לוֹמַר שֶׁאֵין הַדָּבָר בְּרְשׁוּתָן: **כִּי לֹא אוּכַל.** לָשׁוֹן יָחִיד מִכָּאן אַתָּה לָמֵד שֶׁהָאֶחָד הוֹפֵךְ וְהָאֶחָד מַצִּיל שֶׁאֵין שְׁתֵּי מַלְאָכִים נִשְׁלָחִים לְדָבָר אֶחָד: **עַל כֵּן קָרָא שֵׁם**

alive in it!" *This is the verse's* Midrashic *explanation (Shabbat 10b). And the simple meaning of the verse is as follows: "Is it not a small city with only a small number of people in it? [And if so,] You should not mind sparing it, and keep me alive in it!"* **(21) Regarding even this matter —** *It is not enough for you that you are to have been saved, but I shall [give you special consideration to] even save that entire city [in order to have you saved — on account of the merit of Avraham]!* **הפכי** *— [This word is to be understood as a combination of the two words:]* **הופך אני**, *meaning "I overturn" [and it does not mean "overturn me"]. This is like [a similar term used in] the verse (Genesis 48:5), "before* my coming *(***באי***);" and (Genesis 16:13), "after* my seeing *(***ראי***);" and (Jeremiah 31:19), "as often as* my speaking *(***דברי***) of him."* **(22) For I cannot do [a thing] —** *This [forced admission by the angels of their powerlessness,] was the angels' punishment for having previously said (verse 13 above), "For* we are *destroying," thereby attributing the act [of destroying the area] to themselves [as if they were the ones performing the destruction, rather than saying, "For God is destroying the area"]. Therefore, they did not move from that very spot until they were forced to admit that the matter was not under their control [but rather, under the exclusive control of God] (see* Bereishit Rabbah *50:9).* **For I cannot [do a thing] —** *Here, the [first person] singular form is used [i.e., "I"]. From here, we learn that only one angel [was assigned to] overturn the city, while the other [was assigned] to save Lot. This is because two angels are not assigned to carry out one mission [nor is one angel assigned to carry out more than one mission (see Rashi 18:2 above)].* **He therefore called the name of that city, Tzo'ar —** *[This phrase is a continuation of Lot's appeal to God in verses 18-20 above, when Lot says (verse 20), "it is small (***מצער***)" and thus, the continuity of these phrases reads as follows: "Please — that city is recently populated, and so I can escape there; it is*

כד וַיהוָה הִמְטִיר עַל־סְדֹם וְעַל־עֲמֹרָה גָּפְרִית וָאֵשׁ מֵאֵת יְהוָה
מִן־הַשָּׁמָיִם: וַיַּהֲפֹךְ אֶת־הֶעָרִים הָאֵל וְאֵת כָּל־הַכִּכָּר וְאֵת כָּל־יֹשְׁבֵי

when Lot arrived in Tzo'ar. **(24)** And the Lord had [meanwhile] made sulfur and fire rain down upon Sedom and Ammorah — it came from the Lord, out of the sky. **(25)** And he overturned those cities, the entire Kikar Plain, all the

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*small (*מצער*) ... He therefore called the name of that city, Tzo'ar (*צוער*)"] because it was small.* **(24)** המטירוה' **—** *[Normally, Scripture would write the verb and then the subject, i.e.,* וימטר ה'*.] Wherever Scripture writes* וה' *[followed by the verb, the verse is to be understood as being read:] "The Heavenly court and the Lord ..." [if it is not in continuation with the preceding verses, but rather, a beginning of the next matter being discussed — like here, where our verse is introducing a new matter (see next Rashi)] (*Bereishit Rabbah *51:2).* **[And the Lord ...] made [sulfur and fire] rain down upon Sedom —** *[The preceding verse just mentioned that the sun had risen. Our verse is not a continuation to this, but rather, a statement that meanwhile, God had rained down sulfur and fire already] from dawn [i.e., before sunrise. Thus, our verse continues with] the verse (15 above), "And at the time when the dawn broke." This is the time when the moon is located in the sky together with the sun. [God began exacting their retribution at that time,] because some people in [those cities] would worship the sun, and some would worship the moon. So the Holy One, Blessed is He, said: "If I exact their retribution in the daytime, moon-worshippers will say, Had this been in the nighttime, when the moon rules, there would not have been destruction! And if I exact their retribution at night, sun-worshippers will say, Had this been in the daytime, when the sun rules, there would not have been destruction!" Therefore, Scripture writes (verse 15 above), "And at the time when the dawn broke," God thereby exacting their retribution at the time when the sun and the moon both rule (*Bereishit Rabbah *50:12).* **Made sulfur and fire rain down —** *[Why is the expression of "rain" used here, rather than simply "sent down" or "cast down"? Because] at first, [God sent down normal] rain [for even though it was the day of destruction for them, He was still waiting for their repentance. But when He saw that they continued in their evil ways, the rain] was transformed into sulfur and fire (*Tanhuma Beshalah *15).* **From the Lord**

הָעִיר צוֹעַר. עַל שֵׁם וְהִיא מִצְעָר: (כד) **וַה' הִמְטִיר.** כָּל מָקוֹם שֶׁנֶּאֱמַר וַה' הוּא וּבֵית דִּינוֹ: **הִמְטִיר עַל סְדוֹם.** בַּעֲלוֹת הַשַּׁחַר כְּמוֹ שֶׁכָּתוּב וּכְמוֹ הַשַּׁחַר עָלָה. שָׁעָה שֶׁהַלְּבָנָה עוֹמֶדֶת בָּרָקִיעַ עִם הַחַמָּה לִפְנֵי שֶׁהָיוּ מֵהֶם עוֹבְדִין לַחַמָּה וּמֵהֶם לַלְּבָנָה אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא אִם אֶפְרַע מֵהֶם בַּיּוֹם יִהְיוּ עוֹבְדֵי לְבָנָה אוֹמְרִים אִלּוּ הָיָה בַּלַּיְלָה שֶׁהַלְּבָנָה מוֹשֶׁלֶת לֹא הָיִינוּ חֲרֵבִין וְאִם אֶפְרַע מֵהֶם בַּלַּיְלָה יִהְיוּ עוֹבְדֵי הַחַמָּה אוֹמְרִים אִלּוּ הָיָה בַּיּוֹם כְּשֶׁהַחַמָּה מוֹשֶׁלֶת לֹא הָיִינוּ חֲרֵבִין לְכָךְ כְּתִיב וּכְמוֹ הַשַּׁחַר עָלָה וְנִפְרָע מֵהֶם בְּשָׁעָה שֶׁהַחַמָּה וְהַלְּבָנָה מוֹשְׁלִים: **הִמְטִיר וְגוֹ' גָּפְרִית וָאֵשׁ.** בַּתְּחִלָּה מָטָר וְנַעֲשָׂה גָּפְרִית וְאֵשׁ: **מֵאֵת ה'.**

הָעָרִים וְצֶמַח הָאֲדָמָה: וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נְצִיב מֶלַח: וְצֶמְחָא דְאַרְעָא: כו

inhabitants of the cities and the vegetation on the ground. **(26)** His wife [who

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דֶּרֶךְ הַמִּקְרָאוֹת לְדַבֵּר כֵּן כְּמוֹ נְשֵׁי לֶמֶךְ וְלֹא אָמַר נָשָׁיו. וְכֵן אָמַר דָּוִד קְחוּ עִמָּכֶם מֵעַבְדֵי אֲדוֹנֵיכֶם וְלֹא אָמַר מֵעֲבָדַי. וְכֵן אָמַר אֲחַשְׁוֵרוֹשׁ בְּשֵׁם הַמֶּלֶךְ וְלֹא אָמַר בִּשְׁמִי. אַף כָּאן אָמַר מֵאֵת ד' וְלֹא אָמַר מֵאִתִּי: **מִן הַשָּׁמָיִם.** וְהוּא שֶׁאָמַר הַכָּתוּב כִּי בָם יָדִין עַמִּים וְגוֹ'. כְּשֶׁבָּא לְיַסֵּר הַבְּרִיּוֹת מֵבִיא עֲלֵיהֶם אֵשׁ מִן הַשָּׁמַיִם כְּמוֹ שֶׁעָשָׂה לִסְדוֹם וּכְשֶׁבָּא לְהוֹרִיד הַמָּן מִן הַשָּׁמַיִם הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם: (כה) **וַיַּהֲפֹךְ אֶת הֶעָרִים וְגוֹ'.** אַרְבַּעְתָּם יוֹשְׁבוֹת בְּסֶלַע אֶחָד וְהָפְכָן מִלְמַעְלָה לְמַטָּה שֶׁנֶּאֱמַר בַּחֲלָמִישׁ שָׁלַח יָדוֹ וְגוֹ': (כו) **וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו.**

*— [Since it was explained above (see Rashi beginning of this verse) that it was God and His Heavenly court that had sentenced Sedom to this punishment, our verse nevertheless tells us that the sulfur and fire came directly "from the Lord." But if so, could the verse not have simply said "from Him"? However,] it is the way of Scripture to speak with such [formal] expressions as this [namely, that the subject about whom the verse is dealing, is mentioned by Scripture in the third person]. For instance (Genesis 4:23), "[Lemekh said to his wives ...] O wives of Lemekh," rather than saying, "O my wives" [because Scripture often uses this formal way of expression]. Also David said (I Kings 1:33), "take the servants of your master with you," rather than saying "[take] my servants [with you]." Similarly, Ahashveirosh said (Esther 8:8), "[write concerning the Jews ...] in the name of the king," rather than saying "in my name." So too, here, Scripture says, "from the Lord," rather than [simply] saying, "from Him" (*Bereishit Rabbah *51:2).* **Out of the sky —** *[Their punishment was sent from the sky.] This is the meaning of Scripture, when it says (Job 36:31), "For through them (i.e., the clouds), He will bring judgment upon peoples ..." — when God comes to exact punishment upon [evil] people, He brings fire "out of the sky," just as He did [here] to Sedom. [And conversely, that same verse in Job continues, "... yet He will give food in abundance," which means that] when God came to bring down the* mann*, He did so also "out of the sky," as the verse says (Exodus 16:4), "I am hereby raining down bread out of the sky for you." [This matter, that God rains fire on the evil and bread on His loved ones, can be compared to a baker at the oven: when someone he hates walks in, he hurls hot coals from his oven at him, while when his loved one enters, he hands him a warm, fresh loaf of bread from his oven (Rashi Job 36:31)].* **(25) And he overturned [those] cities —** *[Since one of the five cities, Tzo'ar, was to be saved (see verse 21 above and Rashi there), the decree was to be carried out on the remaining four cities.] These four cities were all situated on one [large] rock formation [each city being inset within the rock]. Thus [this is the meaning of the expression in our verse, "overturned those cities." The angel took that entire rock formation with the cities upon it, and] he turned it over, upside down. As the verse says (Job 28:9), "He cast his hand out to the rock [overturning (*הפך*) mountains by the foundation]."* (Bereishit Rabbah *51:4)* **(26) His wife [who was] behind him —** *[meaning: Lot's wife, who*

אִתְּתֵיהּ מִבַּתְרוֹהִי וַהֲוַת קָמָא דְמִלְחָא: כז **וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי יְדוָֹד:** וְאַקְדֵּים אַבְרָהָם בְּצַפְרָא לְאַתְרָא דְשַׁמֵּשׁ תַּמָּן בְּצִלּוֹ קֳדָם יְיָ: כח **וַיַּשְׁקֵף עַל־פְּנֵי סְדֹם וְעַמֹּרָה וְעַל כָּל־פְּנֵי אֶרֶץ הַכִּכָּר וַיַּרְא וְהִנֵּה עָלָה קִיטֹר הָאָרֶץ כְּקִיטֹר הַכִּבְשָׁן:** וְאִסְתְּכִי עַל אַפֵּי סְדוֹם וַעֲמוֹרָה וְעַל כָּל אַפֵּי אַרְעָא דְמֵישְׁרָא וַחֲזָא וְהָא סְלִיק תְּנָנָא דְאַרְעָא כִּתְנָנָא דְאַתּוּנָא: כט **וַיְהִי בְּשַׁחֵת אֱלֹהִים אֶת־עָרֵי הַכִּכָּר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיְשַׁלַּח אֶת־לוֹט מִתּוֹךְ הַהֲפֵכָה בְּהַפֵּךְ אֶת־הֶעָרִים אֲשֶׁר־יָשַׁב בָּהֶן לוֹט:** וַהֲוָה בְּחַבָּלוּת (נ"י כַּד חֲבַל) יְיָ יָת קִרְוֵי מֵישְׁרָא וּדְכִיר יְיָ יָת אַבְרָהָם וְשַׁלַּח יָת

was] behind him, looked [back], and she became a pillar of salt. (**27**) And Avraham rose early in the morning [returning] to the place where he had stood by the Lord's presence. (**28**) And he looked down upon the surface of Sedom and Ammorah and upon the entire surface of the land of the Kikar Plain, and he saw — a column of smoke rose from the land, like a column of smoke from a furnace! (**29**) And when God was destroying the cities of the Kikar Plain, God had remembered Avraham. Thus, He cast Lot away from amidst the upheaval,

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מֵאַחֲרָיו שֶׁל לוֹט: **וַתְּהִי נְצִיב מֶלַח.** בְּמֶלַח חָטְאָה וּבְמֶלַח לָקְתָה אָמַר לָהּ תְּנִי מְעָט מֶלַח לָאוֹרְחִים הַלָּלוּ אָמְרָה לוֹ אַף הַמִּנְהָג הָרַע הַזֶּה אַתָּה בָּא לְהַנְהִיג בַּמָּקוֹם הַזֶּה: (כח) **קִיטוֹר.** תִּימוּר שֶׁל עָשָׁן טוּרְקָ"א בְּלַעַ"ז: **הַכִּבְשָׁן.** חֲפִירָה שֶׁשּׂוֹרְפִין בָּהּ אֶת הָאֲבָנִים לְסִיד וְכֵן כָּל כִּבְשָׁן שֶׁבַּתּוֹרָה: (כט) **וַיִּזְכֹּר אֱלֹהִים אֶת אַבְרָהָם.** מַהוּ זְכִירָתוֹ שֶׁל אַבְרָהָם עַל לוֹט נִזְכָּר שֶׁהָיָה לוֹט יוֹדֵעַ שֶׁשָּׂרָה אִשְׁתּוֹ שֶׁל אַבְרָהָם וְשָׁמַע שֶׁאָמַר אַבְרָהָם בְּמִצְרַיִם עַל שָׂרָה אֲחוֹתִי הִיא וְלֹא גִלָּה הַדָּבָר שֶׁהָיָה חָס עָלָיו לְפִיכָךְ חָס הַקָּדוֹשׁ

was] behind Lot. **And she became a pillar of salt —** *She had sinned through salt, and so, she was punished through salt. For Lot would say to her, "Give a little salt to these guests," and she would [refuse to serve the guests even a little salt,] replying, "Do you intend to introduce also this evil custom [of hospitality] in this place?!"* (Bereishit Rabbah *50:4)* (**28**) **קיטר —** *[means:] A column of smoke;* torche *in Old French.* **כבשן —** *[This term refers to] an excavation in which stones are burned for lime [a process which emits large quantities of smoke]. Likewise, every instance of [this term]* כבשן *in the Torah [has this meaning of a "furnace" or "kiln"].* (**29**) **God had remembered Avraham —** *What relevance did the remembrance of Avraham have for Lot [in order to save his life]? God remembered [as it were,] that Lot had known that Sarah was Avraham's wife, and that when Lot had heard that in Egypt Avraham said "She is my sister" about Sarah (see Genesis 12:13,19), he did not reveal the fact [that she was really his wife], for he had compassion for Avraham. Therefore, the Holy One, Blessed is He, had compassion*

לוֹט מִגּוֹ הֲפֵכְתָּא כַּד הֲפַךְ יָת קִרְוַיָּא דִּי הֲוָה יָתֵב בְּהֶן לוֹט: ל **וַיַּעַל לוֹט מִצּוֹעַר**
וַיֵּשֶׁב בָּהָר וּשְׁתֵּי בְנֹתָיו עִמּוֹ כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר וַיֵּשֶׁב
בַּמְּעָרָה הוּא וּשְׁתֵּי בְנֹתָיו: וּסְלֵק לוֹט מִצּוֹעַר וִיתֵב בְּטוּרָא וְתַרְתֵּין בְּנָתֵיהּ עִמֵּיהּ
אֲרֵי דָּחִיל לְמִתַּב בְּצוֹעַר וִיתֵב בִּמְעַרְתָּא הוּא וְתַרְתֵּין בְּנָתֵיהּ: לא **וַתֹּאמֶר הַבְּכִירָה**
אֶל־הַצְּעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ כְּדֶרֶךְ
כָּל־הָאָרֶץ: וַאֲמֶרֶת רַבְּתָא לְזְעֵרְתָּא אֲבוּנָא סִיב וּגְבַר לֵית בְּאַרְעָא לְמֵיעַל עֲלָנָא כְּאוֹרַח
כָּל אַרְעָא: לב **לְכָה נַשְׁקֶה אֶת־אָבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ וּנְחַיֶּה**
מֵאָבִינוּ זָרַע: אִיתָא נַשְׁקֵי יָת אֲבוּנָא חַמְרָא וְנִשְׁכּוֹב עִמֵּיהּ וּנְקַיֵּם מֵאֲבוּנָא בְּנִין:
לג **וַתַּשְׁקֶיןָ אֶת־אֲבִיהֶן יַיִן בַּלַּיְלָה הוּא וַתָּבֹא הַבְּכִירָה וַתִּשְׁכַּב**

when He was overturning the cities in which Lot had lived. **(30)** And Lot, together with his two daughters, went up from Tzo'ar and dwelled on the mountain, for he was afraid to remain in Tzo'ar. He lived in a cave — he and his two daughters. **(31)** And the firstborn daughter said to the younger one: Our father is old, and no [other] man exists on earth [now], to have marital relations with us in the usual way of the world. **(32)** Come, let us give our father wine to drink, and then lie with him, so that we may give life to offspring from our father. **(33)** So that night, they gave their father wine to drink. Then the firstborn

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*for him [and saved his life thereby, in the merit of Avraham] (*Bereishit Rabbah *51:6).* **(30) For he was afraid to remain in Tzo'ar —** *because it was close to Sedom [and although the angel had said (verse 21 above), "I will not overturn the city," nevertheless, Lot feared that this did not include any repercussions from all the upheaval in Sedom, e.g., a fire might break out in Tzo'ar from the sulfur and fire raining down onto Sedom, etc. (*Mizrahi*)].* **(31) Our father is old —** *And if [we do] not [act] now, when [will we ever have another opportunity to perpetuate mankind in the world]? Maybe he will die [soon], or cease to [have the ability to] produce children!* **And no [other] man exists on earth [now] —** *They thought that the entire world had just been destroyed, like in the Generation of the Flood [and that they were the only survivors], as is taught in* Midrash Bereishit Rabbah *(51:8).* **(33) They gave [their father wine] to drink —** *[And from where did this wine come?] The wine "somehow" appeared to the daughters in the cave [by an act of God], so that two nations would be born out of them*

בָּרוּךְ הוּא עָלָיו: (ל) **כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר.** לְפִי שֶׁהָיְתָה קְרוֹבָה לִסְדוֹם: (לא) **אָבִינוּ זָקֵן.** וְאִם לֹא עַכְשָׁיו אֵימָתַי שֶׁמָּא יָמוּת אוֹ יִפָּסוֹק מִלְּהוֹלִיד: **וְאִישׁ אֵין בָּאָרֶץ.** סְבוּרוֹת הָיוּ שֶׁכָּל הָעוֹלָם נֶחֱרַב כְּמוֹ בְּדוֹר הַמַּבּוּל. (בְּרֵאשִׁית רַבָּה): (לג) **וַתַּשְׁקֶיןָ וְגוֹ'.** יַיִן נִזְדַּמֵּן לָהֶם בַּמְּעָרָה לְהוֹצִיא מֵהֶן שְׁנֵי אוּמּוֹת:

אֶת־אָבִיהָ וְלֹא־יָדַע בְּשִׁכְבָהּ וּבְקוּמָהּ: וְאַשְׁקִיאָה יָת אֲבוּהֶן חַמְרָא בְּלֵילְיָא
הוּא וְעַלַת רַבְּתָא וּשְׁכִיבָא עִם אֲבוּהָא וְלָא יְדַע בְּמִשְׁכְּבַהּ וּבְקִימַהּ: **לד** **וַיְהִי מִמָּחֳרָת**
וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה הֵן־שָׁכַבְתִּי אֶמֶשׁ אֶת־אָבִי נַשְׁקֶנּוּ
יַיִן גַּם־הַלַּיְלָה וּבֹאִי שִׁכְבִי עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ זָרַע: וַהֲוָה בְּיוֹמָא
דְּבַתְרוֹהִי וַאֲמֶרֶת רַבְּתָא לְזְעֵרְתָּא הָא שְׁכִיבִית רַמְשָׁא עִם אַבָּא נַשְׁקִנֵּהּ חַמְרָא אַף בְּלֵילְיָא וְעוּלִי
שְׁכִיבִי עִמֵּיהּ וּנְקַיֵּם מֵאֲבוּנָא בְּנִין: **לה** **וַתַּשְׁקֶיןָ גַּם בַּלַּיְלָה הַהוּא אֶת־אֲבִיהֶן**
יָיִן וַתָּקָם הַצְּעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדַע בְּשִׁכְבָהּ וּבְקֻמָהּ:
וְאַשְׁקִיאָה אַף בְּלֵילְיָא הַהוּא יָת אֲבוּהֶן חַמְרָא וְקָמַת זְעֵרְתָּא וּשְׁכִיבַת עִמֵּיהּ וְלָא יְדַע בְּמִשְׁכְּבַהּ

came and lay with her father, and he was not aware of her lying down or getting up. **(34)** And on the morrow, the firstborn said to the younger daughter: Look — I lay with my father last night. Let us give him wine to drink tonight as well, and you can come and lay with him, so that we may give life to offspring from our father. **(35)** So they gave their father wine to drink that night as well. Then the younger daughter got up and lay with him, and he was not aware of her

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(see verses 37 and 38 below). **And lay with her father —** *But with the younger daughter, Scripture writes (verse 35 below),* "*and lay with him*" *[without explicitly stating that she had lain with* "*her father*" *This is because], regarding the younger daughter, since she had not initiated the illicit act, but rather had been taught [to do so] by her [elder] sister* **—** *Scripture covers her [sin] by not explicitly stating her shameful act. However, regarding the firstborn daughter, who indeed initiated the illicit act* **—** *Scripture explicitly states [her sin] for all to see [namely,* "*the firstborn came and lay with her father*"*] (*Tanhuma Balak *17).* **ובקומה —** *[This word, meaning,] the elder sister's [*"*getting up,*"*] has a dot placed on top of it. [The dot effectively parenthesizes the word, alluding to the fact that Lot was not completely unaware of what had transpired.] This tells us that [on that night, he was unaware, but] after her getting up [namely, the next day,] he did realize what had happened, and despite this, he did not guard himself from drinking [wine] on the second night (*Bereishit Rabbah *51:8). Rabbi Levi says: Whoever is inflamed after [gratifying] his illicit desires, will eventually be given to eat from his own flesh [i.e., he will eventually have illicit relations with* "*his own*

וַתִּשְׁכַּב אֶת אָבִיהָ. וּבַצְּעִירָה כְּתִיב וַתִּשְׁכַּב עִמּוֹ צְעִירָה לְפִי שֶׁלֹּא פָּתְחָה בְּזִנּוּת אֶלָּא אֲחוֹתָהּ לִמְּדָתָהּ חִיסֵּךְ עָלֶיהָ הַכָּתוּב וְלֹא פֵּרֵשׁ גְּנוּתָהּ. אֲבָל בִּכְירָה שֶׁפָּתְחָה בְּזִנּוּת פֵּרְסָמָהּ הַכָּתוּב בְּמִפּוֹרָשׁ. **וּבְקוּמָהּ.** שֶׁל בְּכִירָה נָקוּד לוֹמָר שֶׁבַּקּוּמָה יָדַע וְאַף עַל פִּי כֵן לֹא נִשְׁמָר לֵיל שֵׁנִי מִלִּשְׁתּוֹת. (אָמַר רַבִּי לֵוִי כָּל מִי שֶׁהוּא לָהוּט אַחַר בּוּלְמוּס שֶׁל עֲרָיוֹת לְסוֹף מַאֲכִילִין

וּבְקִימָהּ: **לו** **וַתַּהֲרֶיןָ שְׁתֵּי בְנוֹת־לוֹט מֵאֲבִיהֶן:** וְעַדַּיאַן תַּרְתֵּין בְּנַת לוֹט
מֵאֲבוּהֶן: **לז** **וַתֵּלֶד הַבְּכִירָה בֵּן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אֲבִי־מוֹאָב**
עַד־הַיּוֹם: וִילִידַת רַבְּתָא בַּר וּקְרַת שְׁמֵיהּ מוֹאָב הוּא אֲבוּהוֹן דְּמוֹאָבָא עַד יוֹמָא דֵין:
לח **וְהַצְּעִירָה גַּם־הִוא יָלְדָה בֵּן וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי הִוא אֲבִי**
בְנֵי־עַמּוֹן עַד־הַיּוֹם: ס וּזְעֵרְתָּא אַף הִיא יְלִידַת בַּר וּקְרַת שְׁמֵיהּ בַּר עַמִּי הוּא אֲבוּהוֹן
דִּבְנֵי עַמּוֹן עַד יוֹמָא דֵין: **כ א** **וַיִּסַּע מִשָּׁם אַבְרָהָם אַרְצָה הַנֶּגֶב וַיֵּשֶׁב**

lying down or getting up. **(36)** And Lot's two daughters became pregnant from their father. **(37)** And the firstborn daughter gave birth to a son, and called his name Moav — he is the ancestor of Moav to this day. **(38)** And the younger daughter also gave birth to a son, and she called his name Ben-Ammi — he is the ancestor of the children of Ammon to this day. **20** **(1)** And Avraham

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אוֹתוֹ מִבְּשָׂרוֹ): (לו) **וַתַּהֲרֶיןָ וְגוֹ'.** אַף עַל פִּי שֶׁאֵין הָאִשָּׁה מִתְעַבֶּרֶת מִבִּיאָה רִאשׁוֹנָה אֵלּוּ שָׁלְטוּ בְּעַצְמָן וְהוֹצִיאוּ עֶרְוָתָן וְנִתְעַבְּרוּ מִבִּיאָה רִאשׁוֹנָה:
(לז) **מוֹאָב.** זוֹ שֶׁלֹּא הָיְתָה צְנוּעָה פֵּרְשָׁה שֶׁמֵּאָבִיהָ הוּא אֲבָל צְעִירָה קְרָאתוֹ בְּלָשׁוֹן נְקִיָּה וְקִבְּלָהּ שָׂכָר בִּימֵי מֹשֶׁה שֶׁנֶּאֱמַר בִּבְנֵי עַמּוֹן וְאַל תִּתְגָּר בָּם כְּלָל וּבְמוֹאָב לֹא הִזְהִיר אֶלָּא שֶׁלֹּא יִלָּחֲמוּ בָּם אֲבָל לְצַעֲרָן הִתִּיר לוֹ: (א) **וַיִּסַּע מִשָּׁם אַבְרָהָם.** כְּשֶׁרָאָה

*flesh" and blood, for Lot, who pursued illicit relations, ended up cohabiting with his own daughters] (*Bereishit Rabbah *51:9, which attributes this dictum to Rabbi Nahman Bar Hanin).* **(36) And [Lot's daughters] became pregnant —** *Even though a woman never becomes pregnant from the very first relations that she has [in her life], nevertheless [Lot's daughters did become pregnant from this, their first time, since, prior to their having relations with their father,] they pierced themselves, thereby making an opening in their hymen, and they then became pregnant from their first intercourse (*Bereishit Rabbah *51:9).* **(37) מואב —** *[This name has the meaning* מֵאָב, *"from the father." Thus, by calling her son* מואב,*] this [elder] daughter, who was immodest (see Rashi verse 33 above, where it is explained that she was the initiator), was explicitly stating [the origins of] her son [namely, that he was conceived] from her father. However, the younger daughter gave her son a name [only describing his origins] by discreet reference, [without explicit statement of the discredit,] and she received a reward [for this gesture of modesty], in Moshe's time. As the verse says, concerning [her son's descendants,] the children of Ammon (Deuteronomy 2:19), "do not ... contend with them" — this is an absolute prohibition against contending [with the children of Ammon] under any circumstances. [This protection was the younger daughter's reward (see Rashi Deuteronomy 2:9).] However, regarding Moav (*מואב*), Scripture only warns against [contention in war, i.e.,] waging war against them [as the verse says (Deuteronomy 2:9), "do not contend with them in war"], while Scripture permits causing them distress [in any other way (see Rashi there)] (*Bereishit Rabbah *51:11).* **(1) And Avraham journeyed from there —** *When he saw that*

בֵּין־קָדֵשׁ וּבֵין שׁוּר וַיָּגָר בִּגְרָר: וּנְטַל מִתַּמָּן אַבְרָהָם לְאַרְעָא דָרוֹמָא וִיתֵב בֵּין
רֻקָּם וּבֵין חַגְרָא וְאִתּוֹתַב בִּגְרָר: ב **וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אִשְׁתּוֹ אֲחֹתִי**
הִוא וַיִּשְׁלַח אֲבִימֶלֶךְ מֶלֶךְ גְּרָר וַיִּקַּח אֶת־שָׂרָה: וַאֲמַר אַבְרָהָם עַל שָׂרָה
אִתְּתֵיהּ אֲחָתִי הִיא וּשְׁלַח אֲבִימֶלֶךְ מַלְכָּא דִּגְרָר וּדְבַר יָת שָׂרָה: ג **וַיָּבֹא אֱלֹהִים**
אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִנְּךָ מֵת עַל־הָאִשָּׁה
אֲשֶׁר־לָקַחְתָּ וְהִוא בְּעֻלַת בָּעַל: וַאֲתָא מֵימַר מִן קֳדָם יְיָ לְוָת אֲבִימֶלֶךְ בְּחֶלְמָא
דְּלֵילְיָא וַאֲמַר לֵיהּ הָא אַתְּ מֵית עַל עֵיסָק אִתְּתָא דְּדַבַּרְתָּא וְהִיא אִתַּת גְּבַר: ד **וַאֲבִימֶלֶךְ**
לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הֲגוֹי גַּם־צַדִּיק תַּהֲרֹג: וַאֲבִימֶלֶךְ לָא קְרֵב

journeyed from there towards the land of the south, and dwelled between Kadesh and Shur, and he sojourned in Gerar. **(2)** And Avraham said of Sarah his wife, She is my sister. And Avimelekh the king of Gerar sent [messengers], and took Sarah. **(3)** And God came to Avimelekh in a dream at night, and said to him: You are hereby going to die because of the woman that you have taken, for she is a man's wife! **(4)** But Avimelekh had not come close to her. He said:

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שֶׁחָרְבוּ הַכְּרָכִים וּפָסְקוּ הָעוֹבְרִים וְהַשָּׁבִים נָסַע לוֹ מִשָּׁם. דָּבָר אַחֵר לְהִתְרַחֵק מִלּוֹט שֶׁיָּצָא עָלָיו שֵׁם רָע שֶׁבָּא עַל בְּנוֹתָיו: (ב) **וַיֹּאמֶר אַבְרָהָם.** כָּאן לֹא נָטַל רְשׁוּת אֶלָּא עַל כָּרְחָהּ שֶׁלֹּא בְּטוֹבָתָהּ לְפִי שֶׁכְּבָר לוּקְחָה לְבֵית פַּרְעֹה עַל יְדֵי כֵּן: **אֶל שָׂרָה אִשְׁתּוֹ.** עַל שָׂרָה אִשְׁתּוֹ כַּיּוֹצֵא בּוֹ אֶל הִלָּקַח הָאָרוֹן וְגוֹ' וְאֶל חָמִיהָ שְׁנֵיהֶם בְּלָשׁוֹן עַל: (ד) **לֹא קָרַב אֵלֶיהָ.**

*the cities [of the district] had now been destroyed and that consequently there were no more passersby [to host as guests], he therefore "journeyed from there." Another explanation [of Avraham's journeying away from the area]: In order to distance himself from Lot, upon whom a bad name had come, since he had had relations with his own daughters (*Bereishit Rabbah *52:3,4).* **(2) And Avraham said [of Sarah] —** *But this time, Avraham did not ask permission from Sarah [to call her his sister, as he did when they were in Egypt (see Genesis 12:10-13)]. Rather, [Avraham called her his sister] against her will, [for he knew that she would not have consented, as this may prove to be] not in her interest, for indeed, she had already been taken to Pharaoh's house on account of this [that previous time] (see Genesis 12:14-15;* Bereishit Rabbah *52:4).* **אל שרה אשתו —** *[literally, "And Avraham said to Sarah his wife," where* **אל** *means "to." However, here,* **אל** *is equivalent to* **על**, *i.e., "And Avraham said]* of *Sarah his wife" [where* **אל** *is understood to mean "of" or "concerning"]. Similar to this [meaning of the word* **אל** *as "concerning"] is the verse (I Samuel 4:21), "concerning (***אל***) the taking of the Holy Ark ... and concerning (***אל***) her father-in-law" — both of these [instances of the word* **אל***] are understood to mean* **על**, *"concerning."* **(4) [But Avimelekh] had not come close to her —** *[because] the angel [sent by God for this*

לְוָתָהּ וַאֲמַר יְיָ הֲעָם אַף זַכַּאי תִּקְטוֹל: ה **הֲלֹא הוּא אָמַר־לִי אֲחֹתִי הִוא**
וְהִיא־גַם־הִוא אָמְרָה אָחִי הוּא בְּתֹם־לְבָבִי וּבְנִקְיֹן כַּפַּי עָשִׂיתִי
זֹאת: הֲלָא הוּא אֲמַר לִי אֲחָתִי הִיא וְהִיא אַף הִיא אֲמָרַת אָחִי הוּא בְּקַשִׁיטוּת לִבִּי וּבְזַכָּאוּת
יְדֵי עֲבָדִית דָּא: ו **וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בַּחֲלֹם גַּם אָנֹכִי יָדַעְתִּי כִּי**
בְתֹם־לְבָבְךָ עָשִׂיתָ זֹּאת וָאֶחְשָׂךְ גַּם־אָנֹכִי אוֹתְךָ מֵחֲטוֹ־לִי
עַל־כֵּן לֹא־נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ: וַאֲמַר לֵיהּ מֵימַר מִן קֳדָם יְיָ בְּחֶלְמָא אַף קֳדָמַי

My Master! Would You kill a nation, even though it is innocent?! (**5**) Did he not say to me, She is my sister?! And she, also she said, He is my brother! I did this with an innocent heart and with clean hands! (**6**) And God said to him in a dream: I also know that you did this with an innocent heart, and I also prevented you from sinning against Me. That is why I did not let you touch her.

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purpose] prevented Avimelekh [from touching Sarah], as Scripture says (verse 6 below), "*I did not let you touch her.*" **הגוי גם צדיק תהרג** — *[Avimelekh was saying here:]* "*Would You kill a nation, even though it is innocent?! [But what nation can Avimelekh be referring to? Rather he was in effect saying], Is that perhaps Your way — to destroy nations for no reason?! You [seemingly] did that to the Generation of the Flood and to the Generation of Division! I claim that You killed them for no good reason, just as You intend to kill me [when I have not even come close to this woman]!*" (Bereishit Rabbah *52:6)* (**5**) **[She,] also she —** *[This seemingly superfluous expression] comes to include Sarah's servants, camel-drivers and mule-drivers. [Said Avimelekh:]* "*I asked all of these, and they all responded that he is her brother!*" *(ibid.)* **With an innocent heart —** *[Avimelekh claimed:]* "*For I did not [even] think of sinning;*" **And with clean hands —** "*I am clean of all sin, for I did not touch her!*" (**6**) **I [also] know that [you did this] with an innocent heart —** *[but whereas Avimelekh said he did it with* "*an innocent heart and with clean hands,*" *God only states that he had an* "*innocent heart.*" *God was saying here:]* "*It is true that [you did this with an* innocent heart, *i.e., that] you did not think of sinning. But you do not have* clean hands *[because I know that even if you were told that Sarah was in fact Avraham's wife, you would have still had your way with her. That is why]*" **I did not let you**

הַמַּלְאָךְ מְנָעוֹ כְּמוֹ שֶׁנֶּאֱמַר לֹא נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ: **הגוי גם צדיק תהרג.** אַף אִם הוּא צַדִּיק תַּהֲרֶגְנּוּ שֶׁמָּא כָּךְ דַּרְכְּךָ לְאַבֵּד הָאוּמוֹת חִנָּם כָּךְ עָשִׂיתָ לְדוֹר הַמַּבּוּל וּלְדוֹר הַפְּלֻגָּה אַף אֲנִי אוֹמֵר שֶׁהֲרַגְתָּם עַל לֹא דָּבָר כְּמוֹ שֶׁאַתָּה אוֹמֵר לְהָרְגֵנִי: (ה) **גַּם הוּא.** לְרַבּוֹת עֲבָדִים וּגְמַלִּים וַחֲמֹרִים שֶׁלָּהּ אֶת כֻּלָּם שָׁאַלְתִּי וְאָמְרוּ לִי אָחִיהָ הוּא: **בְּתֹם לְבָבִי.** שֶׁלֹּא דִּמִּיתִי לַחֲטוֹא: **וּבְנִקְיוֹן כַּפַּי.** נָקִי אֲנִי מִן הַחֵטְא שֶׁלֹּא נָגַעְתִּי בָּהּ: (ו) **יָדַעְתִּי כִּי בְתֹם לְבָבְךָ וְגוֹ'.** אֱמֶת שֶׁלֹּא דִּמִּיתָ מִתְּחִלָּה לַחֲטוֹא אֲבָל נְקִיּוֹן כַּפַּיִם אֵין כָּאן (הֲדָא אָמַר מְשֻׁמּוּשׁ יָדִים יֵשׁ כָּאן): **לֹא נְתַתִּיךָ.**

גְּלֵי אֲרֵי בְּקַשִּׁיטוּת לִבָּךְ עָבְדְתָּ דָּא וּמְנָעִית אַף אֲנָא יָתָךְ מִלְּמֶחֱטֵי קֳדָמָי עַל כֵּן לָא שְׁבַקְתִּיךְ
לְמִקְרַב לְוָתַהּ: ז **וְעַתָּה הָשֵׁב אֵשֶׁת־הָאִישׁ כִּי־נָבִיא הוּא וְיִתְפַּלֵּל**
בַּעַדְךָ וֶחְיֵה וְאִם־אֵינְךָ מֵשִׁיב ׀ דַּע כִּי־מוֹת תָּמוּת אַתָּה
וְכָל־אֲשֶׁר־לָךְ: וּכְעַן אֲתֵיב אִתַּת גַּבְרָא אֲרֵי נְבִיָּא הוּא וְיֵצְלֵי עֲלָךְ וְתֶחֱי וְאִם לֵיתָךְ מְתִיב
דַּע אֲרֵי מֵימַת תְּמוּת אַתְּ וְכָל דִּי לָךְ: ח **וַיַּשְׁכֵּם אֲבִימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא**
לְכָל־עֲבָדָיו וַיְדַבֵּר אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵיהֶם וַיִּירְאוּ
הָאֲנָשִׁים מְאֹד: וְאַקְדֵּים אֲבִימֶלֶךְ בְּצַפְרָא וּקְרָא לְכָל עַבְדּוֹהִי וּמַלִּיל יָת כָּל פִּתְגָמַיָּא
הָאִלֵּין קֳדָמֵיהוֹן וּדְחִילוּ גוּבְרַיָּא לַחֲדָא: ט **וַיִּקְרָא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר**
לוֹ מֶה־עָשִׂיתָ לָּנוּ ׀ וּמֶה־חָטָאתִי לָּךְ כִּי־הֵבֵאתָ עָלַי וְעַל־מַמְלַכְתִּי
חֲטָאָה גְדֹלָה מַעֲשִׂים ׀ אֲשֶׁר לֹא־יֵעָשׂוּ עָשִׂיתָ עִמָּדִי: וּקְרָא אֲבִימֶלֶךְ

(7) And now — return the man's wife. Because he is a prophet, he will pray for you, that you should live. But if you do not give [her] back — know that you will surely die: you, and everyone that is yours! **(8)** So Avimelekh rose early in the morning, called all his servants, and spoke of all those things in their ears, and the people were very frightened. **(9)** Then Avimelekh called for Avraham, and said to him: What have you done to us?! And what sin have I committed against you, that you have brought upon me and upon my kingdom such a great

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לֹא מִמְּךָ הָיָה שֶׁלֹּא נָגַעְתָּ בָּהּ אֶלָּא חָשַׂכְתִּי אֲנִי אוֹתָךְ מֵחֲטוֹא וְלֹא נָתַתִּי לְךָ כֹּחַ וְכֵן וְלֹא נְתָנוֹ אֱלֹהִים וְכֵן וְלֹא נְתָנוֹ אָבִיהָ לָבוֹא: (ז) **הָשֵׁב אֵשֶׁת הָאִישׁ.** וְאַל תְּהֵא סָבוּר שֶׁמָּא תִּתְגַּנֶּה בְּעֵינָיו וְלֹא יְקַבְּלֶנָּה אוֹ יִשְׂנָאֶךָ וְלֹא יִתְפַּלֵּל עָלֶיךָ. **כִּי נָבִיא הוּא.** וְיוֹדֵעַ שֶׁלֹּא נָגַעְתָּ בָּהּ לְפִיכָךְ וְיִתְפַּלֵּל בַּעֲדֶךָ: (ט) **מַעֲשִׂים אֲשֶׁר**

[touch her] — *i.e., the fact that you did not touch her is not due to you. Rather, I "prevented you from sinning." [Now, the expression* **לא נתתיך לנגע אליה** *literally means, "I did not give you to touch her." Here, however, the word* **נתתיך** *is to be understood to mean* **נתתי לך**, *"give to you,"* *and thus, our verse means:]* "I did not give to you *the ability [to sin]" [and therefore, the expression* **לא נתתיך** *has the meaning "I did not let you"]. A similar expression is found in the verse (Genesis 31:7),* "*But God did not let him (***ולא נתנו***);" and (Judges 15:1),* "*But her father did not allow him (***ולא נתנו***) to come in.*" *(*Bereishit Rabbah *52:7)* **(7) Return the man's wife** — *and do not think that perhaps [Avraham might assume that you had your way with her, and consequently] she will be repulsive in his eyes and he will not take her back, or that he will hate you and not pray for you,* **Because he is a prophet** — *And he consequently knows that you did not touch her, therefore,* "*he will pray for you.*" *(see* Bereishit Rabbah *52:8)* **(9) מעשים אשר לא יעשו** — *[literally,* "*Things that will not be done.*" *This means:]* "*A*

לְאַבְרָהָם וַאֲמַר לֵיהּ מַה עָבַדְתָּ לָנָא וּמַה חָבִית (נ"י חָטִית) לָךְ אֲרֵי אַיְתֵיתָא עֲלַי וְעַל מַלְכוּתִי חוֹבָא רַבָּא עוֹבָדִין דִּי לָא כְשָׁרִין לְאִתְעֲבָדָא עֲבַדְתָּ עִמִּי: י **וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה:** וַאֲמַר אֲבִימֶלֶךְ לְאַבְרָהָם מָה חָזֵיתָ אֲרֵי עֲבַדְתָּ יָת פִּתְגָמָא הָדֵין: יא **וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין־יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה וַהֲרָגוּנִי עַל־דְּבַר אִשְׁתִּי:** וַאֲמַר אַבְרָהָם אֲרֵי אֲמָרִית לְחוֹד לֵית דַּחְלְתָא דַיְיָ בְּאַתְרָא הָדֵין וְיִקְטְלָנַנִי עַל עֵיסַק אִתְּתִי: יב **וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי**

sin?! You have brought upon me things that do not [usually] happen! **(10)** And Avimelekh said to Avraham: What [reason] did you see, that you did such a thing? **(11)** So Avraham said: It was because I said [to myself], There is but no fear of God in this place, and they will kill me on account of my wife! **(12)** Besides, she really is my sister [since in a manner of speaking], she is the

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[bizarre] plague that does not usually befall creatures has befallen us because of you." *[And what was this plague?] The occlusion of all the orifices [in the body] — those of semen, urine, excrement, of the ears and of the nose (Bava Kamma 92a).* **(11) There is but no fear of God [in this place] —** *[And how did I know? Because] when a guest enters a city, do people usually ask him about his needs regarding food and drink, or do they ask him regarding his wife, saying "Is she actually your wife or really your sister?" [Since I was asked the latter, it clearly showed me that this place lacks the fear of God] (Bava Kamma 92a).* **(12) My sister ... She is the daughter of my father —** *And [if a man and woman have a common father, but different mothers,] the daughter of that father is permitted to be married to a* בן נח *[i.e., a non-Jew from the generation of Noah and onwards, or a Jew from that time until the giving of the Torah, the latter being Avraham's status], because for a non-Jew [i.e., a* בן נח*], there is no paternal relationship [i.e., there is no prohibition against two people who are related through a common father marrying each other, if they have different mothers]. He responded in this way, in order to verify his [previous] statement [to people there, that Sarah was his sister (see verse 2 above).] Now, one might object [here, saying,] But was Sarah not the daughter of his* brother *[(see Rashi Genesis 11:29), rather than the daughter of his* father*? In answer to this, it is taught that] grandchildren are considered like children, and thus, [since] she was [Terah's granddaughter, she can also be considered*

לֹא יֵעָשׂוּ. מַכָּה אֲשֶׁר לֹא הוּרְגְּלָה לָבֹא עַל בְּרִיָּה בָּאָה לָנוּ עַל יָדֶךָ עֲצִירַת כָּל נְקָבִים שֶׁל זֶרַע וְשֶׁל קְטָנִים וּרְעִי וְאָזְנַיִם וְחוֹטֶם: (יא) **רַק אֵין יִרְאַת אֱלֹהִים.** אֶכְסָנְאִי שֶׁבָּא לָעִיר עַל עִסְקֵי אֲכִילָה וּשְׁתִיָּה שׁוֹאֲלִין אוֹתוֹ אוֹ עַל עִסְקֵי אִשְׁתּוֹ שׁוֹאֲלִין אוֹתוֹ אִשְׁתְּךָ הִיא אוֹ אֲחוֹתְךָ הִיא: (יב) **אֲחוֹתִי בַת אָבִי הִיא.** וּבַת אָב מֻתֶּרֶת לְבֶן נֹחַ שֶׁאֵין אֲבוֹת לְגוֹי וּכְדֵי לְאַמֵּת דְּבָרָיו הֵשִׁיבוֹ כֵּן. וְאִם תֹּאמַר וַהֲלֹא בַּת אָחִיו הָיְתָה בְּנֵי בָּנִים הֲרֵי הֵם כְּבָנִים וַהֲרֵי הִיא בִּתּוֹ

לְאִשָּׁה: וּבְרַם בְּקוּשְׁטָא אֲחָתִי בַּת אַבָּא הִיא בְּרַם לָא בַת אִמִּי וַהֲוַת לִי לְאִנְתּוּ: יג **וַיְהִי כַּאֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי וָאֹמַר לָהּ זֶה חַסְדֵּךְ אֲשֶׁר**

daughter of my father, even though not the daughter of my mother and she became my wife. **(13)** And so, when God caused me to wander from my father's house, I said to her, Let this be your kindness that you will do for me: Any

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as] Terah's "daughter" [and hence, in that respect, Avraham could say that she was his father's daughter]. Avraham used a similar expression [in the same manner, when he said] to Lot (Genesis 13:8), **כי אנשים אחים אנחנו** *[literally, "for we men are brothers;" and even though they were not actual brothers, the expression is used to mean "brother-like relatives" (see Rashi there)].* **Not the daughter of my mother —** *For [Sarah's father, Avraham's brother,] Haran was born from a different mother [than Avraham, and so, Sarah indeed stemmed from a different maternal line than that of Avraham].* **(13) ויהי כאשר התעו אתי —** *Onkelos translated this as he did [explaining the verse to read: "And it was, when the people mistakenly strayed after their (false) deities, that God (took me) from my father's (idolatrous) house and brought me close to His Holy service"]. [This explanation is somewhat indirect to the plain meaning of the verse, and necessitates us to read the verse in a fragmented fashion i.e., "when they strayed (***התעו***), God (took) me (***אתי***) from my fathers house."] However one can explain the meaning of this verse in a way that fits more directly to the words as they appear in the verse [linking* **התעו** *and* **אתי** *into one expression], as follows: "When the Holy One, Blessed is He, took me out from my father's house, that I should wander and roam from place to place, I knew that I would have to pass through a place of evil people. So I said to her: Let this be your kindness ...".* **כאשר התעו —** *[meaning, "when God caused me to wander." This verb,* **התעו***, although referring to God,] is in the plural form. But do not wonder about this, for there are many instances in Scripture where the term for God or [the general term for] mastership is denoted in the plural form. [The following are examples of the plural form used for God:] (II Samuel 7:23,) "[to] whom God went (***אשר הלכו אלקים***);" and (Deuteronomy 5:23), "the Living God (***אלקים חיים***);" and (Joshua 24:19), "a Holy God (***אלקים קדשים***)." And all terms referring to mastership [or authority] are denoted by the plural form. For example: (Genesis 39:20), "So Yosef's master (***אדני***) took;" and (Deuteronomy 10:17), "the Lord of the lords (***אדני האדנים***);" and (Genesis 42:30), "the master (***אדני***) of the land;" similarly (Exodus 22:14), "its owner (***בעליו***) is with him;" and (Exodus 21:29), "and had been warned through its owner*

שֶׁל תֶּרַח וְכָךְ הוּא אוֹמֵר לְלוֹט כִּי אֲנָשִׁים אַחִים אֲנָחְנוּ: **אַךְ לֹא בַת אִמִּי.** הָרָן מֵאֵם אַחֶרֶת הָיָה: (יג) **וַיְהִי כַּאֲשֶׁר הִתְעוּ אֹתִי וְגוֹ'.** אוּנְקְלוֹס תִּרְגֵּם מַה שֶּׁתִּרְגֵּם וַיֵּשֶׁב לְיַשֵּׁב עוֹד דָּבָר דָּבוּר עַל אוֹפָנָיו. כְּשֶׁהוֹצִיאֵנִי הַקָּדוֹשׁ בָּרוּךְ הוּא מִבֵּית אָבִי לִהְיוֹת מְשׁוֹטֵט וָנָד מִמָּקוֹם לְמָקוֹם יָדַעְתִּי שֶׁאֶעֱבוֹר בְּמָקוֹם רְשָׁעִים וְאוֹמֵר לָהּ זֶה חַסְדֵּךְ: **כַּאֲשֶׁר הִתְעוּ.** לָשׁוֹן רַבִּים וְאַל תִּתְמַהּ כִּי הִרְבֵּה מְקוֹמוֹת לָשׁוֹן אֱלָהוּת וְלָשׁוֹן מָרוּת קָרוּי לָשׁוֹן רַבִּים אֲשֶׁר הָלְכוּ אֱלֹהִים. אֱלֹהִים חַיִּים. אֱלֹהִים קְדוֹשִׁים. וְכָל לָשׁוֹן אֱלֹהִים לָשׁוֹן רַבִּים וְכֵן וַיַּקְח אֱדֹנֵי יוֹסֵף. אֲדוֹנֵי הָאֲדוֹנִים. אֲדוֹנֵי הָאָרֶץ. וְכֵן בְּעָלָיו עִמּוֹ. וְהוּעַד בִּבְעָלָיו. וְאִם

תַּעֲשֶׂה עִמָּדִי אֶל כָּל־הַמָּקוֹם אֲשֶׁר נָבוֹא שָׁמָּה אִמְרִי־לִי אָחִי
הוּא: וַתְּהִי כַּד טָעוּ עַמְמַיָּא בָּתַר עוֹבָדֵי יְדֵיהוֹן יָתִי קָרִיב יְיָ לְדַחֲלְתֵּיהּ מִבֵּית אַבָּא וַאֲמָרִית
לַהּ דֵּין (נ"י דָּא) טֵיבוּתִיךְ דִּי תַּעְבְּדִי עִמִּי לְכָל אַתְרָא דִּי נְהַךְ לְתַמָּן אֱמָרִי עֲלַי אָחִי הוּא:
יד וַיִּקַּח אֲבִימֶלֶךְ צֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחֹת וַיִּתֵּן לְאַבְרָהָם
וַיָּשֶׁב לוֹ אֶת שָׂרָה אִשְׁתּוֹ: וּדְבַר אֲבִימֶלֶךְ עָאן וְתוֹרִין וְעַבְדִין וְאַמְהָן וִיהַב
לְאַבְרָהָם וַאֲתֵיב לֵיהּ יָת שָׂרָה אִתְּתֵיהּ: טו וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אַרְצִי לְפָנֶיךָ
בַּטּוֹב בְּעֵינֶיךָ שֵׁב: וַאֲמַר אֲבִימֶלֶךְ הָא אַרְעִי קֳדָמָךְ בְּדְתַקִּין בְּעֵינָיךְ תִּיב:

place that we come to — say of me, He is my brother. (**14**) So Avimelekh took flock, cattle, servants and handmaids, and gave [them] to Avraham. And he returned Sarah his wife to him. (**15**) And Avimelekh said: My land is hereby

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תֹּאמַר מַהוּ לָשׁוֹן הִתְעוּ כָּל הַגּוֹלֶה מִמְּקוֹמוֹ וְאֵינוֹ מְיוּשָׁב קָרוּי תּוֹעֶה כְּמוֹ וַתֵּלֶךְ וַתֵּתַע. תָּעִיתִי כְּשֶׂה אוֹבֵד. יִתְעוּ לִבְלִי אוֹכֶל יֵצְאוּ וְיִתְעוּ לְבַקֵּשׁ אָכְלָם: **אִמְרִי לִי.** עָלַי וְכֵן וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ עַל אִשְׁתּוֹ. וְכֵן וְאָמַר פַּרְעֹה לִבְנֵי יִשְׂרָאֵל כְּמוֹ עַל בְּנֵי יִשְׂרָאֵל. פֶּן יֹאמְרוּ לִי אִשָּׁה הָרָגָתְהוּ: (יד) **וַיִּתֵּן לְאַבְרָהָם.** כְּדֵי שֶׁיִּתְפַּיֵּס וְיִתְפַּלֵּל עָלָיו: (טו) **הִנֵּה אַרְצִי לְפָנֶיךָ.** אֲבָל פַּרְעֹה אָמַר לוֹ הִנֵּה אִשְׁתְּךָ קַח וָלֵךְ לְפִי שֶׁנִּתְיָרֵא שֶׁהַמִּצְרִים שְׁטוּפֵי זִמָּה:

(בבעליו)." *You may ask what the meaning of the term* **התעו** *is here. [The meaning is as follows:] Anyone who goes away from his place and is not settled, is called a* **תועה**. *Similar examples [of this term] are: (Genesis 21:14),* "*She went and strayed (***ותתע***);*" *and (Psalms 119:176),* "*I have strayed (***תעיתי***) like a lost sheep;*" *and (Job 38:41),* **יתעו לבלי אכל**, *meaning* "*they go out and wander in order to seek out their food [that they lack].*"

אמרי לי — *[literally,* "*Say to me,*" *where* **לי** *means* "*to.*" *However, here,* **לי** *is equivalent to]* **עלי** *[i.e.,* "*Say* of *me,*" *where* **לי** *is understood to mean* "*of*" *or* "*concerning*" *(see Rashi verse 20:2 above for similar principle)]. Likewise is the verse (Genesis 26:7),* **וישאלו אנשי המקום לאשתו** *[where* **לאשתו** *literally means* "*to his wife,*" *here, though, being equivalent to* **על אשתו**, "*[The men of the place asked] about his wife*" *(see Rashi there); similarly (Exodus 14:3),* **ואמר פרעה לבני ישראל** *[where* **לבני ישראל** *literally means* "*to the Children of Israel,*" *here, though, being] equivalent to* **על בני ישראל**, "*[And Pharaoh will then say] of the Children of Israel*" *(see Rashi there); and (Judges 9:54),* "*lest they say of me (***לי***), A woman killed him.*" (**14**) **And gave [them] to Avraham** — *in order that Avraham might be appeased, and pray for him.* (**15**) **My land is hereby before you!** — *However, Pharaoh [after a similar incident] said (Genesis 12:19),* "*Now, here is your wife — take her and go!*" *[And why did he not also offer Avraham to settle in his land, like Avimelekh did here?] Because Pharaoh was afraid that [since] the Egyptians were steeped in lewdness [they would have their way with Sarah, thus*

טז וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֶלֶף כֶּסֶף לְאָחִיךְ הִנֵּה הוּא־לָךְ כְּסוּת עֵינַיִם לְכֹל אֲשֶׁר אִתָּךְ וְאֶת־כֹּל וְנֹכָחַת: וּלְשָׂרָה אֲמַר הָא יְהָבִית אֶלֶף סַלְעִין

before you! Live wherever you please! **(16)** And to Sarah, he said: I have hereby given one thousand silver pieces to your [so called] brother. Let this hereby be an eye-covering [protecting your integrity], from anyone who is with you, and

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bringing further troubles upon Pharaoh]. **(16) And to Sarah, he said —** *In order to bestow honor upon Sarah and to appease her, Avimelekh said [to her]: "I hereby bestow upon you this [special] honor, namely, that I give money to your* brother **—** *i.e., the person about whom you said, He is my brother. Now, let this money and honor be an* eye-covering *from anyone who is with you, i.e., [because of this special gesture,] they will* cover up their eyes *from looking at you with any degradation. For had I simply returned you [to Avraham] empty-handed, they could say, After he amused himself with her he is giving her back! However, [when they see] now, that I have had to spend [so much] money in order to appease you, they will all know that [this appeasement was not because you were violated, but rather, that] I had to return you against my will, [I was forced to do so,] as a result of a miracle. [Your integrity will thus remain intact]."* **ואת כל —** *[Since the verse had already said "anyone who is with you," why does it need to say* **ואת כל***? This refers to Sarah's integrity being protected not only from those who are with her, but] from any [other] people in the entire world [who might falsely claim that she had been violated by Avimelekh].* **As proof —** *[With this money in hand,] you will be able to say in your own defense [that you were not violated], proving (***להתוכח***) that this matter is clearly true. And wherever the term* **הוכחה** *occurs in Scripture, it means "clarification of things." And in Old French, [this idea, signified by the word* **נכחת** *here, is denoted as]* eprouver. *Now, Onkelos has translated our verse in a different manner. According to this translation, the words in our verse are to be understood as follows: "Let this hereby be a* veil *(***כסות***) of honor, [to make up for that which] my eyes [had committed against you, namely, that they] gazed [covetously] upon you and upon* all that were with you *(***וכל אשר אתך***)." This is the meaning of [Onkelos's] translation here:* **וחזית יתיך וית כל דעמך***, "and I looked upon you and all that were with you." And there are explanations of our verse*

(טז) **וּלְשָׂרָה אָמַר.** אֲבִימֶלֶךְ לִכְבוֹדָהּ כְּדֵי לְפַיְּסָהּ הִנֵּה עָשִׂיתִי לָךְ כָּבוֹד זֶה נָתַתִּי מָמוֹן לְאָחִיךְ שֶׁאָמַרְתְּ עָלָיו אָחִי הוּא הִנֵּה הַמָּמוֹן וְהַכָּבוֹד הַזֶּה לָךְ כְּסוּת עֵינָיִם: לְכֹל אֲשֶׁר אִתָּךְ. יְכַסּוּ עֵינֵיהֶם שֶׁלֹּא יַקִּילוּךְ שֶׁאִלּוּ הֶשִּׁיבוֹתִיךְ רֵיקָנִית יֵשׁ לָהֶם לוֹמַר לְאַחַר שֶׁנִּתְעַלֵּל בָּהּ הֶחֱזִירָהּ עַכְשָׁיו שֶׁהוּצַרְכְתִּי לְבַזְבֵּז מָמוֹן וּלְפַיְּסָךְ יִהְיוּ יוֹדְעִים שֶׁעַל כָּרְחִי הֲשִׁיבוֹתִיךְ וְעַל יְדֵי נֵס: **וְאֶת כֹּל.** וְעִם כָּל בָּאֵי עוֹלָם: **וְנֹכָחַת.** יְהֵא לָךְ פִּתְחוֹן פֶּה לְהִתְוַכֵּחַ וּלְהַרְאוֹת דְּבָרִים נִפְרִים הַלָּלוּ וְלָשׁוֹן תּוֹכָחָה בְּכָל מָקוֹם בָּרוּר דְּבָרִים וּבְלַעַ"ז אַשְׁפּוֹרְפִּי"ר וְאוּנְקְלוֹס תִּרְגֵּם בְּפָנִים אֲחֵרִים וְלָשׁוֹן הַמִּקְרָא כָּךְ הוּא נוֹפֵל עַל הַתַּרְגּוּם הִנֵּה הוּא לָךְ כְּסוּת שֶׁל כָּבוֹד עַל הָעֵינַיִם שֶׁלִּי שֶׁשָּׁלְטוּ בָּךְ וּבְכָל אֲשֶׁר אִתָּךְ וְעַל כֵּן תִּרְגְּמוֹ וְחֶזְיָתְ יָתִיךְ וְיָת כָּל דְּעִמָּךְ.

דִּכְסַף לְאָחִיךָ הָא הוּא לִיךָ כְּסוּת דִּיקָר (עַיְנִין) חֻלַּף דִּשְׁלָחִית דְּבַרְתִּיךְ וַחֲזִית יָתִיךְ וְיָת כָּל דְּעִמָּךְ הֲלָא וְעַל כָּל מַה דַּאֲמָרַת אִתּוֹכָחַת: יז **וַיִּתְפַּלֵּל אַבְרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאַמְהֹתָיו וַיֵּלֵדוּ:** וְצַלִּי אַבְרָהָם קֳדָם יְיָ וְאַסִּי יְיָ יָת אֲבִימֶלֶךְ וְיָת אִתְּתֵיהּ וְאַמְהָתֵיהּ וְאִתְרָחוּ: יח **כִּי־עָצֹר עָצַר יְדוָֹד בְּעַד כָּל־רֶחֶם לְבֵית אֲבִימֶלֶךְ עַל־דְּבַר שָׂרָה אֵשֶׁת אַבְרָהָם:** אֲרֵי מֵיחַד אֲחַד יְיָ בְּאַפֵּי כָּל פְּתַח וְלָדָא לְבֵית אֲבִימֶלֶךְ עַל עֵיסַק שָׂרָה אִתַּת אַבְרָהָם: **ס כא** א **וַיהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ יְדוָֹד**

from everyone [else] — as proof. **(17)** And Avraham prayed to God, and God cured Avimelekh, his wife and his maidservants, and they were relieved, **(18)** For the Lord had made a complete occlusion opposite every orifice in Avimelekh's household, by the word of Sarah, Avraham's wife. **21** **(1)** And the

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וְיֵשׁ מְדָרֵשׁ אַגָּדָה אֲבָל יִשּׁוּב לָשׁוֹן הַמִּקְרָא פֵּרַשְׁתִּי: (יז) **וַיֵּלֵדוּ.** כְּתַרְגּוּמוֹ וְאִתְרָחוּ נִפְתְּחוּ נְקֵבֵיהֶם וְהוֹצִיאוּ וְהִיא לֵידָה שֶׁלָּהֶם: (יח) **בְּעַד כָּל רֶחֶם.** כְּנֶגֶד כָּל פֶּתַח: **עַל דְּבַר שָׂרָה.** עַל פִּי דִּבּוּרָהּ שֶׁל שָׂרָה: (א) **וַה' פָּקַד אֶת שָׂרָה וְגוֹ'.** סָמַךְ פָּרָשָׁה זוֹ לְכָאן לְלַמֶּדְךָ שֶׁכָּל הַמְבַקֵּשׁ רַחֲמִים עַל חֲבֵרוֹ וְהוּא צָרִיךְ לְאוֹתוֹ דָּבָר הוּא נֶעֱנֶה תְּחִלָּה שֶׁנֶּאֱמַר וַיִּתְפַּלֵּל וְגוֹ' וְסָמִיךְ

according to the Midrash Aggadah, *however, I have explained it [above] in such a way as to fit in with the simple meaning of the words in the verse.* **(17)** **וילדו** — *[literally, "and they gave birth." Clearly, though, Avimelekh did not give birth, nor did his wife and maidservants give birth all at once. Rather, this term must be understood] as it is translated [by Onkelos]: "And they were relieved." [Up till now, they were all suffering with a plague that had occluded their bowels and other orifices (see Rashi verse 9 above and next verse). Now that God had cured them of this plague,] their orifices opened up, "emptying themselves" [of their secretions and excretions] — thus, this can be considered a* **לידה** *["delivery" or "bringing forth"] with regards to these orifices.* **(18)** **בעד כל רחם** — *[literally, "opposite every womb," here meaning] "opposite every orifice" (see Rashi Genesis 7:16).* **על דבר שרה** — *[This expression can mean, "on account of Sarah." However, it does not mean that here; rather, it is to be understood more literally:] "By the word [i.e., order] of Sarah" (see Rashi Genesis 12:17;* Bereishit Rabbah *52:13).* **(1)** **And the Lord had [already] remembered Sarah ...** — *[Chronologically, this episode of Sarah's becoming pregnant happened before the story of Avimelekh. However,] Scripture places this passage here [after the story involving Avimelekh], to teach you that whoever beseeches [God] for mercy on behalf of [the plight of] his fellow, while he himself needs that very same thing — he is answered first. [We see this here, because Avraham prayed for the "wombs" of Avimelekh's household to open,] as Scripture says (verse 20:17 above), "And Avraham prayed [to God]," [while Avraham himself needed a child through Sarah. Consequently, Avraham was answered first,*

לְשָׂרָה כַּאֲשֶׁר דִּבֵּר: וַיְיָ דְּכִיר יָת שָׂרָה כְּמָא דִּי אֲמַר וַעֲבַד יְיָ לְשָׂרָה כְּמָא דִּי מַלִּיל:
ב וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֵּן לִזְקֻנָיו לַמּוֹעֵד אֲשֶׁר־דִּבֶּר אֹתוֹ

Lord had [already] remembered Sarah as He had said. And the Lord did for Sarah as He had spoken. (2) For Sarah had become pregnant, and she bore a

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לֵיהּ וַה' פָּקַד אֶת שָׂרָה שֶׁפְּקָדָהּ כְּבָר קוֹדֶם שֶׁרִפָּא אֶת אֲבִימֶלֶךְ: **פָּקַד אֶת שָׂרָה.** בְּהֵרָיוֹן: **כַּאֲשֶׁר דִּבֵּר.** בְּלֵידָה וְהֵיכָן הִיא אֲמִירָה וְהֵיכָן הוּא דִּבּוּר. אֲמִירָה וַיֹּאמֶר אֱלֹהִים אֲבָל שָׂרָה אִשְׁתְּךָ וְגוֹ'. דִּבּוּר הָיָה דְּבַר ה' אֶל אַבְרָם בִּבְרִית בֵּין הַבְּתָרִים וְשָׁם נֶאֱמַר לֹא יִירָשְׁךָ זֶה וְגוֹ' וְהֵבִיא הַיּוֹרֵשׁ מִשָּׂרָה: **וַיַּעַשׂ ה' לְשָׂרָה כַּאֲשֶׁר דִּבֵּר.** לְאַבְרָהָם: (ב) **לִזְקוּנָיו.** שֶׁהָיָה זִיו אִקּוֹנִין שֶׁלּוֹ דּוֹמֶה לוֹ: **לַמּוֹעֵד אֲשֶׁר דִּבֶּר.** רַבִּי יוּדָן וְרַבִּי חָמָא. רַבִּי יוּדָן אוֹמֵר מְלַמֵּד שֶׁנּוֹלַד לְתִשְׁעָה חֳדָשִׁים שֶׁלֹּא יֹאמְרוּ מִבֵּיתוֹ שֶׁל אֲבִימֶלֶךְ הוּא וְרַבִּי חָמָא

for] immediately following this, Scripture states here, **וה' פקד את שרה** *[using the past tense, thus meaning] that God had already remembered Sarah, before he cured Avimelekh [and therefore, although this passage should have appeared before the episode with Avimelekh, Scripture nevertheless places it here to teach us the above] (Bava Kamma 92a).* **Remembered Sarah as He had said —** *[This refers to God's promise to Sarah that she would] conceive;* **[Did for Sarah] as He had spoken —** *[This "speaking" (***דבור***) refers to God's promising Sarah] that she would give birth. And where do we find [God's] "saying" and "speaking" [these promises]? Well, the "saying" [that promised conception] is found in (verse 17:19 above), "And God* said, *Nevertheless, your wife, Sarah [is going to conceive]." And the "speaking" (***דבור***) [that promised birth] is found in (verse 15:1), "the word (***דבר***) of the Lord came to Avram," at the Covenant between the Pieces (see Genesis Chapter 15), where Scripture states (verse 15:4), "That person will not inherit you! [Only the one who issues from within your own body]" and [since] God brought about this heir through Sarah, [we see that, although God had made this latter promise only to Avraham, and never spoke directly to Sarah regarding this, nevertheless,]* **The Lord did for Sarah as He had spoken —** *to Avraham.* (2) **לזקניו —** *[This word can be read as an acrostic form of* **זיו איקונין***, meaning "facial appearance," thus alluding to the fact that] Yitzhak's facial appearance resembled that of Avraham [another proof that Yitzhak was their true son (see Rashi 17:16 above)] (*Bereishit Rabbah *53:6).* **At the appointed time of which [God] had spoken to him —** *[And what was this appointed time? There is a dispute between] Rabbi Yudan and Rabbi Hamma [regarding this]. Rabbi Yudan says: [The fact that the term "appointed time" is used here, referring to birth after the average gestation period,] teaches us that Yitzhak was born after nine months [i.e., after a full-term of pregnancy]. This then, precluded anyone from [falsely] claiming that Yitzhak had been fathered by Avimelekh's house [since his birth took place after any period that would have allowed the possibility for such a claim (see Mishnat d'Rabbi Eliezer, Genesis 53:6)]. And Rabbi Hamma says: [Yitzhak was born after] seven months [of*

אֱלֹהִים: וְעַדְיָאת וִילִידַת שָׂרָה לְאַבְרָהָם בַּר לְסִיבְתּוֹהִי לִזְמַן דִּי מַלִּיל יְתֵיהּ יְיָ: ג **וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלַד־לוֹ אֲשֶׁר־יָלְדָה־לּוֹ שָׂרָה יִצְחָק:** וּקְרָא אַבְרָהָם יָת שׁוּם בְּרֵיהּ דְּאִתְיְלִיד לֵיהּ דִּילִידַת לֵיהּ שָׂרָה יִצְחָק: ד **וַיָּמָל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנַת יָמִים כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים:** וּגְזַר אַבְרָהָם יָת יִצְחָק בְּרֵיהּ בַּר תְּמַנְיָא יוֹמִין כְּמָא דִּי פַקִּיד יָתֵיהּ יְיָ: חמישי ה **וְאַבְרָהָם בֶּן־מְאַת שָׁנָה בְּהִוָּלֶד לוֹ אֶת יִצְחָק בְּנוֹ:** וְאַבְרָהָם בַּר מְאָה שְׁנִין כַּד אִתְיְלִיד לֵיהּ יָת יִצְחָק בְּרֵיהּ: ו **וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹהִים כָּל־הַשֹּׁמֵעַ יְצַחֵק־לִי:** וַאֲמֶרֶת שָׂרָה חֶדְוָא עֲבַד לִי יְיָ כָּל דִּשְׁמַע יֶחֱדֵי לִי: ז **וַתֹּאמֶר מִי מִלֵּל**

son unto Avraham in his old age, at the appointed time of which God had spoken. (3) And Avraham called the name of his son that was born to him, whom Sarah had borne for him — Yitzhak. (4) And Avraham circumcised his son Yitzhak, at the age of eight days, just as God had commanded him. (5) And Avraham was one hundred years old, when his son Yitzhak was born to him. (6) And Sarah said: God has given me happiness! Anyone who hears [about this], will rejoice for me! (7) And she said: Who [but God] could have told

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אוֹמֵר לִשְׁבָעָה חֳדָשִׁים: **לַמּוֹעֵד אֲשֶׁר דִּבֶּר אֹתוֹ.** דְּמָלִיל יְתֵיהּ אֶת הַמּוֹעֵד אֲשֶׁר דִּבֶּר וְקָבַע כְּשֶׁאָמַר לוֹ לַמּוֹעֵד אָשׁוּב אֵלֶיךָ שָׂרָט לוֹ שְׂרִיטָה בַּכּוֹתֶל וְאָמַר לוֹ כְּשֶׁתַּגִּיעַ חַמָּה לִשְׂרִיטָה זוֹ בַּשָּׁנָה הָאַחֶרֶת תֵּלֵד: (ו) **יִצְחָק לִי.** יִשְׂמַח עָלַי וּמְדָרֵשׁ אַגָּדָה הַרְבֵּה עֲקָרוֹת נִפְקְדוּ עִמָּהּ הַרְבֵּה חוֹלִים נִתְרַפְּאוּ בוֹ בַּיּוֹם. הַרְבֵּה תְּפִלּוֹת נֶעֱנוּ עִמָּהּ וְרֹב שְׂחוֹק הָיָה בָּעוֹלָם: (ז) **מִי מִלֵּל לְאַבְרָהָם.** לְשׁוֹן שֶׁבַח וַחֲשִׁיבוּת (כְּמוֹ מִי פָעַל וְעָשָׂה. מִי בָּרָא אֵלֶּה). רְאוּ מַה הוּא וּמִי הוּא שׁוֹמֵר הַבְּטָחָתוֹ

pregnancy]. **למועד אשר דבר אתו** — *[This word* **אתו** *must not be understood as "to him," which would render the verse as "that God had spoken to him." Rather, the word means "of it," as Onkelos translates:] "Of which [God] had spoken." [Thus, the word* **אתו***, rather than referring to Avraham, refers to] the appointed time of which God had spoken and fixed, when God had said (verse 18:14 above), "At the appointed time, I shall return to you." [And the* Midrash *teaches that at that time,] God etched out a scratch on the wall, and said to Avraham: "When the sun reaches this scratch next year, Sarah will give birth" [and this is the "appointed time of which God had spoken" and fixed] (*Midrash Tanchuma *13).* (6) **יצחק לי** — *[could be understood to literally mean: "Laugh at me." Here, though, the meaning is:] "Rejoice regarding me." And the* Midrash Aggadah *teaches: [Why were other people happy when Sarah gave birth to Yitzhak? Because] many childless women conceived when Sarah did; many sick people were cured on that day; many prayers were answered together with hers; and there was great laughter (***צחוק***) [i.e., happiness] in the world (*Bereishit Rabbah *53:8).* (7) **מי מלל לאברהם** — *[literally, "Who told Avraham?!" Here,] the meaning is one of [rhetorical] praise and high esteem [for God, as if to say]: "See everyone, What and*

לְאַבְרָהָם הֵינִיקָה בָנִים שָׂרָה כִּי־יָלַדְתִּי בֵן לִזְקֻנָיו: וַאֲמֶרֶת מָאן מְהֵימָן
דַּאֲמַר לְאַבְרָהָם קוּם דְּתוֹנִיק בְּנִין שָׂרָה אֱרֵי יְלֵידִית בַּר לְסֵיבְתּוֹהִי: ח **וַיִּגְדַּל הַיֶּלֶד**
וַיִּגָּמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל בְּיוֹם הִגָּמֵל אֶת־יִצְחָק: וּרְבָא
רַבְיָא וְאִתְחֲסִיל וַעֲבַד אַבְרָהָם מִשְׁתְיָא רַבָּא בְּיוֹמָא דְּאִתְחֲסִיל יָת יִצְחָק: ט **וַתֵּרֶא שָׂרָה**
אֶת־בֶּן־הָגָר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מְצַחֵק: וַחֲזַת שָׂרָה יָת בַּר

Avraham that Sarah would nurse sons?! For indeed, I have borne [him] a son, in his old age! **(8)** The boy grew up and was weaned. And Avraham made a feast for the great [people], on the day that Yitzhak was weaned. **(9)** And Sarah saw the son of Hagar the Egyptian, whom she had borne to Avraham, making

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הַקָּדוֹשׁ בָּרוּךְ הוּא מַבְטִיחַ וְעוֹשֶׂה: **מִלֵּל.** שִׁנָּה הַכָּתוּב וְלֹא אָמַר דִּבֵּר גִּימַטְרִיָּא שֶׁלּוֹ מֵאָה כְּלוֹמַר לְסוֹף מֵאָה לְאַבְרָהָם: **הֵינִיקָה בָנִים שָׂרָה.** וּמַהוּ בָּנִים לָשׁוֹן רַבִּים. בְּיוֹם הַמִּשְׁתֶּה הֵבִיאוּ הַשָּׂרוֹת בְּנֵיהֶן עִמָּהֶן וְהֵנִיקָה אוֹתָם שֶׁהָיוּ אוֹמְרוֹת לֹא יָלְדָה שָׂרָה אֶלָּא אֲסוּפִי הֵבִיאוּ מִן הַשּׁוּק: (ח) **וַיִּגָּמַל.** לְסוֹף כ"ד חֹדֶשׁ: **מִשְׁתֶּה גָּדוֹל.** שֶׁהָיוּ שָׁם גְּדוֹלֵי הַדּוֹר שֵׁם וְעֵבֶר וַאֲבִימֶלֶךְ: (ט) **מְצַחֵק.** לָשׁוֹן עֲבוֹדַת אֱלִילִים כְּמוֹ שֶׁנֶּאֱמַר וַיָּקוּמוּ לְצַחֵק. דָּבָר אַחֵר לָשׁוֹן גִּלּוּי עֲרָיוֹת

Who is the One That keeps His promise! The Holy One, Blessed is He, makes a promise and fulfills it!" **מלל** *— Here, Scripture employs this unusual verb, rather than using* **דבר** *["spoke," thereby alluding to the following]: The numerical value [of this word* **מלל** *is 100 [where* **מ** *has a value of 40, and the two* **ל***'s each has a value of 30]. That is to say, [Yitzhak will be born at* **מלל לאברהם***, i.e.,] when Avraham will be at the end of 100 years (*Bereishit Rabbah *53:9).* **That Sarah would nurse sons —** *But why is the plural "sons" used here [when she only gave birth to one son]? [Well, in order to show everyone publicly that Yitzhak was indeed Sarah's son,] on the day of the feast [to celebrate Yitzhak's weaning (see next verse), God wrought a miracle, that all] the princesses brought their children with them [when they went to Sarah, but would neglect to bring their wet-nurses along,] and Sarah then nursed all of those children [proving that she had truly returned to her youthful state and that she had indeed given birth. And why did she have to prove this?] Because they were [falsely] claiming: "Sarah did not give birth [to this child]! Rather, she [must have] taken in a foundling from the marketplace!" (see Rashi verse 17:16 above; Bava Metzia 87a).* **(8) And was weaned —** *at the end of twenty-four months [of age].* **משתה גדול —** *[Since the word* **משתה** *is feminine, Scripture should have used the feminine gender for the qualifying adjective,* **גדולה***, "great." But since the masculine form is used, the word "great" refers to the fact that] the great men of that generation were there [at the feast] — namely, Sheim, Eiver and Avimelekh [who, since the episode of his being saved through Avraham's prayer (see chapter 20 above), became a righteous person himself (*Mizrahi*)].* **(9) מצחק —** *[This term is used in Scripture to denote three activities:] It denotes idolatry, as the verse says (Exodus 32:6), "and they then got up to revel (***לצחק***)" [referring to worship of the golden calf (and see Rashi there)]; another thing it denotes, is illicit sexual behavior, as is stated (Genesis*

הָגָר מִצְרִיתָא דִּילִידַת לְאַבְרָהָם מְחָיְיךְ: י **וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה**
הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירַשׁ בֶּן־הָאָמָה הַזֹּאת עִם־בְּנִי
עִם־יִצְחָק: וַאֲמֶרֶת לְאַבְרָהָם תְּרֵךְ אַמְתָא הָדָא וְיָת בְּרַהּ אֲרֵי לָא יֵרֵת בַּר אַמְתָא הָדָא עִם
בְּרִי עִם יִצְחָק: יא **וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת**
בְּנוֹ: וּבְאֵישׁ פִּתְגָמָא לַחֲדָא בְּעֵינֵי אַבְרָהָם עַל עֵיסַק בְּרֵיהּ: יב **וַיֹּאמֶר אֱלֹהִים**

sport. **(10)** So she said to Avraham: Expel this slavewoman with her son! For the son of this slavewoman must not inherit together with my son, with Yitzhak! **(11)** The matter greatly distressed Avraham with regards to his son. **(12)** And God said to Avraham, Do not be distressed concerning the lad and

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כְּמָה דְּאַתְּ אָמַר לְצַחֵק בִּי. דָּבָר אַחֵר לָשׁוֹן רְצִיחָה כְּמוֹ דַּאֲמָרַת יָקוּמוּ נָא הַנְּעָרִים וִישַׂחֲקוּ לְפָנֵינוּ וְגוֹ': (י) **עִם בְּנִי וְגוֹ'.** מִתְּשׁוּבַת שָׁרָה כִּי לֹא יִירַשׁ בֶּן הָאָמָה עִם בְּנִי אַתָּה לָמֵד שֶׁהָיָה מֵרִיב עִם יִצְחָק עַל הַיְרוּשָׁה וְאָמַר אֲנִי בְּכוֹר וְנוֹטֵל פִּי שְׁנַיִם וְיוֹצְאִים בַּשָּׂדֶה וְנוֹטֵל קַשְׁתּוֹ וְיוֹרֶה בּוֹ חִצִּים כְּמָה דְּאַתְּ אָמַר כְּמַתְלְהֵלָה הַיּוֹרֶה זִקִּים וְגוֹ' וְאוֹמֵר הֲלֹא מְשַׂחֵק אָנִי: **עִם בְּנִי עִם יִצְחָק.** מִכַּיָּן שֶׁהוּא בְּנִי אֲפִלּוּ אִם אֵינוֹ הָגוּן כְּיִצְחָק אוֹ הָגוּן כְּיִצְחָק אֲפִלּוּ אֵינוֹ בְּנִי אֵין זֶה כְּדַאי לִירַשׁ עִמּוֹ קַל וָחֹמֶר עִם בְּנִי עִם יִצְחָק שֶׁשְּׁתֵּיהֶן בּוֹ (בְּרֵאשִׁית רַבָּה): (יא) **עַל אוֹדוֹת בְּנוֹ.** שֶׁשָּׁמַע שֶׁיָּצָא לְתַרְבּוּת רָעָה. וּפְשׁוּטוֹ עַל שֶׁאוֹמֶרֶת

*39:17), "to make sport (**לצחק**) with me" [referring to Potifar's wife's false accusation against Yosef]; and another thing it denotes, is murder, as the verse says (II Samuel 2:14), "Let the young men arise now, and make sport (**וישחקו**) before us" [meaning, "battle to the death before us." Here, the root **שחק** is equivalent to **צחק**]. (10)* **Together with my son [with Yitzhak] —** *From Sarah's retort, "For the son of this slavewoman must not inherit together with my son," you may learn that Yishmaeil would provoke Yitzhak over the inheritance. He would say: "I am the firstborn son, and therefore, I am entitled to take a double portion!" And when they would go out to the field, Yishmaeil would take his bow [and arrow], and shoot arrows at Yitzhak, as is stated (Proverbs 26:18-19), "Like a maniac, who shoots fiery arrows ... and who then says, I was only joking!" (*Bereishit Rabbah *53:11)* **Together with my son, with Yitzhak —** *[Why the two separate expression, "with my son" and then "with Yitzhak?" Sarah was saying:] Since he is "my son," even if he were not to live up to the worthy standard of [being the completely righteous] "Yitzhak;" or if he does live up to the standard of [being the completely righteous] "Yitzhak," even if he would not be "my son" — Yishmaeil [still] would not be worthy of inheriting together with him: how much more so, then, "with my son, with Yitzhak" — when he possesses both of these attributes. (ibid.)* **(11) על אודת בנו —** *[literally, "on account of, with regards to his son." This double expression* **אודת** *alludes to two matters that distressed Avraham. Firstly, according to the* Midrash *(*Shemot Rabbah *1:1), it distressed him] to hear that Yishmaeil had turned to an evil way of life. And [secondly, according to] the simple meaning,*

אֶל־אַבְרָהָם אַל־יֵרַע בְּעֵינֶיךָ עַל־הַנַּעַר וְעַל־אֲמָתֶךָ כֹּל אֲשֶׁר
תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע: וְאֶמַר יְיָ

לְאַבְרָהָם לָא יַבְאֵשׁ בְּעֵינָיךְ עַל עוּלֵימָא וְעַל אַמְתָךְ כֹּל דִּי תֵימַר לָךְ שָׂרָה קַבֵּל מִנַּהּ אֲרֵי בְיִצְחָק
יִתְקְרוּן לָךְ בְּנִין: יג וְגַם אֶת־בֶּן־הָאָמָה לְגוֹי אֲשִׂימֶנּוּ כִּי זַרְעֲךָ
הוּא: וַיַּשְׁכֵּם אַבְרָהָם ו בַּבֹּקֶר
וַיִּקַּח־לֶחֶם וְחֵמַת מַיִם וַיִּתֵּן אֶל־הָגָר שָׂם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד
וַיְשַׁלְּחֶהָ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר בְּאֵר שָׁבַע: וְאַקְדֵּים אַבְרָהָם בְּצַפְרָא וּנְסִיב

לַחֲמָא וְרָקְבָא דְמַיָא וִיהַב לְהָגָר שַׁוִי עַל כַּתְפַּהּ וְיָת רַבְיָא וְשַׁלְחַהּ וַאֲזָלַת וְתָעַת בְּמַדְבְּרָא (נ"י
בְּמִדְבַּר) בְּאֵר שָׁבַע: טו וַיִּכְלוּ הַמַּיִם מִן־הַחֵמֶת וַתַּשְׁלֵךְ אֶת־הַיֶּלֶד תַּחַת

concerning your slavewoman: whatever Sarah tells you, you must listen to her voice. For [only] through Yitzhak will offspring be called yours. **(13)** But I shall also make the slavewoman's son into a nation, for he is your offspring. **(14)** So Avraham rose early in the morning, and took bread and a skin-vessel of water. He gave [them] to Hagar, placing [them] on her shoulder, along with the child, and sent her off. She went and strayed in the desert of Be-eir Sheva. **(15)** The water from the skin-vessel was finished, and she threw the child under one of

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לוֹ לְשַׁלְּחוֹ: (יב) **שְׁמַע בְּקֹלָהּ.** לְמַדְנוּ שֶׁהָיָה אַבְרָהָם טָפֵל לְשָׂרָה בִּנְבִיאוּת: (יד) **לֶחֶם וְחֵמַת מָיִם.** וְלֹא כֵּסֶף וְזָהָב לְפִי שֶׁהָיָה שׂוֹנְאוֹ עַל שֶׁיָּצָא לְתִרְבּוּת רָעָה: **וְאֶת הַיֶּלֶד.** אַף הַיֶּלֶד שָׂם עַל שִׁכְמָהּ שֶׁהִכְנִיסָה בּוֹ שָׂרָה עַיִן רָעָה וַאֲחָזָתוּ חַמָּה וְלֹא יָכוֹל לֵילֵךְ בְּרַגְלָיו: **וַתֵּלֶךְ וַתֵּתַע.** חָזְרָה לְגִלּוּלֵי בֵּית אָבִיהָ: (טו) **וַיִּכְלוּ הַמַּיִם.** לְפִי שֶׁדֶּרֶךְ חוֹלִים לִשְׁתּוֹת הַרְבֵּה:

[it distressed him] that Sarah had told him to cast Yishmaeil out. **(12) You must listen to her voice —** *From here, we learn that Avraham was secondary to Sarah, with regard to [her higher level of] prophecy (*Shemot Rabbah *1:1).* **(14) Bread and a skin-vessel of water —** *But [Avraham did] not [give] silver or gold, because he now hated Yishmaeil for having turned to an evil way of life (*Tanhuma Shemot *1).* **[Placing (them) on her shoulder,] along with the child —** *i.e., he placed also the child on her shoulder, for Sarah had cast an evil eye upon him, and consequently, a feverish illness had gripped him, and he could not walk by himself (*Bereishit Rabbah *53:13).* **She went and strayed —** *[meaning, she intentionally "went and strayed," i.e.,] she returned to [worshipping] the idols of her father's household (*Pirkei d'Rabbi Eliezer *30).* **(15) The water [from the skin-vessel] was finished —** *since it is the nature of sick people to drink a lot (*Bereishit Rabbah *53:13).*

אַחַד הַשִּׁיחִם: וּשְׁלִימוּ מַיָּא מִן רָקְבָּא וּרְמַת יָת רַבְיָא תְּחוֹת חַד מִן אִילָנַיָּא: טז **וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֵק כִּמְטַחֲוֵי קֶשֶׁת כִּי אָמְרָה אַל־אֶרְאֶה בְּמוֹת הַיָּלֶד וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת־קֹלָהּ וַתֵּבְךְּ:** וְאָזְלַת וִיתִיבַת לַהּ מִקֳּבֵל אַרְחֵיקַת (נ"י אַרְחִיק) כְּמֵיגַר קַשְׁתָּא אֲרֵי אֲמֶרֶת לָא אֶחֱזֵי בְּמוֹתָא דְּרַבְיָא וִיתִיבַת מִקֳּבֵל וַאֲרִימַת יָת קָלַהּ וּבְכַת: יז **וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעַר וַיִּקְרָא מַלְאַךְ**

the bushes. **(16)** And she went and sat at a distance from him, some [two] bowshots away, for she said, I am not going to see the child's death! Then she sat even further away, and raised her voice, crying. **(17)** God heard the voice

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(טז) **מִנֶּגֶד.** מֵרָחוֹק: **כִּמְטַחֲוֵי קֶשֶׁת.** כִּשְׁתֵּי טִיחוֹת וְהוּא לָשׁוֹן יְרִיַּת חֵץ בְּלָשׁוֹן מִשְׁנָה שֶׁהִטִּיחַ בְּאִשְׁתּוֹ עַל שֵׁם שֶׁהַזֶּרַע יוֹרֶה כַּחֵץ וְאִם תֹּאמַר הָיָה לוֹ לִכְתּוֹב כְּמִטֵּחֵי קֶשֶׁת מִשְׁפָּט הַוָּי"ו לִכְנֵס לְתוֹכָן כְּמוֹ בְּחַגְוֵי הַסֶּלַע מְגֻזֶּרֶת וְהָיְתָה אַדְמַת יְהוּדָה לְמִצְרַיִם לְחָתָא וּמְגֻזֶּרֶת יָחוֹגוּ וְיָנוּעוּ כַּשִּׁכּוֹר וְכֵן קְצֵוֵי אֶרֶץ מְגֻזֶּרֶת קָצֶה: **וַתֵּשֶׁב מִנֶּגֶד.** כֵּיוָן שֶׁקָּרַב לָמוּת הוֹסִיפָה לְהִתְרַחֵק: (יז) **אֶת קוֹל הַנַּעַר.** מִכָּאן שְׁיָפָה תְּפִלַּת הַחוֹלֶה מִתְּפִלַּת אֲחֵרִים עָלָיו וְהִיא קוֹדֶמֶת

(16) **מנגד —** *[This word can be understood to mean* מן נגד*, "(she sat) from opposite," i.e.,] far away.* **כמטחוי קשת —** *[literally, "some bowshots away," referring to the minimum of plural, namely,] some two bowshots away. (ibid.) [The word* מטחוי *] signifies the shooting of an arrow. In the language of the Mishnah, [we find this word applied to the context of marital relations, as in the expression found there (Sanhedrin 46a),] "He cohabited (*הטיח*) with his wife," [where the use is metaphorical,] in that the semen shoots forth like an arrow. Now you might object [to this grammatical form used in our verse,] claiming that [this word* מטחוי *is not related to the meaning of shooting an arrow, for had this been the case,] Scripture should have written* קשת כמטחי *[i.e., without the intervening letter* ו *that appears here]. [However,] it is grammatically acceptable to insert the letter* ו *[in certain forms of words, whose root forms may not otherwise contain a letter* ו*. Examples of these word forms, similar to our word* מטחוי*, are* חגוי *and* קצוי*, as follows]. As in the verse (Song of Songs 2:14), "in the clefts (*בחגוי*) of the rock," [where the word* חגוי*,] stems from the same root as [the word* חגא*, which appears in the verse] (Isaiah 19:17), "And the land of Yehudah will be a trembling (*לחגא*)" [whose root does not contain a* ו*]; and [this word* חגוי *stems from the same root as the word* יחוגו*, which appears in the verse] (Psalms 107:27), "They reel (*יחוגו*) and stagger like a drunkard" [whose root does not contain a* ו*]. Similarly, [the word* קצוי*, which appears in the verse] (Psalms 65:6), "the ends (*קצוי*) of the earth," stems from the root* קצה *[which does not contain a* ו*].* **Then she sat even further away —** *Since Yishmaeil came close to dying, she moved even further away [from him].* *(17)* **The voice of the lad —** *[But did Scripture not just describe that Hagar was also crying out? Yet our verse here tells us that it was Yishmaeil's voice that God heard, rather than hers.] From here, we learn that the prayer of a sick person himself is more significant than a prayer of others who pray for him, and is*

אֱלֹהִים ו אֶל־הָגָר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הָגָר אַל־
תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעַר בַּאֲשֶׁר הוּא־שָׁם: וּשְׁמִיעַ

קָדָם יְיָ יָת קָלֵיהּ דְּרַבְיָא וּקְרָא מַלְאֲכָא דַיְיָ לְהָגָר מִן שְׁמַיָּא וַאֲמַר לַהּ מַה לָךְ הָגָר לָא תְדְחֲלִי

of the lad, and an angel of God called to Hagar from heaven, and said to her, What is the matter, Hagar? Do not fear, for God has heard the voice of the lad

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*accepted before [theirs] (*Bereishit Rabbah *53:14).* **In his present position —** *i.e., [God heard his prayer, for] he was judged [only] according to his present deeds, and not according to those deeds that he was going to do in the future. [And why might the latter have jeopardized Yishma-eil's judgment?] Because [God's] ministering angels submitted an indictment against Yishmaeil, saying: "O Master of the universe! Would you give a well [of water] to the person whose offspring will, in the future, murder Your children through thirst [for water]?!" And God answered them: "At present [with regards to this sin involving depravation of water], what is he — righteous or evil?" They said: "He is righteous [with regard to this sin]" So God said to them: "I judge him [regarding his sentence of water] according to his present deeds" — and this is the meaning of [our verse, when it states, "God has heard the voice of the lad] in his present position."* (Bereishit Rabbah *53:14) And where, in fact, do we find that [the children of] Yishmaeil murdered [descendants of] Israel with thirst? When Nevukhadnetzar exiled the people of Israel, as the verse says (Isaiah 21:13-14), "A heavy [prophecy of doom] upon Arabia ... [O you caravans of Dedanites (**דדנים**),] Bring water to the thirsty ..." — When they led [the exiles of] Israel near the Arabs, Israel requested of their captors, "Please! Lead us by way of our cousins (**בני דודים**), Yishmaeil, and they will have mercy on us!" as the verse there (Isaiah 21:13) states, **ארחות דדנים** which is to be understood as if it read **דודים**, meaning "relatives," thus alluding to Israel's hope for the mercy of Yishmaeil, their "cousins". But the Yishmaeilites [instead of giving Israel water to quench their thirst,] came towards them and brought them salty meat and fish, and water-pouches that had been inflated [with only air]. Israel, of course, thought that the pouches were filled with water, and so, [after becoming even more thirsty, now that they had been given this salty food,] when each one would [desperately] insert the pouch into his mouth and open it up, the air [that had inflated the pouch, would be*

לְהִתְקַבֵּל: **בַּאֲשֶׁר הוּא שָׁם.** לְפִי מַעֲשִׂים שֶׁהוּא עוֹשֶׂה עַכְשָׁיו הוּא נִדּוֹן וְלֹא לְפִי מַה שֶּׁהוּא עָתִיד לַעֲשׂוֹת לְפִי שֶׁהָיוּ מַלְאֲכֵי הַשָּׁרֵת מְקַטְרְגִים וְאוֹמְרִים רִבּוֹנוֹ שֶׁל עוֹלָם מִי שֶׁעָתִיד זַרְעוֹ לְהָמִית בָּנֶיךָ בַּצָּמָא אַתָּה מַעֲלֶה לוֹ בְּאֵר וְהוּא מֵשִׁיבָם עַכְשָׁיו מַה הוּא צַדִּיק אוֹ רָשָׁע אָמְרוּ לוֹ צַדִּיק אָמַר לָהֶם לְפִי מַעֲשָׂיו שֶׁל עַכְשָׁיו אֲנִי דָּנוֹ וְזֶהוּ בַּאֲשֶׁר הוּא שָׁם וְהֵיכָן הַמִּית אֶת יִשְׂרָאֵל בַּצָּמָא כְּשֶׁהִגְלָם נְבוּכַדְנֶצַר שֶׁנֶּאֱמַר מַשָּׂא בַּעֲרַב וְגוֹ' לִקְרַאת צָמֵא הֲתָיוּ מַיִם וְגוֹ' כְּשֶׁהָיוּ מוֹלִיכִין אוֹתָם אֵצֶל עַרְבִיִּים הָיוּ יִשְׂרָאֵל אוֹמְרִים לַשַּׁבָּאִים בְּבַקָּשָׁה מִכֶּם הוֹלִיכוּנוּ אֵצֶל בְּנֵי דוֹדֵנוּ יִשְׁמָעֵאל וִירַחֲמוּ עָלֵינוּ שֶׁנֶּאֱמַר אֹרְחוֹת דְּדָנִים אַל תִּקְרֵי דוֹדָנִים אֶלָּא דּוֹדִים וְאֵלּוּ יוֹצְאִים לִקְרָאתָם וּמֵבִיאִין לָהֶם בָּשָׂר וְדָג מָלוּחַ וְנוֹדוֹת נְפוּחִים כְּסִבּוּרִים יִשְׂרָאֵל שֶׁמְּלֵאִים מַיִם וּכְשֶׁמַּכְנִיסוֹ לְתוֹךְ

אֲרִי שְׁמִיעַ קֶדֶם יְיָ אֶת קָלֵיהּ דְּרַבְיָא בַּאֲתַר דְּהוּא תַמָּן: יח ׳קוּמִי שְׂאִי אֶת־הַנַּעַר
וְהַחֲזִיקִי אֶת־יָדֵךְ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׂימֶנּוּ: קוּמִי טוּלִי יָת רַבְיָא וְאַתְקִיפִי
יָת יְדָךְ בֵּיהּ אֲרֵי לְעַם סַגִּי אֲשַׁוְּנִיהּ: יט וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרֶא בְּאֵר
מָיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת־הַחֵמֶת מַיִם וַתַּשְׁקְ אֶת־הַנָּעַר: וּגְלָא יְיָ יָת
עֵינַהּ וַחֲזַת בֵּירָא דְמַיָא וַאֲזַלַת וּמְלַת יָת רָקְבָּא מַיָא וְאַשְׁקְיַאת יָת רַבְיָא: כ וַיְהִי אֱלֹהִים
אֶת־הַנַּעַר וַיִּגְדָּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֶה קַשָּׁת: וַהֲוָה מֵימְרָא דַיְיָ
בְּסַעֲדֵיהּ דְּרַבְיָא וּרְבָא וִיתֵב בְּמַדְבְּרָא וַהֲוָה רָבֵי קַשְׁתָּא: כא וַיֵּשֶׁב בְּמִדְבַּר פָּארָן
וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרָיִם: פ וִיתֵב בְּמַדְבְּרָא דְפָארָן וּנְסִיבַת לֵיהּ
אִמֵּיהּ אִתְּתָא מֵאַרְעָא דְמִצְרָיִם: ששי כב וַיְהִי בָּעֵת הַהִוא וַיֹּאמֶר אֲבִימֶלֶךְ

in his present position. (**18**) Get up! Lift up the lad and keep your hand strong on him. For I shall make him into a great nation. (**19**) And God opened her eyes, and she then saw a well of water. So she went and filled up the skin-vessel with water and gave the lad to drink. (**20**) And God was with the lad, and he grew up. He dwelled in the wilderness, and became an expert archer. (**21**) And he dwelled in the Paran desert, and his mother took a wife for him from the land of Egypt. (**22**) And it was, at that time, that Avimelekh, together with

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פִּיו וּפוֹתְחוֹ הָרוּחַ נִכְנָס בְּגוּפוֹ וּמֵת: (כ) **רֹבֶה קַשָּׁת.** יוֹרֶה חִצִּים בַּקֶּשֶׁת: **קַשָּׁת.** עַל שֵׁם הָאוּמָנוּת כְּמוֹ חַמָּר גַּמָּל צַיָּד לְפִיכָךְ הַשִּׁי"ן מוּדְגֶּשֶׁת. הָיָה יוֹשֵׁב בַּמִּדְבָּר וּמְלַסְטֵם אֶת הָעוֹבְרִים הוּא שֶׁנֶּאֱמַר יָדוֹ בַכֹּל וְגוֹ': (כא) **מֵאֶרֶץ מִצְרָיִם.** מִמָּקוֹם גִּדּוּלֶיהָ שֶׁנֶּאֱמַר וְלָהּ שִׁפְחָה מִצְרִית וְגוֹ'. הַיְנוּ דְּאָמְרֵי אִינְשֵׁי זְרוֹק

*forcefully] released into his body, and he would die (*Eikhah Rabbah *2:4).* (**20**) **רבה קשת** *— [means:] One who "shoots arrows" (*רבה*) with "a bow" (*קשת*).* **קשת** *— [This term] refers to [the person who has mastered] the craft [of archery. Similar forms of a noun, referring to the craftsman or professional involved, is identified by a* dageish *(dot) in the middle letter and whose two syllables are vocalized by a* patah *and* kameitz *respectively, as in the words]:* **חמר** *[*hammar*, "donkey-driver"],* **גמל** *[*gammal*, "camel-driver"] and* **ציד** *[*tzayyad*, "hunter"]. This is why the letter* **ש** *[in our word* **קשת***] has a* dageish *(dot) inside it. Yishmaeil lived in the wilderness, and would commit armed robbery on passersby — that is the meaning of the verse (Genesis 16:12), "His hand will be against everyone" (and see Rashi there).* (**21**) **From the land of Egypt —** *From the place where she had been brought up, as the verse says (Genesis 16:1), "Sarai ... had an Egyptian handmaid [whose name was Hagar]." This matter [of returning to one's origin] is what people mean, when they say: "Throw a stick into the air, and it will return to its source." (*Bereishit

וּפִיכֹל שַׂר־צְבָאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים עִמְּךָ בְּכֹל אֲשֶׁר־
אַתָּה עֹשֶׂה: וְהֶוָה בְּעִדָּנָא הַהִיא וַאֲמַר אֲבִימֶלֶךְ וּפִיכֹל רַב חֵילֵיהּ לְאַבְרָהָם לְמֵימָר מֵימְרָא
דַּיְיָ בְּסַעֲדָךְ בְּכֹל דִּי אַתְּ עָבֵד: כג וְעַתָּה הִשָּׁבְעָה לִּי בֵּאלֹהִים הֵנָּה אִם־
תִּשְׁקֹר לִי וּלְנִינִי וּלְנֶכְדִּי כַּחֶסֶד אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי
וְעִם־הָאָרֶץ אֲשֶׁר־גַּרְתָּה בָּהּ: וּכְעַן קַיֵּם לִי בְּמֵימְרָא דַּיְיָ הָכָא דְּלָא תְשַׁקַּר בִּי
וּבִבְרִי וּבְבַר בְּרִי כְּטִיבוּתָא דִּי עֲבָדִית עִמָּךְ תַּעְבֵּד עִמִּי וְעִם אַרְעָא דְּאִתּוֹתַבְתָּא בַהּ:
כד וַיֹּאמֶר אַבְרָהָם אָנֹכִי אִשָּׁבֵעַ: וַאֲמַר אַבְרָהָם אֲנָא אֱקַיֵּם: כה וְהוֹכַח
אַבְרָהָם אֶת־אֲבִימֶלֶךְ עַל־אֹדוֹת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי
אֲבִימֶלֶךְ: וְאוֹכַח אַבְרָהָם יָת אֲבִימֶלֶךְ עַל עֵיסַק בֵּירָא דְמַיָּא דִּי אַנִּיסוּ עַבְדֵי אֲבִימֶלֶךְ:
כו וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־
אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אָנֹכִי לֹא שָׁמַעְתִּי בִּלְתִּי הַיּוֹם: וַאֲמַר אֲבִימֶלֶךְ

Pikhol his army general, said to Avraham, saying: God is with you in all that you do. **(23)** So now, swear to me here by God, that you will not deal falsely with me, not with my son nor my grandson; [and] like the kindness that I have extended to you — extend [to] me and to the land in which you have sojourned. **(24)** And Avraham said: I shall swear. **(25)** However, Avraham disputed with Avimelekh regarding the well of water which Avimelekh's servants had stolen, **(26)** So Avimelekh said: I do not know who did this thing. Besides, you did not

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חוּטָרָא לְאַוִּירָא אֲעַקְּרִיהּ קָאֵי: (כב) **אֱלֹהִים עִמְּךָ.** לְפִי שֶׁרָאוּ שֶׁיָּצָא מִשְּׁכוּנַת סְדוֹם לְשָׁלוֹם וְעִם הַמְּלָכִים נִלְחָם וְנָפְלוּ בְּיָדוֹ וְנִפְקְדָה אִשְׁתּוֹ לִזְקוּנָיו: (כג) **וּלְנִינִי וּלְנֶכְדִּי.** עַד כָּאן רַחֲמֵי הָאָב עַל הַבֵּן: **כַּחֶסֶד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי.** שֶׁאָמַרְתִּי לְךָ הִנֵּה אַרְצִי לְפָנֶיךָ (בְּרֵאשִׁית רַבָּה): (כה) **וְהוֹכַח.**

Rabbah *53:15)* **(22) God is with you —** *[And why did Avimelekh and Pikhol say this of Avraham now?] Because they had been witness to Avraham leaving the [decimated] Sedom area unscathed, and that he had battled with the kings and they fell into his hand [referring to Kedarla-omer and his four allies (see Genesis Chapter 14). And now, Avimelekh and Pikhol also saw that] Avraham's wife had been granted children at such an old age (see* Bereishit Rabbah *54:2).* **(23) Not with my son nor grandson —** *[But he did not ask for generations further than this, because] the mercy of a father for his children extends only until this level [i.e., until three generations, i.e., until grandchildren]. (ibid.)* **Like the kindness that I have extended to you— extend [to] me —** *[And what was that kindness?] That I said (Genesis 20:15), "My land is hereby before you!" (ibid.)* **(25) והוכח —** *[does not mean "reproached," but rather:] Avraham*

לֹא יָדָעְתִּי מָאן עֲבַד יָת פִּתְגָמָא הָדֵין וְאַף אַתְּ לָא חַוִּיתָ לִי וְאַף אֲנָא לָא שְׁמָעִית אֱלָהֵין יוֹמָא
דֵּין: כז **וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לַאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם
בְּרִית:** וּדְבַר אַבְרָהָם עָאן וְתוֹרִין וִיהַב לַאֲבִימֶלֶךְ וּגְזָרוּ תַּרְוֵיהוֹן קְיָם: כח **וַיַּצֵּב אַבְרָהָם
אֶת־שֶׁבַע כִּבְשֹׂת הַצֹּאן לְבַדָּהֶן:** וַאֲקִים אַבְרָהָם יָת שְׁבַע חוּרְפַן דְּעָאן בִּלְחוֹדֵיהֶן:
כט **וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה הֵנָּה שֶׁבַע כְּבָשֹׂת הָאֵלֶּה
אֲשֶׁר הִצַּבְתָּ לְבַדָּנָה:** וַאֲמַר אֲבִימֶלֶךְ לְאַבְרָהָם מָה אִנּוּן שְׁבַע חוּרְפַן אִלֵּין דַּאֲקֵמְתָּא
בִּלְחוֹדֵיהֶן: ל **וַיֹּאמֶר כִּי אֶת־שֶׁבַע כְּבָשֹׂת תִּקַּח מִיָּדִי בַּעֲבוּר תִּהְיֶה־
לִּי לְעֵדָה כִּי חָפַרְתִּי אֶת־הַבְּאֵר הַזֹּאת:** וַאֲמַר אֲרֵי יָת שְׁבַע חוּרְפַן תְּקַבֵּל מִן
יְדִי בְּדִיל דִּתְהֵי לִי לְסָהֲדוּ אֲרֵי חֲפָרִית יָת בֵּירָא הָדֵין (נ"י הָדָא): לא **עַל־כֵּן קָרָא**

tell me. And also, I never heard [about this] until today. **(27)** And Avraham took flock and cattle, and gave [them] to Avimelekh. And the two of them made a covenant. **(28)** Avraham then set seven female sheep [from] the flock, by themselves. **(29)** So Avimelekh said to Avraham: What are these seven female sheep, that you have set here by themselves? **(30)** So he said: [It means] that you are to take the seven female sheep from me, for the purpose that this will act as a testimony that I dug this well. **(31)** He therefore called the name of that

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"*disputed*" *with him, regarding the matter.* **(30) בעבור תהיה לי** — *[Since it would seem that the verse here is saying that the sheep will act as a testimony, it should have said* תהיינה לי בעבור, "*that* they *(*תהיינה*) will act as a testimony.*" *However, as opposed to the sheep, the verse is referring to the entire transaction between Avraham and Avimelekh, and thus, it says* בעבור תהיה לי*, meaning:* "*That* it *(*תהיה*) will act,*" *namely, that] this [entire transaction will act as a testimony. Thus, we see that]* **לעדה** — *The feminine form for* "*testimony*" *is used here [referring to the* פעולה*, the* "*transaction,*" *being a feminine noun. This feminine form of* "*witness*" *or* "*testimony,*" *is] as in the verse (Genesis 31:52),* "*the monument will be a testimony.*" **That I dug this well** — *[Avraham had to bring testimony, for] Avimelekh's shepherds quarreled about the well, claiming,* "*We dug it!*" *So [Avraham and Avimelekh] made an agreement between them, that [the one towards whom] the waters of the well would rise while they are standing by the well — [this would show that] the well was his. And it rose up towards Avraham [thus, acting* "*as a testimony*" *that Avraham had dug the*

נִתְוַכַּח עִמּוֹ עַל כָּךְ: (ל) **בַּעֲבוּר תִּהְיֶה לִי.** זֹאת:
לְעֵדָה. לָשׁוֹן עֵדוּת שֶׁל נְקֵבָה כְּמוֹ וְעֵדָה הַמַּצֵּבָה: **כִּי
חָפַרְתִּי אֶת הַבְּאֵר.** מְרִיבִים הָיוּ עָלֶיהָ רוֹעֵי אֲבִימֶלֶךְ
וְאוֹמְרִים אֲנַחְנוּ חֲפָרְנוּהָ אָמְרוּ בֵּינֵיהֶם כָּל מִי
שֶׁיִּתְרָאֶה עַל הַבְּאֵר וְיַעֲלוּ הַמַּיִם לִקְרָאתוֹ שֶׁלּוֹ הִיא

לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם: עַל כֵּן קָרָא לְאֵתָרָא
הַהוּא בְּאֵר שָׁבַע אֲרֵי תַמָּן קַיָּמוּ תְּרֵוֵיהוֹן: **לב** **וַיִּכְרְתוּ בְרִית בִּבְאֵר שָׁבַע וַיָּקָם**
אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשֻׁבוּ אֶל־אֶרֶץ פְּלִשְׁתִּים: וּגְזָרוּ קְיָם
בִּבְאֵר שָׁבַע וְקָם אֲבִימֶלֶךְ וּפִיכֹל רַב חֵילֵיהּ וְתָבוּ לְאַרַע פְּלִשְׁתָּאֵי: **לג** **וַיִּטַּע אֶשֶׁל**
בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם יְדוָה אֵל עוֹלָם: וּנְצֵיב נִצְבָּא (נ"י אִילָנָא)
בִּבְאֵר שָׁבַע וְצַלִּי תַמָּן בִּשְׁמָא דַיְיָ אֱלָהָא דְעַלְמָא: **לד** **וַיָּגָר אַבְרָהָם בְּאֶרֶץ**

place Be-eir Sheva [the Well of the Oath], for there, the two of them had taken an oath. **(32)** Thus, they made a covenant in Be-eir Sheva. Avimelekh then got up together with Pikhol his army general, and they returned to the land of the Philistines. **(33)** And he planted an ***eishel*** in Be-eir Sheva, and [through it,] he proclaimed the Name of the Lord there, the Almighty God of the [entire] universe. **(34)** And Avraham sojourned in the land of the Philistines for

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וְעָלוּ לִקְרַאת אַבְרָהָם: (לג) **אֵשֶׁל.** רַב וּשְׁמוּאֵל חַד
אָמַר פַּרְדֵּס לְהָבִיא מִמֶּנּוּ פֵּרוֹת לָאוֹרְחִים בַּפְּעוּדָה.
וְחַד אָמַר פּוּנְדָּק לַאֲכְסָנְיָא וּבוֹ כָּל מִינֵי פֵּרוֹת. וּמְצִינוּ
לָשׁוֹן נְטִיעָה בְּאָהֳלִים שֶׁנֶּאֱמַר וְיִטַּע אָהֳלֵי אַפַּדְנוֹ:
וַיִּקְרָא שָׁם וְגוֹ'. עַל יְדֵי אוֹתוֹ אֵשֶׁל נִקְרָא שְׁמוֹ שֶׁל
הַקָּדוֹשׁ בָּרוּךְ הוּא אֱלוֹהַּ לְכָל הָעוֹלָם לְאַחַר
שֶׁאוֹכְלִין וְשׁוֹתִין אָמַר לָהֶם בָּרְכוּ לְמִי שֶׁאֲכַלְתֶּם
מִשֶּׁלּוֹ סְבוּרִים אַתֶּם שֶׁמִּשֶּׁלִּי אֲכַלְתֶּם מִשֶּׁל מִי

*well] (*Bereishit Rabbah *54:5).* **(33)** **אשל** **—** *[This term refers to something that supplies people with fruit — thus a "tree" (see also Rashi Avodah Zarah 7b) — and consequently with hospitality. However,] Rav and Shmuel [differ as to the specific meaning of this term]. One says that it refers to an orchard, from which [Avraham] could bring fruits [with which] to serve his guests at meals. The other says that it refers to an inn, at which [guests could be provided with] lodgings, and in which could be found all sorts of fruits [with which to serve these guests]. [Now, according to the latter meaning, how could the verse have used the expression "And he planted (***ויטע***)" in reference to an inn? Because] we find this expression of planting (***נטיעה***) in Scripture, in reference to [structures wherein people live, specifically,] tents, as the verse says (Daniel 11:45). "he will implant (***ויטע***) the tents of his palace" [thus,* **נטיעה** *having the meaning of implantation or the setting up of a tent or building] (Sotah 10a).* **He proclaimed [the Name of the Lord] there ... —** *[This means:] Through that very* eishel, *the Name of the Holy One, Blessed is He, was proclaimed, as "the God of the entire universe!" [And how did this happen?] People would eat and drink, Avraham would say to them: "Now you must bless the One from Whose [food and drink] you have just partaken! Do you all think [that I am referring to me,] that you partook from my food and drink?! [No — in actual fact,] you partook from that of the One Who proclaimed, thereby causing the entire universe to come*

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שֶׁאָמַר וְהָיָה הָעוֹלָם אֲכָלְתָּם: (לד) **יָמִים רַבִּים.** מְרוּבִּים עַל שֶׁל חֶבְרוֹן בְּחֶבְרוֹן עָשָׂה עֶשְׂרִים וְחָמֵשׁ שָׁנָה וְכָאן עֶשְׂרִים וְשֵׁשׁ שֶׁהֲרֵי בֶּן שִׁבְעִים וְחָמֵשׁ שָׁנָה הָיָה בְּצֵאתוֹ מֵחָרָן. אוֹתָהּ שָׁנָה וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא שֶׁלֹּא מָצִינוּ קוֹדֶם לָכֵן שֶׁנִּתְיַשֵּׁב אֶלָּא שָׁם שֶׁבְּכָל מְקוֹמוֹתָיו הָיָה כְּאוֹרֵחַ חוֹנֶה וְנוֹסֵעַ וְהוֹלֵךְ שֶׁנֶּאֱמַר וַיַּעְבֹר אַבְרָם. וַיִּעְתֵּק מִשָּׁם. וַיְהִי רָעָב וַיֵּרֶד אַבְרָם מִצְרַיְמָה. וּבְמִצְרַיִם לֹא עָשָׂה אֶלָּא שְׁלֹשָׁה חֳדָשִׁים שֶׁהֲרֵי שִׁלְּחוֹ פַּרְעֹה מִיָּד וַיֵּלֶךְ לְמַסָּעָיו עַד וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן שָׁם יָשַׁב עַד שֶׁנֶּהְפְּכָה סְדוֹם מִיָּד וַיִּסַּע מִשָּׁם אַבְרָהָם מִפְּנֵי בּוּשָׁה שֶׁל לוֹט וּבָא לְאֶרֶץ פְּלִשְׁתִּים וּבֶן תִּשְׁעִים וְתֵשַׁע שָׁנָה הָיָה שֶׁהֲרֵי בַּשְּׁלִישִׁי לְמִילָתוֹ בָּאוּ אֶצְלוֹ הַמַּלְאָכִים הֲרֵי עֶשְׂרִים וְחָמֵשׁ שָׁנָה וְכָאן כָּתוּב יָמִים רַבִּים מְרוּבִּים עַל הָרִאשׁוֹנִים וְלֹא בָּא הַכָּתוּב לְסִתּוֹם אֶלָּא לְפָרֵשׁ וְאִם הָיוּ מְרוּבִּים עֲלֵיהֶם שְׁתֵּי שָׁנִים אוֹ יוֹתֵר הָיָה מְפָרְשָׁם וְעַל כָּרְחָךְ אֵינָם יְתֵרִים יוֹתֵר מִשָּׁנָה הֲרֵי עֶשְׂרִים וְשֵׁשׁ שָׁנָה מִיָּד יָצָא מִשָּׁם וְחָזַר לְחֶבְרוֹן

into existence." *[Thus, people would bless God's Name.] (ibid.)* **(34) Numerous years — ***[This expression is telling us that Avraham stayed here in the land of the Philistines] for more numerous years [i.e., for a longer period] than [his stay] in Hevron, for he remained in Hevron for 25 years, while here, he remained for 26 years. [How is this to be calculated?] Well, Avraham was 75 years old when he left Haran (see Genesis 12:4). It was in that very year [of his life] that* "*he came and stayed in the Eilonei Plains of Mamrei*." *(Genesis 13:18) [And how do we know that this was his first long-term station?] Because up until that juncture, we do not find that he settled in any place other than that one. For in all his [other] stop-overs [at that time], he was just a [temporary] visitor, resting [for a short while] and then moving on, as the Scripture says (Genesis 12:6),* "*And Avram passed ...,*" *and (Genesis 12:8),* "*And he transferred [his tent] from there ...,*" *and (Genesis 12:10),* "*there was a famine in the Land, and Avram went down to Egypt [to sojourn there].*" *And he spent only three months in Egypt, after which time Pharaoh escorted him out (Genesis 12:20). Then, immediately following this (Genesis 13:3),* "*He continued on his journeys*" *until (Genesis 13:18),* "*he came and stayed in the Eilonei Plains of Mamrei, which are in Hevron.*" *And he stayed there until Sedom was overturned. Then, immediately following this, (Genesis 20:1),* "*Avraham journeyed from there*" *in order to distance himself from the shameful episode involving Lot (see Rashi there). He then came to the land of the Philistines, when he was 99 years old, for it was [only] on the third day since his circumcision, the angels came to him (see Rashi Genesis 18:1) [since the verse states that he was 99 years old at his circumcision (Genesis 17:24), and he arrived here in the land of the Philistines after his circumcision and the overturning of Sedom]. Thus, [since he was 75 when he left Haran (see Genesis 12:4) and he was now 99, as explained, therefore,] this means [that Avraham stayed there in Hevron] for 25 years. And now, our verse states [that he sojourned in the land of the Philistines]* "*for numerous years*" *— meaning [that his stay lasted] longer than his previous sojournings. Now, clearly, Scripture here is not coming to be vague — rather, it must be coming to specify [the period of time that his stay here exceeded his previous sojournings]. And had this period which exceeded his previous sojournings been two years or more, Scripture would have said so [for that length of time would have justified specification]. However, [since the verse simply states* "*numerous days,*"*] we must say that it is [referring to a period of time] not more than one year in duration. And hence, [Avraham must have stayed here in the land of the Philistines]*

פְּלִשְׁתִּים יָמִים רַבִּים: פ וְאַתּוֹתַב אַבְרָהָם בְּאַרַע פְּלִשְׁתָּאֵי יוֹמִין סַגִּיאִין: שביעי
כב א וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי: וְהָוָה בָּתַר פִּתְגָמַיָּא הָאִלֵּין וַיְיָ נַסִּי יָת אַבְרָהָם
וַאֲמַר לֵיהּ אַבְרָהָם וַאֲמַר הָא אֲנָא: ב וַיֹּאמֶר קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ

numerous years. **22** (1) And it was [immediately] after these words, God tested Avraham, and said to him: Avraham! And he said: Here I am. (2) And He said,

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for 26 years [i.e., one more year than his 25-year stay in Hevron]. Then, immediately following this [26-year stay], he left and returned to Hevron. That year [when he returned to Hevron,] preceded the binding of Yitzhak (described in the ensuing chapter) by twelve years. This is taught in Seider Olam *(1).* (1) **אחר הדברים האלה** — *[meaning "after these events," or "after these words." See Rashi Genesis 15:1, where it is taught that wherever Scripture uses the term* **אחר** *to mean "after," as opposed to using* **אחרי**, *it means* "immediately *after*" *the preceding event. However, here, if our verse would mean "after these events," we have already learnt (see end of Rashi on preceding verse) that between this episode involving Avimelekh and the binding of Yitzhak which ensues — there was a gap of twelve years. Thus, our Rabbis explain that the "events" or "words" described here must not be referring to the episode involving Avimelekh, but rather, something else which indeed took place immediately before the binding of Yitzhak, as follows.] Some of our Rabbis say that [*אחר הדברים האלה*, literally, "after these words,"] refers to "after the words of satan." For satan submitted a prosecution [against Avraham], saying: "From every feast Avraham made, he never offered up to You a single bull or ram!" God said to him: "[If you think he would hesitate to give Me a sacrifice, listen here:] He does everything for the sake of his son [Yitzhak]. If I were to say to him, Sacrifice him before Me, he would not hold back." [And so, "immediately after these words, God tested Avraham ..."*.] *And some Rabbis say that [*אחר הדברים האלה*,] refers to "after the words of Yishmaeil. For Yishma-eil would boast to Yitzhak that he had been circumcised at the age of thirteen, and had not protested. So Yitzhak said to him: "You provoke me on account of [your achievement concerning] one organ. If the Holy One, Blessed is He, said [to me], Sacrifice yourself before Me, I would not hesitate." (Sanhedrin 89b)* **Here I am** — *This is how pious people respond. [This expression] denotes humility and also denotes readiness [to do whatever God was going to ask] (*Tanhuma *22).* (2) **קח נא** — *The word* **נא**

וְאוֹתָהּ שָׁנָה קָדְמָה לִפְנֵי עֲקֵדָתוֹ שֶׁל יִצְחָק שְׁתֵּים עֶשְׂרֵה שָׁנִים כָּךְ שְׁנוּיָה בְּסֵדֶר עוֹלָם: (א) **אַחַר הַדְּבָרִים הָאֵלֶּה.** יֵשׁ מֵרַבּוֹתֵינוּ אוֹמְרִים אַחַר דְּבָרָיו שֶׁל שָׂטָן שֶׁהָיָה מְקַטְרֵג וְאוֹמֵר מִכָּל סְעוּדָה שֶׁעָשָׂה אַבְרָהָם לֹא הִקְרִיב לְפָנֶיךָ פָּר אֶחָד אוֹ אַיִל אֶחָד אָמַר לוֹ כְּלוּם עָשָׂה אֶלָּא בִּשְׁבִיל בְּנוֹ אִלּוּ הָיִיתִי אוֹמֵר לוֹ זְבָחֵם אוֹתוֹ לְפָנַי לֹא הָיָה מְעַכֵּב. וְיֵשׁ אוֹמְרִים אַחַר דְּבָרָיו שֶׁל יִשְׁמָעֵאל שֶׁהָיָה מִתְפָּאֵר עַל יִצְחָק שֶׁמָּל בֶּן שְׁלֹשׁ עֶשְׂרֵה שָׁנָה וְלֹא מִחָה אָמַר לוֹ יִצְחָק בְּאֵבֶר אֶחָד אַתָּה מְיַרֵּאנִי אִלּוּ אָמַר לִי הַקָּדוֹשׁ בָּרוּךְ הוּא זְבַח עַצְמְךָ לְפָנַי לֹא הָיִיתִי מְעַכֵּב: **הִנֵּנִי.** כָּךְ הִיא עֲנִיָּתָם שֶׁל חֲסִידִים לָשׁוֹן עֲנָוָה הוּא וְלָשׁוֹן זִמּוּן: (ב) **קַח נָא.** אֵין נָא אֶלָּא לָשׁוֹן בַּקָּשָׁה אָמַר לוֹ

אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם
לְעֹלָה עַל אַחַד הֶהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ: וַאֲמַר דְּבַר כְּעַן יָת בְּרָךְ יָת יְחִידָךְ

Please, take your son, your only one, whom you love — Yitzhak, and go for yourself to the Land of Moriah. Bring him up there as a burnt-offering upon

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בְּבַקָּשָׁה מִמְּךָ עֲמוֹד לִי בְּזֶה הַנִּסָּיוֹן שֶׁלֹּא יֹאמְרוּ הָרִאשׁוֹנוֹת לֹא הָיָה בָּהֶן מַמָּשׁ: **אֶת בִּנְךָ.** אָמַר לוֹ שְׁנֵי בָּנִים יֵשׁ לִי אָמַר לוֹ אֶת יְחִידְךָ אָמַר לוֹ זֶה יָחִיד לְאִמּוֹ וְזֶה יָחִיד לְאִמּוֹ אָמַר לוֹ אֲשֶׁר אָהַבְתָּ אָמַר לוֹ שְׁנֵיהֶם אֲנִי אוֹהֵב אָמַר לוֹ אֶת יִצְחָק. וְלָמָּה לֹא גִּלָּה לוֹ מִתְּחִלָּה שֶׁלֹּא לְעָרְבְּבוֹ פִּתְאוֹם וְתָזוּחַ דַּעְתּוֹ עָלָיו וְתִטָּרֵף וּכְדֵי לְחַבֵּב עָלָיו אֶת הַמִּצְוָה וְלִתֵּן לוֹ שָׂכָר עַל כָּל דִּבּוּר וְדִבּוּר: **אֶרֶץ הַמֹּרִיָּה.** יְרוּשָׁלַיִם וְכֵן בְּדִבְרֵי הַיָּמִים לִבְנוֹת אֶת בֵּית ה' בִּירוּשָׁלַיִם בְּהַר הַמּוֹרִיָּה. וְרַבּוֹתֵנוּ פֵּרְשׁוּ עַל שֵׁם שֶׁמִּשָּׁם הוֹרָאָה יוֹצְאָה לְיִשְׂרָאֵל. וְאוּנְקְלוֹס תִּרְגְּמוֹ עַל שֵׁם עֲבוֹדַת הַקְּטֹרֶת שֶׁיֵּשׁ בּוֹ מוֹר נֵרְד וּשְׁאָר בְּשָׂמִים: **וְהַעֲלֵהוּ.** לֹא אָמַר לוֹ שְׁחָטֵהוּ לְפִי שֶׁלֹּא הָיָה חָפֵץ הַקָּדוֹשׁ

*here, must only denote an expression of request. God said to Avraham: "Please, I request of you: Stand up to this test [for My sake,] so that people will not say that the first [nine tests] were not real ones. [Now that Avraham is given a real test, they would claim, he does not stand up to it!]" (*Tanhuma *22). [The binding of Yitzhak was the last of ten tests with which God tested Avraham (see Rashi Avot 5:4).]* **Your son —** *Avraham said to God: "But I have two sons!" God said to him: "... your only one." And Avraham said to Him: "This one is an only son to his mother, and the other one is also an only son to his mother!" So God then said to him: "... whom you love." Avraham said to Him: "But I love both of them!" Then God said to him: "... Yitzhak." Now, why did God not simply reveal [Yitzhak's identity] from the outset? So as not to suddenly shock him, which would have caused him to become disoriented and lose his mind [in which case people could claim that Avraham bound his son as an offering only because he had lost his mind; had he been sane, he would never have done it, they would say. Another reason God revealed Yitzhak's identity in such a circumlocutory fashion, was] in order to make this commandment more endearing to Avraham, and to give him a reward for every separate order given [instead of God simply saying "Bring Yitzhak up as a burnt offering"] (see Rashi Genesis 12:2; Sanhedrin 89b).* **The Land of Moriah —** *This is Jerusalem. We likewise find this [name referring to Jerusalem] in Chronicles (II 3:1), "to build the House of the Lord in Jerusalem, on Mount Moriah." [And why is the Holy Temple mount called Moriah?] Our Rabbis have explained: It is thus called, because from there, [Torah] instruction (*הוראה*) is issued to Israel [since the seat of the Great Sanhedrin, the Supreme court of law and instruction, is in the Holy Temple] (*Bereishit Rabbah *55:7). And Onkelos translates this [term* ארץ המריה *as "the Land of the Holy Service,"] being so called after the Holy Service of the incense, because the incense contains* מור *[thus* מוריה*],* נרד *and other spices.* **Bring him up —** *God did not say, however, "slaughter him," because God did not wish for Avraham to actually slaughter Yitzhak. Rather, [He wanted Avraham]*

דִּי רְחַמְתָּ יָת יִצְחָק וְאֵיזֵל לָךְ לְאַרְעָא פּוּלְחָנָא וְאַסְקֵיהּ קָדָמַי תַּמָּן לַעֲלָתָא עַל חַד מִן טוּרַיָּא
דִּי אֵימַר לָךְ: ג **וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח**
אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ
אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: וְאַקְדֵּים אַבְרָהָם בְּצַפְרָא וְזָרֵז יָת חֲמָרֵיהּ

one of the mountains that I will tell you. (3) So Avraham rose early in the morning, saddled his donkey and took his two lads with him and his son, Yitzhak. He chopped wood for a burnt-offering, and arose and went to the place

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בָּרוּךְ הוּא לְשַׁחֲטוֹ אֶלָּא לְהַעֲלוֹתוֹ לָהָר לַעֲשׂוֹתוֹ עוֹלָה וּמְשֻׁהֶעֱלָהוּ אָמַר לוֹ הוֹרִידֵהוּ: **אַחַד הֶהָרִים.** הַקָּדוֹשׁ בָּרוּךְ הוּא מַתְחֶה הַצַּדִּיקִים (ס"א מַשְׁהֶא לַצַּדִּיקִים) וְאַחַר כָּךְ מְגַלֶּה לָהֶם וְכָל זֶה כְּדֵי לְהַרְבּוֹת שְׂכָרָן וְכֵן אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ. וְכֵן בְּיוֹנָה וְקָרָא עָלֶיהָ אֶת הַקְּרִיאָה: (ג) **וַיַּשְׁכֵּם.** נִזְדָּרֵז לְמִצְוָה: **וַיַּחֲבֹשׁ.** הוּא בְּעַצְמוֹ וְלֹא צִוָּה לְאֶחָד מֵעֲבָדָיו שֶׁהָאַהֲבָה מְקַלְקֶלֶת אֶת הַשּׁוּרָה: **אֶת שְׁנֵי נְעָרָיו.** יִשְׁמָעֵאל וֶאֱלִיעֶזֶר שֶׁאֵין אָדָם חָשׁוּב רַשָּׁאי לָצֵאת לַדֶּרֶךְ בְּלֹא שְׁנֵי אֲנָשִׁים שֶׁאִם יִצְטָרֵךְ הָאֶחָד לִנָּקְבִיו וְיִתְרַחֵק יִהְיֶה הַשֵּׁנִי עִמּוֹ: **וַיְבַקַּע.** תַּרְגּוּמוֹ וְצַלַּח כְּמוֹ

only to "*bring him up*" *to the mountain [with the intention] to prepare him as a burnt-offering. Thus, as soon as Avraham brought him up [thereby fulfilling God's will], God immediately told him to take him down (*Bereishit Rabbah *56:8).* **One of the mountains —** *The Holy One, Blessed is He, first holds the righteous in abeyance, and only after, He reveals [specific details] to them. And He does all this, in order to increase their reward [because the righteous desire to fulfill God's will. So while they do not yet know all the details, they suffer over not yet being able to complete the command, and their reward is proportionate to this suffering (*Gur Aryeh; Mizrahi*)]. [We see] a similar instance of this in the verse (Genesis 12:1),* "*to the Land that I will show you*" *[where God did not yet reveal the identity of Avraham's destination (see Rashi 12:2, there)]. Likewise concerning Yonah, the verse says (Jonah 3:2),* "*and make the proclamation [that I tell you]*" *[where God did not yet reveal that which Yonah had to proclaim to Ninveih] (*Bereishit Rabbah *55:7).* (3) **Rose early —** *Eager to [fulfill God's] command [Avraham set out at the earliest opportunity, not even waiting for sunrise] (Pesahim 4a).* **Saddled [his donkey] —** *[Even though such a menial task was not appropriate for Avraham's honor, he saddled his donkey] by himself, rather than ordering one of his servants [to do so,] since love disrupts [the normal rules of] propriety [in this case, Avraham's love for God] (*Bereishit Rabbah *55:8).* **His two lads —** *namely, Yishmaeil and Eliezer. [And why did he take two?] Because a man of high standing must not go on a journey without two people [accompanying him]. For if one of these [two people] needs to relieve himself and consequently must distance himself, then the second can remain with the man [and thus, he will never be left by himself during the journey] (*Vayikra Rabbah *26:7).* **ויבקע —** *[Onkelos's] translation [of this word] is* **וצלח**, *as in the verse (II*

וּדְבַר יָת תְּרֵין עוּלֵימוֹהִי עִמֵּיהּ וְיָת יִצְחָק בְּרֵיהּ וְצַלַּח אָעֵי לַעֲלָתָא וְקָם וְאָזַל לְאַתְרָא דִּי אֲמַר
לֵיהּ יְיָ: ד **בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־**
הַמָּקוֹם מֵרָחֹק: בְּיוֹמָא תְּלִיתָאָה וּזְקַף אַבְרָהָם יָת עֵינוֹהִי וַחֲזָא יָת אַתְרָא מֵרָחִיק:
ה **וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי**
וְהַנַּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם: וַאֲמַר אַבְרָהָם
לְעוּלֵימוֹהִי אוֹרִיכוּ לְכוֹן הָכָא עִם חֲמָרָא וַאֲנָא וְעוּלֵימָא נִתְמְטֵי עַד כָּא וְנִסְגּוּד וּנְתוּב לְוָתְכוֹן:
ו **וַיִּקַּח אַבְרָהָם אֶת־עֲצֵי הָעֹלָה וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ**
אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכֶלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וּנְסִיב אַבְרָהָם יָת אָעֵי

of which God had told him. (4) On the third day, Avraham raised his eyes, and saw the place from afar. (5) So Avraham said to his lads: Stay by yourselves here with the donkey, while I and the lad will go over there, prostrate ourselves [before God], and then we will return to you. (6) Avraham took the wood for the burnt-offering, and placed [it] on his son, Yitzhak. And in his [own] hand,

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וְצַלְּחוּ הַיְרְדֵּן לָשׁוֹן בְּקִוּעַ פִּינְדָ"א בְּלַעַ"ז: (ד) **בַּיּוֹם הַשְּׁלִישִׁי.** לָמָּה אֲחַר מִלְּהַרְאוֹתוֹ מִיָּד כְּדֵי שֶׁלֹּא יֹאמְרוּ הַמְמוֹ וְעִרְבְּבוֹ פִּתְאוֹם וְטָרַף דַּעְתּוֹ וְאִלּוּ הָיָה לוֹ שָׁהוּת לְהִמָּלֵךְ אֶל לִבּוֹ לֹא הָיָה עוֹשֶׂה: **וַיַּרְא אֶת הַמָּקוֹם.** רָאָה עָנָן קָשׁוּר עַל הָהָר: (ה) **עַד כֹּה.** כְּלוֹמַר דֶּרֶךְ מוּעָט לַמָּקוֹם אֲשֶׁר לְפָנֵינוּ וּמִדְרָשׁ אַגָּדָה אֶרְאֶה הֵיכָן הוּא מַה שֶּׁאָמַר לִי הַמָּקוֹם כֹּה יִהְיֶה זַרְעֶךָ: **וְנָשׁוּבָה.** נִתְנַבֵּא שֶׁיָּשׁוּבוּ שְׁנֵיהֶם: (ו) **הַמַּאֲכֶלֶת.** סַכִּין. עַל שֵׁם שֶׁאוֹכֶלֶת אֶת הַבָּשָׂר כְּמָה דְּתֵימָא וְחַרְבִּי תֹּאכַל בָּשָׂר. וְשֶׁמַּכְשֶׁרֶת בָּשָׂר

Samuel 19:18), וצלחו הירדן, *a term that denotes "splitting;"* fendre *in Old French.* (4) **On the third day —** *Why did God delay and not show Avraham [the place] immediately? So that people would not say: "God stunned Avraham, suddenly shocking him and made him lose his mind! If Avraham would have had some respite to [think about the matter and possibly] change his mind, he surely would not have done it!"* (Tanhuma *22*) **And saw the place —** *[What did Avraham actually see that made him identify this as the place that God had meant?] He saw a cloud attached to the mountain (*Tanhuma *23).* (5) **עד כה —** *[literally, "until here."] That is to say, "[we will go] a short way, to the place that is in front of us." And the* Midrash Aggadah *explains [the use of the word* כה *here as alluding to the following: Avraham said,] "I shall see where is that which the Omnipresent said to me (see Genesis 15:5), Thus (*כה*) will be your offspring [namely, as innumerable as the stars" i.e., I shall see just how that promise will be fulfilled, if I am to sacrifice Yitzhak]. (ibid.)* **Then we will return to you —** *[Really, knowing that he was setting out now to sacrifice Yitzhak, Avraham should have said, "then I shall return to you." However, here, by uttering "*we *will return," namely, both of us,] Avraham was prophesying that both of them would return. (ibid.)* (6) **המאכלת —** *[This unusual word means] "knife," so called, because it "eats (*אוכלת*)" the flesh [that it cuts], just like the verse states*

דַּעֲלָתָא וְשַׁוִּי עַל יִצְחָק בְּרֵיהּ וּנְסֵיב בִּידֵיהּ יָת אֶשְׁתָּא וְיָת סַכִּינָא וַאֲזָלוּ תַרְוֵיהוֹן בַּתְרָא (כַּחֲדָא):

ז וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֵּנִי בְנִי
וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשֶּׂה לְעֹלָה: וַאֲמַר יִצְחָק לְאַבְרָהָם אֲבוּהִי

וַאֲמַר אַבָּא וַאֲמַר הָא אֲנָא בְרִי וַאֲמַר הָא אֶשְׁתָּא וְאָעַיָּא וְאָן אִימְרָא לַעֲלָתָא: **ח וַיֹּאמֶר**
אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

וַאֲמַר אַבְרָהָם קֳדָם יְיָ גְּלֵי לֵיהּ אִימְרָא לַעֲלָתָא בְּרִי וַאֲזָלוּ תַרְוֵיהוֹן כַּחֲדָא: **ט וַיָּבֹאוּ**
אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־
הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ

he took the fire and the knife, and the two of them went on together. **(7)** And Yitzhak spoke to his father, Avraham, and said: My father. And he said: I am here, my son. And he said: Here are the fire and the wood, but where is the sheep for the burnt-offering? **(8)** And Avraham said: God will seek a sheep for Himself as a burnt-offering, my son. And the two of them went on together. **(9)** And they came to the place of which God had told him, and there, Avraham built the altar, and arranged the wood. He then bound up his son, Yitzhak, and

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לַאֲכִילָה. דָּבָר אַחֵר זֹאת נִקְרֵאת מַאֲכֶלֶת עַל שֵׁם שֶׁיִּשְׂרָאֵל אוֹכְלִים מִמֶּנָּה שְׂכָרָהּ: **וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו.** אַבְרָהָם שֶׁהָיָה יוֹדֵעַ שֶׁהוֹלֵךְ לִשְׁחוֹט אֶת בְּנוֹ הָיָה הוֹלֵךְ בְּרָצוֹן וְשִׂמְחָה כְּיִצְחָק שֶׁלֹּא הָיָה מַרְגִּישׁ בַּדָּבָר: (ח) **יִרְאֶה לּוֹ הַשֶּׂה.** כְּלוֹמַר יֵרָאֶה וְיִבְחַר לוֹ הַשֶּׂה וְאִם אֵין שֶׂה לְעוֹלָה בְּנִי. וְאַף עַל פִּי שֶׁהַבִּין יִצְחָק שֶׁהוּא הוֹלֵךְ לִשְׁחֹט וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו בְּלֵב שָׁוֶה: (ט) **וַיַּעֲקֹד.** יָדָיו וְרַגְלָיו מֵאֲחוֹרָיו הַיָּדִים

(Deuteronomy 32:42), "*And My sword will consume (*תאכל*) flesh;*" *[a knife has this term* מאכלת*] also because [through its action of slaughtering an animal, it plays a role in] preparing meat for eating (*אכילה*)* (Bereishit Rabbah *56:3). Another explanation: That particular knife was called a* מאכלת*, because the people of Israel eat (*אוכלים*) from its reward [for through it, Avraham was willing to sacrifice his son to fulfill God's will, and so, God rewarded all of his descendants because of this]. (ibid.)* **And the two of them went on together —** *[i.e., they proceeded with the same frame of mind:] Avraham who knew that he was going with the intention of slaughtering his son, proceeded with [the same] willingness and happiness as Yitzhak, who was not aware of anything [concerning his being sacrificed].* **(8) [God] will seek a sheep —** *i.e., He will look for and choose a sheep for Himself. And if he does not have a sheep, then:* "*as a burnt-offering — my son*" *[i.e., the verse is read in such a way as to demonstrate that Avraham intimated to Yitzhak that he was the burnt-offering]. And even though Yitzhak [now] understood that he was going to be slaughtered, nevertheless,* "*the two of them went on together*" *— with the same [willingness in their] heart (*Bereishit Rabbah *56:4).* **(9) Bound up —** *his feet and hands, behind his back. [This term]* עקידה *means [the binding up of] hands*

עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וְאָתוּ לְאַתְרָא דִּי אֲמַר לֵיהּ יְיָ וּבְנָא תַמָּן אַבְרָהָם יָת מַדְבְּחָא וְסַדַּר יָת אָעַיָּא וַעֲקַד יָת יִצְחָק בְּרֵיהּ וְשַׁוִּי יָתֵיהּ עַל מַדְבְּחָא עֵיל מִן אָעַיָּא: י וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת לִשְׁחֹט אֶת־בְּנוֹ: וְאוֹשֵׁיט אַבְרָהָם יָת יְדֵיהּ וּנְסֵיב יָת סַכִּינָא לְמֵיכַס יָת בְּרֵיהּ: יא וַיִּקְרָא אֵלָיו מַלְאַךְ יְדוָד מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם ו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי: וּקְרָא לֵיהּ מַלְאָכָא דַּייָ מִן שְׁמַיָּא וַאֲמַר אַבְרָהָם אַבְרָהָם וַאֲמַר הָא אֲנָא: יב וַיֹּאמֶר אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי ו עַתָּה יָדַעְתִּי כִּי־יְרֵא

placed him upon the altar, above the wood. **(10)** And Avraham sent forth his hand, and took the knife, to slaughter his son. **(11)** But an angel of the Lord called to him from heaven, and said, Avraham! Avraham! And he said: Here I am. **(12)** And he said: Do not cast your hand upon the lad, nor do anything to him! For now I know that you are a God-fearing person, because you did not

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וְהָרְגֵלַיִם בְּיַחַד הִיא עֲקֵדָה וְהוּא לָשׁוֹן עֲקוּדִים שֶׁהָיוּ קַרְסוּלֵיהֶם לְבָנִים מָקוֹם שֶׁעוֹקְדִין אוֹתָן בּוֹ הָיָה נָכָר: (יא) **אַבְרָהָם אַבְרָהָם.** לָשׁוֹן חִבָּה הוּא שֶׁכּוֹפֵל אֶת שְׁמוֹ: (יב) **אַל תִּשְׁלַח.** לִשְׁחוֹט. אָמַר לוֹ אִם כֵּן לְחִנָּם בָּאתִי לְכָאן אֶעֱשֶׂה בּוֹ חַבָּלָה וְאוֹצִיא מִמֶּנּוּ מְעָט דָּם אָמַר לוֹ אַל תַּעַשׂ לוֹ מְאוּמָה אַל תַּעַשׂ בּוֹ מוּם: **כִּי עַתָּה יָדַעְתִּי.** אָמַר רַבִּי אַבָּא אָמַר לוֹ אַבְרָהָם אֲפָרֵשׁ לְפָנֶיךָ אֶת שִׂיחָתִי אֶתְמוֹל אָמַרְתָּ לִי כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע וְחָזַרְתָּ וְאָמַרְתָּ קַח נָא אֶת בִּנְךָ עַכְשָׁיו אַתָּה אוֹמֵר לִי אַל תִּשְׁלַח יָדְךָ אֶל הַנַּעַר. אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לֹא אֲחַלֵּל בְּרִיתִי וּמוֹצָא שְׂפָתַי לֹא אֲשַׁנֶּה כְּשֶׁאָמַרְתִּי לְךָ קַח מוֹצָא שְׂפָתַי לֹא אֲשַׁנֶּה לֹא

and feet altogether. The term here has the same derivation as the word **עקדים** *(in Genesis 30:39), [referring to animals] that had a white ring around their ankles, whereby the place [on the animal] where it was to be bound up (***עקד***), was identifiable.* **(11) Avraham! Avraham! —** *This repetition of his name is an expression of endearment (*Bereishit Rabbah *56:7).* **(12) Do not cast your hand [upon the lad] —** *to slaughter [him]. So Avraham said to God: "If so, I have come here for nothing! Let me [at least] make some sort of wound, in order to extract a little blood from him [so that in some way, I will be sacrificing him]!" So then God said to him: "... nor do anything to him" — [i.e., apart from not slaughtering him,] do not [even] make a blemish on him. (ibid.)* **For now I know —** *Rabbi Abba says: Avraham said to God, "I would like to submit the following to You. Yesterday, You told me (see verse 21:12 above): For [only] through Yitzhak will offspring be called yours. Then You have [seemingly] revoked this, saying (verse 2 above), Please, take your son .... Yet now, You tell me (our verse), Do not cast your hand upon the lad!" So the Holy One, Blessed is He, said to Avraham: "[Do not fear!] I will neither desecrate My covenant [that I had made with you], nor will I change that which is issued from My lips (Psalms 89:35). When I said to you to take [your son], I will not change that which had issued from My lips, [because] I did not say,*

אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ מִמֶּנִּי: וַאֲמַר לָא תוֹשֵׁיט
יָדָךְ לְעוּלֵימָא וְלָא תַּעְבֵּד לֵיהּ מִדְּעָם אֲרֵי כְּעַן יְדַעְנָא (נ"י יְדָעִית) אֲרֵי דַּחֲלָא דַיְיָ אַתְּ וְלָא
מְנַעְתְּ יָת בְּרָךְ יָת יְחִידָךְ מִנִּי: יג **וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא וְהִנֵּה־אַיִל**
אַחַר נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאַיִל וַיַּעֲלֵהוּ
לְעֹלָה תַּחַת בְּנוֹ: וּזְקַף אַבְרָהָם יָת עֵינוֹהִי בָּתַר אִלֵּין וַחֲזָא וְהָא דִכְרָא בָּתַר אֲחִיד

withhold your son, your only one, from Me. **(13)** After this, Avraham raised his eyes and looked, and behold — a ram, caught by its horns in a tree. So he went [there] and took the ram, and brought it up as a burnt-offering, instead of his

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אָמַרְתִּי לְךָ שֶׁחָטֵהוּ אֶלָּא הַעֲלֵהוּ אֲסַקְתִּיהּ אַחְתֵּיהּ: **כִּי עַתָּה יָדַעְתִּי.** מֵעַתָּה יֵשׁ לִי מַה לְּהָשִׁיב לַשָּׂטָן וְלָאוּמוֹת הַתְּמֵהִים מַה הִיא חִבָּתִי אֶצְלְךָ יֵשׁ לִי פִּתְחוֹן פֶּה עַכְשָׁיו שֶׁרוֹאִים כִּי יְרֵא אֱלֹהִים אַתָּה: (יג) **וְהִנֵּה אַיִל.** מוּכָן הָיָה לְכָךְ מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית: **אַחַר.** אַחֲרֵי שֶׁאָמַר לוֹ הַמַּלְאָךְ אַל תִּשְׁלַח יָדְךָ רָאָהוּ כְּשֶׁהוּא נֶאֱחָז וְהוּא שֶׁמִּתְרַגְּמִינָן וְזָקַף אַבְרָהָם עֵינוֹהִי בָּתַר אִלֵּין: **בַּסְּבַךְ.** אִילָן: **בְּקַרְנָיו.** שֶׁהָיָה רָץ אֵצֶל אַבְרָהָם וְהַשָּׂטָן סוֹבְכוֹ וּמְעָרְבְבוֹ בָּאִילָנוֹת: **תַּחַת בְּנוֹ.** מֵאַחַר שֶׁכָּתוּב וַיַּעֲלֵהוּ לְעוֹלָה לֹא חִסַּר הַמִּקְרָא כְּלוּם מַהוּ תַּחַת בְּנוֹ עַל כָּל עֲבוֹדָה שֶׁעָשָׂה מִמֶּנּוּ הָיָה

Slaughter him! [in which case there would be this seeming contradiction in My words]. Rather, [I said to you then (verse 2 above)], Bring him up .... [Now that] you have brought him up — take him down." *[Hence, God showed Avraham that He had been consistent in all that He had told him, and that throughout the entire episode, He had always upheld His promise regarding perpetuation of offspring through Yitzhak]* (Bereishit Rabbah *56:8*). **For now I know —** *Now I have something to answer the satan and the nations of the world, who were wondering just why I held you especially dear to Me. Now I have substantiation to tell them [that you are indeed especially dear to Me], since they now all see that "you are a God-fearing person."* (Bereishit Rabbah *56:7*) **(13) Behold — a ram —** *[That particular ram] had been ready for this purpose, ever since the six days of Creation (Avot 5:8).* **After this —** *i.e., it was after the angel had said to him, "Do not cast your hand ...," that Avraham saw the ram caught [in the tree]. This, then, is also the meaning of [Onkelos's] translation of our verse: "And Avraham raised his eyes after these [words]."* **בסבך —** *[This word means:] A tree.* **By its horns—** *[Why did this ram get caught by its horns?] Because it had been running [headfirst] towards Avraham [in order to present itself to him as a burnt-offering], and the satan entangled it (*סבך*) and enmeshed it among the trees [in an effort to prevent it from reaching him]* (Pirkei d'Rabbi Eliezer *31*). **Instead of his son —** *Since Scripture had already written here "and brought it up as a burnt-offering," the verse lacks nothing [i.e., surely, the verse has clearly explained that Avraham offered up the ram instead of Yitzhak]. So why does the verse need to state "instead of his son?" [This seemingly superfluous phrase comes to allude to the following, which demonstrated just how much Avraham wanted to fulfill God's will:] With every single procedure involved in the sacrifice*

בְּאֵילָנָא בְּקַרְנוֹהִי וַאֲזַל אַבְרָהָם וּנְסֵיב יָת דִּכְרָא וְאַסְקֵיהּ לַעֲלָתָא חֲלַף בְּרֵיהּ: יד **וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְדוָ"ה | יְרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָ"ה יֵרָאֶה:** וּפְלַח וְצַלִּי אַבְרָהָם תַּמָּן בְּאַתְרָא הַהוּא וַאֲמַר קֳדָם יְיָ הָכָא יְהוֹן פַּלְחַן דָּרַיָּא בְּכֵן יִתְאֲמַר בְּיוֹמָא הָדֵין בְּטוּרָא הָדֵין אַבְרָהָם קֳדָם יְיָ פְּלַח: טו **וַיִּקְרָא מַלְאַךְ יְדוָ"ה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמָיִם:** וּקְרָא מַלְאָכָא דַיְיָ לְאַבְרָהָם תִּנְיָנוּת מִן שְׁמַיָּא: טז **וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְדוָ"ה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר**

son. **(14)** And Avraham called the name of that place: The Lord will see. For it will be said [of that place] in the future, The Lord will appear on the mountain. **(15)** And an angel of the Lord called to Avraham a second time from heaven. **(16)** And he said: I swear by Myself, says the Lord, that because you have done

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מִתְפַּלֵּל וְאוֹמֵר יְהִי רָצוֹן שֶׁתְּהֵא זוֹ כְּאִלּוּ הִיא עֲשׂוּיָה בִּבְנִי כְּאִלּוּ בְּנִי שָׁחוּט כְּאִלּוּ דָּמוֹ זָרוּק כְּאִלּוּ בְּנִי מוּפְשָׁט כְּאִלּוּ הוּא נִקְטָר וְנַעֲשֶׂה דֶּשֶׁן: (יד) **ה' יִרְאֶה.** פְּשׁוּטוֹ כְּתַרְגּוּמוֹ ה' יִבְחָר וְיֵרָאֶה לוֹ אֶת הַמָּקוֹם הַזֶּה לְהַשְׁרוֹת בּוֹ שְׁכִינָתוֹ וּלְהַקְרִיב כָּאן קָרְבָּנוֹת: **אֲשֶׁר יֵאָמֵר הַיּוֹם.** שֶׁיֹּאמְרוּ לִימֵי הַדּוֹרוֹת עָלָיו בְּהַר ה' יֵרָאֶה הַקָּדוֹשׁ בָּרוּךְ הוּא לְעַמּוֹ: **הַיּוֹם.** הַיָּמִים הָעֲתִידִין כְּמוֹ עַד הַיּוֹם הַזֶּה שֶׁבְּכָל הַמִּקְרָא שֶׁכָּל הַדּוֹרוֹת הַבָּאִים הַקּוֹרְאִים אֶת הַמִּקְרָא הַזֶּה אוֹמְרִים עַד הַיּוֹם הַזֶּה עַל הַיּוֹם שֶׁעוֹמְדִים בּוֹ וּמְדָרֵשׁ אַגָּדָה ה' יִרְאֶה עֲקֵדָה זוֹ לִסְלוֹחַ לְיִשְׂרָאֵל בְּכָל שָׁנָה וּלְהַצִּילָם מִן הַפּוּרְעָנוּת כְּדֵי שֶׁיֵּאָמֵר הַיּוֹם הַזֶּה בְּכָל דּוֹרוֹת הַבָּאִים בְּהַר ה' יֵרָאֶה אֲפָרוֹ שֶׁל יִצְחָק צָבוּר

*of this ram, Avraham submitted a prayer, saying, "May it be Your will, that this procedure be counted [by You], as if it had been performed on my son — i.e., as if my son had been slaughtered, as if his blood had been splashed (see Leviticus Chapter One), as if he had been skinned, as if he had been burnt and transformed into ashes" [and this is the explanation of the phrase here "instead of his son"] (*Tanhuma Shelah *14).* **(14) The Lord will see —** *The plain meaning here is [to be understood] according to its translation [by Onkelos]: "The Lord will choose and see to it for Himself that this place will be the one in which He will make His Divine Presence rest, and in which sacrifices are to be offered up."* **אשר יאמר היום —** *[literally, "which will be said today," meaning:] The future generations will say about the place, that on this mountain, the Holy One, Blessed is He, will appear to His people.* **היום —** *[literally, "today," but meaning:] In future days. This is similar to the expression used throughout all of Scripture,* **עד היום הזה***, meaning, "until this day" — for all future generations read that expression in the verse, saying "until this day," and apply it to refer to the very day in which they are living [at that time, and thus, the expression automatically always refers to future times]. [The above is the plain meaning of the verse.] And the* Midrash Aggadah *explains our verse as follows: "The Lord will see (***ה' יראה***)" [i.e., be mindful of] the binding of Yitzhak, [which will then bring God] to forgive Israel every year [on the Days of Awe], and to save them from retribution — so that it may be said: "On this day (***היום***)," throughout future generations, "on the mountain of the Lord (***בהר ה'***)," the*

הַזֶּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ: וַאֲמַר בְּמֵימְרֵי קַיֶּמִית אֲמַר יְיָ אֲרֵי
חֲלַף דִּי עֲבַדְתָּא יָת פִּתְגָמָא הָדֵין וְלָא מְנַעְתָּא יָת בְּרָךְ יָת יְחִידָךְ: יז **כִּי־בָרֵךְ אֲבָרֶכְךָ**
וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל אֲשֶׁר עַל־שְׂפַת
הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו: אֲרֵי בָּרָכָא אֲבָרְכִנָּךְ וְאַסְגָּאָה אַסְגֵּי יָת בְּנָךְ
כְּכוֹכְבֵי שְׁמַיָּא וּכְחָלָא דִּי עַל כֵּיף יַמָּא וְיֵרְתוּן בְּנָיךְ יָת קִרְוֵי סַנְאֵיהוֹן: יח **וְהִתְבָּרֲכוּ**
בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וְיִתְבָּרְכוּן בִּדְיִל בְּנָיךְ
כֹּל עַמְמַיָּא דְּאַרְעָא חֲלַף דִּי קַבֶּלְתָּא לְמֵימְרִי: יט **וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו וַיָּקֻמוּ**
וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע: פ
וְתַב אַבְרָהָם לְוָת עוּלֵימוֹהִי וְקָמוּ וַאֲזָלוּ כַּחֲדָא לִבְאֵר שָׁבַע וִיתֵיב אַבְרָהָם בִּבְאֵר שָׁבַע:

this thing, and not withheld your son, your only one — **(17)** That I shall surely bless you, and I shall surely increase your descendants like the stars of heaven and like the sand which is on the seashore, and your descendants will possess the gate of their enemies. **(18)** And all the nations on earth will bless themselves through your descendants — because you listened to My voice. **(19)** Then Avraham returned to his lads, and they arose and went together to Be-eir Sheva.

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וְעוֹמֵד לְכַפָּרָה: (יז) **בָּרֵךְ אֲבָרֶכְךָ.** אַחַת לְאָב וְאַחַת לְבֵן: **וְהַרְבָּה אַרְבֶּה.** אַחַת לְאָב וְאַחַת לְבֵן: (יט) **וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע.** לֹא יְשִׁיבָה מַמָּשׁ שֶׁהֲרֵי בְּחֶבְרוֹן הָיָה יוֹשֵׁב שְׁתֵּים עֶשְׂרֵה שָׁנִים לִפְנֵי עֲקֵדָתוֹ שֶׁל יִצְחָק יָצָא מִבְּאֵר שָׁבַע וְהָלַךְ לוֹ לְחֶבְרוֹן כְּמוֹ שֶׁנֶּאֱמַר וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים מְרוּבִּים מִשֶּׁל חֶבְרוֹן הָרִאשׁוֹנִים וְהֵם עֶשְׂרִים וְשֵׁשׁ

[figurative] ashes of Yitzhak "will appear (יראה)," piled up and ready to exact atonement (Yerushalmi Taanit 2:4). **(17) ברך אברכך** — *[This double expression signifies a twofold blessing:] one for the father [i.e., one blessing on account of Avraham's merit,] and one for the son [i.e., one blessing on behalf of Yitzhak's merit].* **והרבה ארבה** — *[This double expression also signifies a double blessing:] one for the father and one for the son [as above] (*Bereishit Rabbah *56:11).* **(19) And Avraham dwelled in Be-eir Sheva** — *But this does not mean a long-term dwelling, since he was actually living in Hevron. For twelve years before [this episode of] the binding of Yitzhak, Avraham left Be-eir Sheva and went to live in Hevron, as the verse says (Genesis 21:34), "And Avraham sojourned in the land of the Philistines for numerous years" — i.e., for a longer period than his first years in Hevron, namely, for a period which lasted 26 years [one year longer than the period he remained in Hevron], as we have explained above (see Rashi Genesis 21:34) [and thus, since he lived for a total of 25 years in Hevron, and the binding of Yitzhak occurred after only 12 years in Hevron, therefore, he must have lived another 13 years in Hevron after the binding of Yitzhak, and hence, his stay in Be-eir Sheva just now, must have been temporary, on his*

מפטיר כ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֻּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה
יְלָדָה מִלְכָּה גַם־הִוא בָּנִים לְנָחוֹר אָחִיךָ: וְהַוָּה בָּתַר פִּתְגָמַיָּא הָאִלֵּין וְאִתְחֲוָא
לְאַבְרָהָם לְמֵימָר הָא יְלִידַת מִלְכָּה אַף הִיא בְּנִין לְנָחוֹר אָחוּהִי: כא אֶת־עוּץ בְּכֹרוֹ
וְאֶת־בּוּז אָחִיו וְאֶת־קְמוּאֵל אֲבִי אֲרָם: יָת עוּץ בּוּכְרֵיהּ וְיָת בּוּז אָחוּהִי וְיָת
קְמוּאֵל אֲבוּהִי דַּאֲרָם: כב וְאֶת־כֶּשֶׂד וְאֶת־חֲזוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף
וְאֶת בְּתוּאֵל: וְיָת כֶּשֶׂד וְיָת חֲזוֹ וְיָת פִּלְדָּשׁ וְיָת יִדְלָף וְיָת בְּתוּאֵל: כג וּבְתוּאֵל יָלַד
אֶת־רִבְקָה שְׁמֹנָה אֵלֶּה יָלְדָה מִלְכָּה לְנָחוֹר אֲחִי אַבְרָהָם: וּבְתוּאֵל

And Avraham dwelled in Be-eir Sheva. **(20)** And it was, after these things, that it was told to Avraham, saying: Milkah has hereby also borne children to your brother, Nahor: **(21)** His firstborn, Utz, and Buz his brother; and Kemu-eil, the father of Aram; **(22)** And Kessed, Hazzo, Pildash, Yidlaf and Betueil. **(23)** And Betu-eil produced Rivkah. Milkah bore the above eight [sons] to Nahor,

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שָׁנָה כְּמוֹ שֶׁפֵּרַשְׁנוּ לְמַעְלָה: (כ) **אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֻּגַּד וגו'.** בְּשׁוּבוֹ מֵהַר הַמּוֹרִיָּה הָיָה אַבְרָהָם מְהַרְהֵר וְאוֹמֵר אִלּוּ הָיָה בְּנִי שָׁחוּט כְּבָר הָיָה הוֹלֵךְ בְּלֹא בָּנִים הָיָה לִי לַהֲשִׁיאוֹ אִשָּׁה מִבְּנוֹת עָנֵר אֶשְׁכּוֹל וּמַמְרֵא בְּשָׁרוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁנּוֹלְדָה רִבְקָה בַּת זוּגוֹ וְזֶהוּ הַדְּבָרִים הָאֵלֶּה הִרְהוּרֵי דְּבָרִים שֶׁהָיוּ עַל יְדֵי עֻקְּדָה: **גַּם הִוא.** אַף הִיא הִשְׁוָתָה מִשְׁפְּחוֹתֶיהָ לְמִשְׁפְּחוֹת אַבְרָהָם שְׁנֵים עָשָׂר. מָה אַבְרָהָם שְׁנֵים עָשָׂר שְׁבָטִים שֶׁיָּצְאוּ מִיַּעֲקֹב שְׁמוֹנָה בְּנֵי הַגְּבִירוֹת וְאַרְבַּע בְּנֵי שְׁפָחוֹת אַף אֵלּוּ שְׁמוֹנָה בְּנֵי גְּבִירוֹת וְאַרְבַּע בְּנֵי פִלֶגֶשׁ: (כג) **וּבְתוּאֵל יָלַד אֶת רִבְקָה.** כָּל

way back to Hevron]. **(20) [And it was,] after these things, that it was told [to Avraham] —** *After his return from Mount Moriah, Avraham reflected and said to himself: If my son had been slaughtered, he would have passed away without any children [because I did not marry him off until now]. I should have married him to a woman from the daughters of Aneir, Eshkol or Mamrei. So it was now, that the Holy One, Blessed is He, gave him the good tidings that Yitzhak's soulmate, Rivkah, had just been born (see the following three verses). This, then, is the meaning of "[After] these things" — namely, [after] these reflections that occurred [to Avraham] as a result of the binding [of Yitzhak] (*Bereishit Rabbah *57:3).* **[Milkah] has ... also —** *[What does this seemingly superfluous word "also" come to include?] The number of her families equalled "also" the number of Avraham's families — namely, twelve. Just as Avraham produced twelve tribes that came forth from Yaakov — eight from the sons of the ladies of the household [namely, Rahel and Leah], and four from the sons of [the secondary wives, namely,] the handmaids [Bilhah and Zilpah] (Genesis 29:32-30:24; and Genesis 35:16-18) — so too, these [numbered twelve]: Eight sons from the lady of the household [namely, Milkah (see verse 23 below)], and four sons from [the secondary wife, i.e.,] the concubine [Re-umah (see verse 24 below)]. (ibid.)*
(23) And Betu-eil produced Rivkah — *All this family lineage enumerated here, is only*

אוֹלִיד יָת רִבְקָה תְּמַנְיָא אִלֵּין יְלֵידַת מִלְכָּה לְנָחוֹר אֲחוּהִי דְאַבְרָהָם: כד **וּפִילַגְשֹׁו וּשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם־הִוא אֶת־טֶבַח וְאֶת־גַּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה: פ פ פ** וּלְחֵנָתֵיהּ וּשְׁמַהּ רְאוּמָה וְיָלִידַת אַף הִיא יָת טֶבַח וְיָת גַּחַם וְיָת תַּחַשׁ וְיָת מַעֲכָה:

Avraham's brother. **(24)** And his concubine, whose name was Re-umah, also bore [children:] Tevah, Gaham, Tahash and Maakhah.

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written for the sake of this verse [which mentions the birth of Yitzhak's soulmate, Rivkah]. הַיְחוּסִין הַלָּלוּ לֹא נִכְתְּבוּ אֶלָּא בִּשְׁבִיל פָּסוּק זֶה:

הפטרת וירא

במלכים ב פרק ד

א וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי־הַנְּבִיאִים צָעֲקָה אֶל־אֱלִישָׁע לֵאמֹר עַבְדְּךָ אִישִׁי מֵת וְאַתָּה יָדַעְתָּ כִּי עַבְדְּךָ הָיָה יָרֵא אֶת־יְהוָה וְהַנּשֶׁה בָּא לָקַחַת אֶת־שְׁנֵי יְלָדַי לוֹ לַעֲבָדִים: ב וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מֶה אֶעֱשֶׂה־לָּךְ הַגִּידִי לִי מַה־יֶּשׁ־לָךְ בַּבַּיִת וַתֹּאמֶר אֵין לְשִׁפְחָתְךָ כֹל בַּבַּיִת כִּי אִם־אָסוּךְ שָׁמֶן: ג וַיֹּאמֶר לְכִי שַׁאֲלִי־לָךְ כֵּלִים מִן־הַחוּץ מֵאֵת כָּל־שְׁכֵנָיִךְ (שְׁכֵנֵיךְ קרי) כֵּלִים רֵקִים אַל־תַּמְעִיטִי: ד וּבָאת וְסָגַרְתְּ הַדֶּלֶת בַּעֲדֵךְ וּבְעַד־בָּנַיִךְ וְיָצַקְתְּ עַל כָּל־הַכֵּלִים הָאֵלֶּה וְהַמָּלֵא תַּסִּיעִי: ה וַתֵּלֶךְ מֵאִתּוֹ וַתִּסְגֹּר הַדֶּלֶת בַּעֲדָהּ וּבְעַד בָּנֶיהָ הֵם מַגִּישִׁים אֵלֶיהָ וְהִיא מֹיֶצֶקֶת (מוֹצֶקֶת קרי): ו וַיְהִי | כִּמְלֹאת הַכֵּלִים וַתֹּאמֶר אֶל־בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כֶּלִי וַיֹּאמֶר אֵלֶיהָ אֵין עוֹד כֶּלִי וַיַּעֲמֹד הַשָּׁמֶן: ז וַתָּבֹא וַתַּגֶּד לְאִישׁ הָאֱלֹהִים וַיֹּאמֶר לְכִי מִכְרִי אֶת־הַשֶּׁמֶן וְשַׁלְּמִי אֶת־נִשְׁיֵךְ (נִשַּׁיִךְ קרי) וְאַתְּ בָּנַיִךְ (וּבָנַיִךְ קרי) תִּחְיִי בַּנּוֹתָר: ח וַיְהִי הַיּוֹם וַיַּעֲבֹר אֱלִישָׁע אֶל־שׁוּנֵם וְשָׁם אִשָּׁה גְדוֹלָה וַתַּחֲזֵק־בּוֹ לֶאֱכָל־לָחֶם וַיְהִי מִדֵּי עָבְרוֹ יָסֹר שָׁמָּה לֶאֱכָל־לָחֶם: ט וַתֹּאמֶר אֶל־אִישָׁהּ הִנֵּה־נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עֹבֵר עָלֵינוּ תָּמִיד: י נַעֲשֶׂה־נָּא עֲלִיַּת־קִיר קְטַנָּה וְנָשִׂים לּוֹ שָׁם מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה וְהָיָה בְּבֹאוֹ אֵלֵינוּ יָסוּר שָׁמָּה: יא וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה וַיָּסַר אֶל־הָעֲלִיָּה וַיִּשְׁכַּב־שָׁמָּה: יב וַיֹּאמֶר אֶל־גֵּיחֲזִי נַעֲרוֹ קְרָא לַשּׁוּנַמִּית הַזֹּאת וַיִּקְרָא לָהּ וַתַּעֲמֹד לְפָנָיו: יג וַיֹּאמֶר לוֹ אֱמָר־נָא אֵלֶיהָ הִנֵּה חָרַדְתְּ | אֵלֵינוּ אֶת־כָּל־הַחֲרָדָה הַזֹּאת מֶה לַעֲשׂוֹת לָךְ הֲיֵשׁ לְדַבֶּר־לָךְ אֶל־הַמֶּלֶךְ אוֹ אֶל־שַׂר הַצָּבָא וַתֹּאמֶר בְּתוֹךְ עַמִּי אָנֹכִי יֹשֶׁבֶת: יד וַיֹּאמֶר וּמֶה לַעֲשׂוֹת לָהּ וַיֹּאמֶר גֵּיחֲזִי אֲבָל בֵּן אֵין־לָהּ וְאִישָׁהּ זָקֵן: טו וַיֹּאמֶר קְרָא־לָהּ וַיִּקְרָא לָהּ וַתַּעֲמֹד בַּפָּתַח: טז וַיֹּאמֶר לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתְּ (אָתְּ קרי) חֹבֶקֶת בֵּן וַתֹּאמֶר אַל־אֲדֹנִי אִישׁ הָאֱלֹהִים אַל־תְּכַזֵּב בְּשִׁפְחָתֶךָ: יז וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אֲשֶׁר־דִּבֶּר אֵלֶיהָ אֱלִישָׁע: יח וַיִּגְדַּל הַיֶּלֶד וַיְהִי הַיּוֹם וַיֵּצֵא אֶל־אָבִיו אֶל־הַקֹּצְרִים: יט וַיֹּאמֶר אֶל־אָבִיו רֹאשִׁי רֹאשִׁי | וַיֹּאמֶר אֶל־הַנַּעַר שָׂאֵהוּ אֶל־אִמּוֹ: כ וַיִּשָּׂאֵהוּ וַיְבִיאֵהוּ אֶל־אִמּוֹ וַיֵּשֶׁב עַל־בִּרְכֶּיהָ עַד־הַצָּהֳרַיִם וַיָּמֹת: כא וַתַּעַל וַתַּשְׁכִּבֵהוּ עַל־מִטַּת אִישׁ הָאֱלֹהִים וַתִּסְגֹּר בַּעֲדוֹ וַתֵּצֵא: כב וַתִּקְרָא אֶל־אִישָׁהּ וַתֹּאמֶר שִׁלְחָה נָּא לִי אֶחָד מִן־הַנְּעָרִים וְאַחַת הָאֲתֹנוֹת וְאָרוּצָה עַד־אִישׁ הָאֱלֹהִים וְאָשׁוּבָה: כג וַיֹּאמֶר מַדּוּעַ אַתְּ (אָתְּ קרי) הֹלֶכֶת (הוֹלֶכֶת קרי) אֵלָיו הַיּוֹם לֹא־חֹדֶשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שָׁלוֹם:

כאן מסיימין הספרדים

כד וַתַּחֲבֹשׁ הָאָתוֹן וַתֹּאמֶר אֶל־נַעֲרָהּ נְהַג וָלֵךְ אַל־תַּעֲצַר־לִי לִרְכֹּב כִּי אִם־אָמַרְתִּי לָךְ: כה וַיֵּלֶךְ וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הַר הַמֹּרִיָּה וַיַּרְא אִישׁ־הָאֱלֹהִים אוֹתָהּ מִנֶּגֶד וַיֹּאמֶר אֶל־גֵּיחֲזִי נַעֲרוֹ הִנֵּה הַשּׁוּנַמִּית הַלָּז: כו עַתָּה רֻוץ־נָא לִקְרָאתָהּ וֱאָמַר־לָהּ הֲשָׁלוֹם לָךְ הֲשָׁלוֹם לְאִישֵׁךְ הֲשָׁלוֹם לַיָּלֶד וַתֹּאמֶר שָׁלוֹם: כז וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הָהָר וַתַּחֲזֵק בְּרַגְלָיו וַיִּגַּשׁ גֵּיחֲזִי לְהָדְפָהּ וַיֹּאמֶר אִישׁ הָאֱלֹהִים הַרְפֵּה־לָהּ כִּי־נַפְשָׁהּ מָרָה־לָּהּ וַיהוָה הֶעְלִים מִמֶּנִּי וְלֹא הִגִּיד לִי: כח וַתֹּאמֶר הֲשָׁאַלְתִּי בֵן מֵאֵת אֲדֹנִי הֲלֹא אָמַרְתִּי לֹא תַשְׁלֶה אֹתִי: כט וַיֹּאמֶר לְגֵיחֲזִי חֲגֹר מָתְנֶיךָ וְקַח מִשְׁעַנְתִּי בְיָדְךָ וָלֵךְ כִּי־תִמְצָא אִישׁ לֹא תְבָרְכֶנּוּ וְכִי־יְבָרֶכְךָ אִישׁ לֹא תַעֲנֶנּוּ וְשַׂמְתָּ מִשְׁעַנְתִּי עַל־פְּנֵי הַנָּעַר: ל וַתֹּאמֶר אֶם הַנַּעַר חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֱזָבֶךָ וַיָּקָם וַיֵּלֶךְ אַחֲרֶיהָ: לא וְגֵחֲזִי עָבַר לִפְנֵיהֶם וַיָּשֶׂם אֶת־הַמִּשְׁעֶנֶת עַל־פְּנֵי הַנַּעַר וְאֵין קוֹל וְאֵין קָשֶׁב וַיָּשָׁב לִקְרָאתוֹ וַיַּגֶּד־לוֹ לֵאמֹר לֹא הֵקִיץ הַנָּעַר: לב וַיָּבֹא אֱלִישָׁע הַבַּיְתָה וְהִנֵּה הַנַּעַר מֵת מֻשְׁכָּב עַל־מִטָּתוֹ: לג וַיָּבֹא וַיִּסְגֹּר הַדֶּלֶת בְּעַד שְׁנֵיהֶם וַיִּתְפַּלֵּל אֶל־יְהוָה: לד וַיַּעַל וַיִּשְׁכַּב עַל־הַיֶּלֶד וַיָּשֶׂם פִּיו עַל־פִּיו וְעֵינָיו עַל־עֵינָיו וְכַפָּיו עַל־כַּפָּיו וַיִּגְהַר עָלָיו וַיֶּחֱם בְּשַׂר הַיֶּלֶד: לה וַיָּשָׁב וַיֵּלֶךְ בַּבַּיִת אַחַת הֵנָּה וְאַחַת הֵנָּה וַיַּעַל וַיִּגְהַר עָלָיו וַיְזוֹרֶר הַנַּעַר עַד־שָׁבַע פְּעָמִים וַיִּפְקַח הַנַּעַר אֶת־עֵינָיו: לו וַיִּקְרָא אֶל־גֵּיחֲזִי וַיֹּאמֶר קְרָא אֶל־הַשֻּׁנַמִּית הַזֹּאת וַיִּקְרָאֶהָ וַתָּבֹא אֵלָיו וַיֹּאמֶר שְׂאִי בִנֵּךְ: לז וַתָּבֹא וַתִּפֹּל עַל־רַגְלָיו וַתִּשְׁתָּחוּ אָרְצָה וַתִּשָּׂא אֶת־בְּנָהּ וַתֵּצֵא:

אחר קריאת פרשת השבוע שנים מקרא ואחד תרגום והפטרה, ומזמור ה' מלך גאות לבש או מזמור שיר ליום השבת וה' מלך יצל"ח דברו משנה והלכה מסדר טהרות שהוא נגד היסוד בחינת היום

Mishnah *Mikvaot, chapter 4*

משנה מקואות פרק ד

א הַמַּנִּיחַ כֵּלִים תַּחַת הַצִּנּוֹר, אֶחָד כֵּלִים גְּדוֹלִים וְאֶחָד כֵּלִים קְטַנִּים, אֲפִלּוּ כְּלֵי גְלָלִים, כְּלֵי אֲבָנִים, כְּלֵי אֲדָמָה, פּוֹסְלִין אֶת הַמִּקְוֶה. אֶחָד הַמַּנִּיחַ וְאֶחָד הַשּׁוֹכֵחַ, כְּדִבְרֵי בֵית שַׁמַּאי. וּבֵית הִלֵּל מְטַהֲרִין בְּשׁוֹכֵחַ. אָמַר

(1) If one put vessels under a [wooden] water pipe [constructed and attached in such a manner, so that it does not convey the status of drawn water (*mayim sheuvim*) to the rain water flowing through it to a *mikvah*, from the roof], whether they be large vessels [containing more than 40 *se'ah*] or small vessels [too small to become unclean; (see Kelim 2:2)] or even vessels of dung, stone vessels, or earthen vessels [which are not susceptible to uncleanness], they make the *mikvah* invalid [if their contents of three *log*s are emptied into a *mikvah* containing less than 40 *se'ah*. For, unlike the case discussed in Mikvaot 2:7, these have the special purpose of receiving water from the pipe and therefore, water collected within them, have the status of drawn water (*mayim sheuvim*)]. It is all alike whether they [these vessels] were put there [purposely] or were [merely] forgotten. This is according to the opinion of the School of Shammai. But the School of Hillel declare it

רבנו עובדיה מברטנורא

א המניח כלים תחת הצנור. מרזב שמי גשמים נכנסים בו ויורדים דרך פיו למקוה. והכא מיירי בצנור של עץ שקבעו ולבסוף חקקו, דהואיל ולא היה תורת כלי עליו כשקבעו, אע"פ שחקקו אחרי כן לא חשיבי המים שבתוכו מים שאובים, הואיל ולא היה תורת כלי עליו בתלוש: **ואחד כלים קטנים.** דלא תימא דלא חשיבי: **אפילו כלי גללים.** דלא חשיבי כלים לענין טומאה, חשיבי כלים לפסול את המקוה, אפילו אם שברם או כפה אותם, דלא דמי למניח קנקנים בראש הגג לנגבן: **ובית הלל מטהרין בשוכח.** בפרק קמא דשבת בגמרא מוקמי פלוגתייהו כשהניחן תחת הצנור בשעת קישור עבים ונתפזרו ושכחן וחזרו ונתקשרו, דבית שמאי סברי משום פיזור עבים לא נתבטלה מחשבתו

רַבִּי מֵאִיר, נִמְנוּ וְרַבּוּ בֵּית שַׁמַּאי עַל בֵּית הִלֵּל. וּמוֹדִים בְּשׁוֹכֵחַ בְּחָצֵר שֶׁהוּא טָהוֹר. אָמַר רַבִּי יוֹסֵי, עֲדַיִן מַחֲלֹקֶת בְּמְקוֹמָהּ עוֹמֶדֶת: **ב** הַמַּנִּיחַ טַבְלָא תַּחַת הַצִּנּוֹר, אִם יֵשׁ לָהּ לְבַזְבֵּז, פּוֹסֶלֶת אֶת הַמְּקֻוֶה. וְאִם לָאו, אֵינָהּ פּוֹסֶלֶת אֶת הַמְּקֻוֶה. זְקָפָהּ לִדּוֹחַ, בֵּין כָּךְ וּבֵין כָּךְ אֵינָהּ פּוֹסֶלֶת אֶת הַמְּקֻוֶה: **ג** הַחוֹטֵט בַּצִּנּוֹר לְקַבֵּל צְרוֹרוֹת, בְּשֶׁל עֵץ, כָּל שֶׁהוּא. וּבְשֶׁל חֶרֶס, רְבִיעִית. רַבִּי יוֹסֵי אוֹמֵר, אַף בְּשֶׁל חֶרֶס, כָּל שֶׁהוּא.

clean in the case of one who forgets [because there was no intention to collect water in them]. Rabbi Meir said: They voted and the School of Shammai had a majority over the School of Hillel [and the controversy was settled in accordance with the opinion of the School of Shammai; (see Shabbat 1:4)]; yet they [the School of Shammai] agree in the case of one who forgets [and leaves vessels] in a courtyard [not under the pipe] that the *mikvah* remains clean [since evidently there was no intention to collect the water]. Rabbi Yosi said: The controversy still remains as it was [it was not put to a vote, and the School of Shammai did not have a majority]. **(2)** If one put a board under a water-pipe [so that the water should flow into a *mikvah*] and it had a rim [it is considered a receptacle, and the rain water passing from the roof along the board becomes drawn water and therefore], makes the *mikvah* unfit; otherwise [if it does not have a rim] it does not make the *mikvah* unfit. If he had made it stand upright [under the water flow] to be rinsed: in neither case does it render the *mikvah* unfit [since it is not positioned in the way intended for it to gather water]. **(3)** If one makes [before attaching the pipe in place so that the water will flow into the *mikvah*] a depression in the water-pipe to collect the gravel [he created a depression in the pipe for gravel to fall into as the rain water flows through the pipe], it renders the *mikvah* unfit [the cavity becomes a receptacle for the water that passes through it into the *mikvah* and the water passing through the pipe is now considered water drawn through a vessel] in the case of a wooden [pipe], if it [the depression or cavity] holds any amount [of water]; but in the case of an earthenware [pipe, it makes it unfit] if it will hold a quarter-*log* [if it holds less than a quarter-*log* it is not considered a vessel; (see Kelim 2:2)]. Rabbi Yosi says: Also in the case of an earthenware [pipe] if it holds any amount [it makes the *mikvah*

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הראשונה דגלי דעתיה שרצה שיפלו לתוכן, ובית הלל סברי בטלה מחשבתו, דכי נתפזרו, אסח דעתיה, דקסבר לא ירדו גשמים עוד. אבל הניחן תחת הצנור בשעת קישור עבים ואיחרו הגשמים לבוא ויצא למלאכתו ושכחן, דברי הכל הואיל ומתחלה לכך נתכוין לא בטלה מחשבתו בשכחתו. ואם הניחן בשעת פיזור עבים, דברי הכל טהורים, שלא נתכוין מתחלה לכך: **בשוכח בחצר שהוא טהור.** בחצר שלא תחת הצנור, ונתמלאו מן הנוטפין ונפלו למקוה. דדוקא תחת הצנור הוא דפליגי בית שמאי, דגלי דעתיה דרצה שיפלולתוכן, ומשום פיזור לא בטלה מחשבה קמייתא. אבל מניח בחצר, אפילו בשעת קישור, לא מוכחא מעיקרא מחשבתו קמייתא שפיר, הלכך בטלה כשנתפזרו: **עדיין מחלוקת במקומה עומדת.** שלא עמדו למנין על כך ולא רבו תלמידי בית שמאי: **ב המניח טבלא תחת הצנור.** להמישיך המים למקוה: **אם יש לה לבזבז.** שפה סביב מארבע כדי שיהיה לה בית קיבול: **פוסלת את המקוה.** דהוו להו מים שאובים. ומשום צינור לא היה מפסיל מקוה, דאיירי בצנור שקבעו ולבסוף חקקו כדפרישית: **זקפה לידוח.** כדי שתודח מטנופת שבה: **אינה פוסלת את המקוה.** דלא קיימא כדרך קבלתה: **ג החוטט בצנור.** דרך צנור להיות פתוח משני צדדים, ואין פוסל את המקוה אלא אם כן חקק בו חקק מעט כדי לקבל צרורות המעכבים הלוך המים, וכשחקקו ולבסוף קבעו אייריי, הואיל והיה עליו תורת כלי כשהיה תלוש, הרי המים העוברים בו שאובים הן ופוסלים את המקוה: **ובשל חרס.** לא חשיב כלי אלא אם כן יש לו בית קיבול של רביעית: **לא אמרו רביעית**

לֹא אָמְרוּ רְבִיעִית, אֶלָּא בִּשְׁבָרֵי כְלֵי חֶרֶס. הָיוּ צְרוֹרוֹת מִתְחַלְחֲלִים בְּתוֹכוֹ, פּוֹסְלִים אֶת הַמָּקְוֶה. יָרַד לְתוֹכוֹ עָפָר וְנִכְבַּשׁ, כָּשֵׁר. סִילּוֹן שֶׁהוּא צַר מִכָּאן וּמִכָּאן וְרָחָב מִן הָאֶמְצַע, אֵינוֹ פּוֹסֵל, מִפְּנֵי שֶׁלֹּא נַעֲשָׂה לְקַבָּלָה: **ד** מַיִם שְׁאוּבִין וּמֵי גְשָׁמִים שֶׁנִּתְעָרְבוּ בֶחָצֵר, וּבָעוּקָה, וְעַל מַעֲלוֹת הַמְּעָרָה, אִם רֹב מִן הַכָּשֵׁר, כָּשֵׁר. וְאִם רֹב מִן הַפָּסוּל, פָּסוּל. מֻחֱצָה לְמֻחֱצָה, פָּסוּל. אֵימָתַי, בְּזְמַן שֶׁמִּתְעָרְבִים עַד שֶׁלֹּא יַגִּיעוּ לַמִּקְוֶה. הָיוּ מְקַלְחִין בְּתוֹךְ הַמַּיִם, אִם יָדוּעַ שֶׁנָּפַל לְתוֹכוֹ אַרְבָּעִים סְאָה מַיִם כְּשֵׁרִים, עַד שֶׁלֹּא יָרַד לְתוֹכוֹ שְׁלֹשָׁה לֻגִּין מַיִם שְׁאוּבִין, כָּשֵׁר. וְאִם לָאו, פָּסוּל: **ה** הַשֹּׁקֶת שֶׁבַּסֶּלַע, אֵין מְמַלְּאִין מִמֶּנָּה, וְאֵין מְקַדְּשִׁין

unfit; since that which]; they have spoken of a quarter-*log* [as the minimum capacity of a vessel is] only in the case of broken shards of an earthenware utensil [but not in a case where the vessel was made to begin with, with less than a quarter-*log* capacity]. If the pieces of gravel moved about inside [the cavity], it [the water flowing through the pipe] renders the *mikvah* unfit [though the gravel fills the cavity and subsequent water does not flow into the cavity]. If earth came down into it and was pressed down [filling the cavity completely, the *mikvah* remains] fit. If the pipe was narrow at each end and wide in the middle, it does not make [the *mikvah*] unfit, because it [the wide part in the middle] had not been fashioned for collecting [water in it, rather only to facilitate the flow of water]. **(4)** If drawn water and rain water were mingled together in a courtyard, or in a cavity, or on the steps of a cave [containing the *mikvah* and then flowed into an empty *mikvah*]: if the greater part was fit [the rain water exceeds in quantity the drawn water], the entire [water] is fit; and if the greater part was unfit [consisting of drawn water], the entire is unfit. If they were equal in quantity, the entire is unfit. When [does this apply, that the *mikvah* is fit when rain water makes up the greater part of the mixture]? When they were mingled together before they arrived [via *hamshakha*] into the *mikvah*. But if they flowed [each one directly] into the water [of the *mikvah*, i.e., the drawn water flowed directly from the vessel into the *mikvah*]: if it was known that forty *se'ah* of fit water fell in before three *log* of drawn water [the *mikvah* is] fit; otherwise it is unfit. **(5)** In the case of a trough [see Parah 5:7] hollowed out in a rock [next to a spring of water from which water would flow into it by means

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אלא בשברי כלי חרס. דוקא בכלי חרס לאחר שנשבר בעינן שיהא השבר מחזיק רביעית. אבל מתחלתו אפילו כל שהוא חשוב כלי. ואין הלכה כר' יוסי: **מתחלחלים.** מתגלגלים בתוך בית קיבול שאינם מהודקים בו אע"פ שנתמלא מהם אלא מתנענעים אילך ואילך. לשון ותתחלחל המלכה (אסתר ד): **פוסלים את המקוה.** דלא נתבטל קיבולו: **ירד לתוכו.** לתוך בית קיבולו: **עפר ונכבש.** שהעפר נקבע ונעשה מהודק יפה והמים עוברים עליו. תרגום במסלה נעלה (במדבר כ) באורח כבישא נסק: **כשר.** דאין כאן בית קיבול: **סילון וצינור ומרזב.** אחד הוא: **שהוא צר מכאן ומכאן.** משני פיותיו ממקום שהמים נכנסים בו וממקום שיורדים ממנו למקוה: **ורחב מן האמצע.** אפילו הכי לא חשיב לקבלה כל זמן שלא חקק בו לקבל צרורות: **ד מים שאובים.** שהן פסולים למקוה: **ומי גשמים.** הכשרים: **שנתערבו בחצר או בעוקה.** גומא שהמים מתקבצים בהן, או על מעלות המערה, ומשם נמשכו וירדו למקוה: **אם רוב מן הכשר.** כגון שעשרים ואחת סאה מהן מי גשמים ותשע עשרה מים שאובין, כשר: **היו מקלחין בתוך המים.** שלא ירדו למקוה על ידי המשכה דרך החצר והעוקה ומעלות המערה, אלא מן הכלים עצמן היו מקלחין לתוך המקוה: **ואם לאו פסול.** דשלשה לוגין מים שאובים פוסלים כשנפלו למקוה שלא כדרך המשכה. אבל דרך המשכה אין פוסלין עד שיהיו הרוב מים שאובים. אפילו המים שאובין בפני עצמן שלא נתערבו בכשרים, אין פוסלין דרך המשכה אלא ברוב כגון מקוה שיש בו עשרים ואחת סאה מי גשמים, ממלא בכתף וממשיך לתוכו תשע עשרה סאה מים שאובים וכשר, הואיל והרוב מים כשרים. וכן הלכה: **ה השוקת.** אבן חלולה שעל שפת המעין, והמים נכנסיןלה דרך חור

בָּהּ, וְאֵין מַזִּין מִמֶּנָּה, וְאֵינָהּ צְרִיכָה צָמִיד פָּתִיל, וְאֵינָהּ פּוֹסֶלֶת אֶת הַמִּקְוֶה. הָיְתָה כְּלִי וְחִבְּרָהּ בְּסִיד, מְמַלְּאִין בָּהּ, וּמְקַדְּשִׁין בָּהּ, וּמַזִּין מִמֶּנָּה, וּצְרִיכָה צָמִיד פָּתִיל, וּפוֹסֶלֶת אֶת הַמִּקְוֶה. נִקְּבָה מִלְמַטָּה אוֹ מִן הַצַּד וְאֵינָהּ יְכוֹלָה לְקַבֵּל מַיִם כָּל שֶׁהֵם, כְּשֵׁרָה. וְכַמָּה יִהְיֶה בַּנֶּקֶב, כִּשְׁפוֹפֶרֶת הַנּוֹד. אָמַר רַבִּי יְהוּדָה בֶּן בְּתֵירָא, מַעֲשֶׂה בְּשׁוּקֶת יֶהוּא שֶׁהָיְתָה בִּירוּשָׁלַיִם, וְהָיְתָה נִקְּבָה כִּשְׁפוֹפֶרֶת הַנּוֹד, וְהָיוּ כָל הַטְּהֳרוֹת שֶׁבִּירוּשָׁלַיִם נַעֲשׂוֹת עַל גַּבָּהּ, וְשָׁלְחוּ בֵּית שַׁמַּאי וּפִחֲתוּהָ, שֶׁבֵּית שַׁמַּאי אוֹמְרִים, עַד שֶׁיִּפָּחֵת רֻבָּהּ:

of a hole drilled through the rock. Being naturally joined to the ground, it cannot be considered a vessel], water may not be gathered in it [for the water of purification, for which a vessel is required; see Numbers 19:17], nor may water of purification [collected in another vessel and then poured into the trough] be consecrated [by mixing in the trough the ashes of the Red Heifer] in it, nor may one sprinkle from there [if water of purification which was properly collected and mixed was put into the trough]; and it does not require a tightly stopped-up covering [in order to protect its contents against defilement from a corpse even if it has only an ordinary covering; (ordinarily a tent in which there is a corpse, defiles everything in the tent, unless it is covered tightly, see Oholot 5:6)]; and it does not make the *mikvah* unfit [if three *log* of rainwater flow from it into a *mikvah* containing less than 40 *se'ah*]. If it was a [movable] vessel [the trough had been hollowed out in a movable stone] and had been cemented to the ground with lime, water may be gathered in it [for the water of purification], the water of purification may be consecrated in it [by mixing the ash of the Heifer in it], one may sprinkle from it, it requires a tightly stopped-up covering [to prevent defilement to its contents, when in a tent with a corpse], and it makes the *mikvah* unfit. If a hole was made in it [i.e., in a movable stone which was not cemented to the ground], below or at the side, so that it could not contain any amount of water [it loses the character of a vessel and becomes similar to a channel], it is valid [the water which flows from it does not render the *mikvah* unfit]. And how great should the hole be? Like the tube of a water-skin [a circumference two-fingers wide]. Rabbi Yehudah ben Beteira said: It happened in the case of the Yehu trough [which did not contain 40 *se'ah*] in Jerusalem that there was a hole in it like the tube of a water-skin [connecting it to a *mikvah* by its side], and it was used for all things in Jerusalem which needed a state of purity. But the School of Shammai sent and broke it down, for the School of Shammai say: [It remains a vessel] unless the greater part of it is broken down.

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שבדופנה, ומשקין בה הבהמות: **אין ממלאים ממנה.** מים למי חטאת: **ואין מקדשין בה.** אין נותנים אפר פרה על המים שבתוכה, דאינה חשובה כלי. והכא מיירי בסלע מחובר שחקקו, ואפילו תלוש שחיברו ולבסוף חקקו, הואיל ולא היה עליו שם כלי בתלוש אינו חשוב כלי: **ואינה צריכה צמיד פתיל.** אם היא באוהל המת, מצלת על מה שבתוכה בכיסוי לבד בלא צמיד פתיל, לפי שאינה חשובה כלי אלא כבור ודות שמצילים על מה שבתוכם בכיסוי לבד: **ואינה פוסלת את המקוה.** אם נפלו מי גשמים מתוכה למקוה אין נחשבים מים שאובים לפסול את המקוה: **וכמה יהיה בנקב.** לבטלה מתורת כלי שלא תפסול את המקוה מטעם שאיבה: **כשפופרת הנאד.** ושיעורו שיהיו שתי אצבעות של יד הסמוכות לגודל חוזרות ברחבן בריוח בתוך הנקב: **בשוקת (יהוא).** כך היתה נקראת: **כל הטהרות שבירושלים נעשות על גבה.** שמטבילים בתוכה ועושים טהרות. ולא היה בשוקת ארבעיסאה, אלא מקוה שלם היה בצדה, ומי השוקת מתערבים בו דרך נקב כשפופרת: **עד שיפחת רובה.** אפילו יש בנקב כשפופרת הנאד, לעולם תורת כלי עליה עד שתשבר רובה:

Gemara *Niddah 12a* **גמרא נדה דף יב.**

תָּנוּ רַבָּנָן חַמָּרִין וּפוֹעֲלִין וְהַבָּאִין מִבֵּית הָאָבֵל וּמִבֵּית הַמִּשְׁתֶּה נְשֵׁיהֶם לָהֶם בְּחֶזְקַת טְהֳרָה. וּבָאִין וְשׁוֹהִין עִמָּהֶן בֵּין יְשֵׁנוֹת בֵּין עֵירוֹת בַּמֶּה דְּבָרִים אֲמוּרִים שֶׁהִנִּיחָן בְּחֶזְקַת טְהֳרָה אֲבָל הִנִּיחָן בְּחֶזְקַת טוּמְאָה לְעוֹלָם הֵיא טְמֵאָה עַד שֶׁתֹּאמַר לוֹ טְהוֹרָה אֲנִי וְהָא שְׁמוּאֵל בְּמַאי מוּקֵי לָהּ אִי כְּשֶׁיֵּשׁ לָהּ וֶסֶת קַשְׁיָא עֵרָה וְאִי כְּשֶׁאֵין לָהּ וֶסֶת קַשְׁיָא בֵּין עֵרָה בֵּין יְשֵׁנָה לְעוֹלָם כְּשֶׁיֵּשׁ לָהּ וֶסֶת וְכֵיוָן שֶׁתִּבְעָהּ אֵין לָךְ בְּדִיקָה גְּדוֹלָה מִזּוּ אָמַר לֵיהּ רַב פַּפָּא לְרָבָא מַהוּ לְמֶעְבַּד כִּי הָא מַתְנִיתָא אָמַר לֵיהּ סוֹדְנָא לָא. דְּמַגְנֵיָא בְּאַפֵּיהּ:

Our Rabbis taught, The wives of donkey-drivers, laborers [these two occupations take them away from their homes for considerable periods], and men coming from a house of mourning or a house of feasting [their wives] are presumed to be clean for their husbands [when they come home], and the latter may, therefore, come and stay with them, whether they are asleep or awake. This, however, applies only where the men [on departing] left the women in a state of presumptive cleanness; but if they left them in a state of presumptive uncleanness, each woman is forever regarded as unclean until she announces to her husband, "I am clean." But how does Shmuel [who, according to Rav Abba ben Yermiyahu, holds that a woman who has a settled monthly period must be examined while awake but not asleep, while a woman who does not have a settled monthly period must be examined even while asleep] explain this case [in the *beraita*]? If it refers to a woman who has a settled monthly period, does not a difficulty arise from the case where she is awake [according to the *beraita*, no examination is required, while Shmuel would require an examination]? And if it refers to one who has no settled monthly period, does not a difficulty arise both from the case where she is awake and from that where she is asleep [in both cases (even when the woman is awake), no examination is required, while Shmuel requires an examination, even when she is asleep]? As a matter of fact it refers to one who had a settled period [and thus no examination is required when she is asleep], but [in reply to the objection why no examination is required when she is awake:] as the husband had solicited her [and she consented], there can be no more reliable examination than this [if she had not determined beforehand that she was clean, she would not have consented]. Rav Papa asked Rava: May one act in accordance with that *beraita* [referring to the donkey-drivers, etc.]? The other replied [addressing Rav Papa as], Scholar, no [examination is required where the woman is assumed to be clean], because [otherwise, if she had to make an examination] she would become repulsive to him.

זוהר בראשית דף מ"ח ע"א **תרגום הזוהר**

תָּא חֲזֵי כַּד אִתְקַדַּשׁ יוֹמָא בְּמַעֲלֵי שַׁבְּתָא סוּכַּת שְׁלוֹם שַׁרְיָיא וְאִסְתַּפְּרִיסַת בְּעַלְמָא. מָאן סוּכַּת שְׁלוֹם דָּא שַׁבְּתָא וְכָל רוּחִין וְעִלְעוּלִין וְשֵׁדִין וְכָל סִטְרָא דְּמָסָאֲבָא כֻּלְּהוּ טְמִירִין וְעָאלִין בְּעֵינָא דְּרַחֲיָיא דְּנוּקְבָא דְּתִהוֹמָא רַבָּא דְּהָא כֵּיוָן דְּאִתְעַר שֶׁהֲרֵי מֵאַחַר שֶׁהִקְדְּשָׁה מִתְעוֹרֶרֶת לִשְׁרוֹת בָּעוֹלָם, רוּחַ הַטּוּמְאָה לֹא מִתְעוֹרֶרֶת עִמָּהּ, כִּי זֶה בּוֹרֵחַ מִפְּנֵי זֶה. וְאָז

בֹּא וּרְאֵה בְּשָׁעָה שֶׁמִּתְקַדֵּשׁ הַיּוֹם בְּלֵיל שַׁבָּת, שׁוֹרֶה סֻכַּת שָׁלוֹם, וּמִתְפָּרֶשֶׂת בָּעוֹלָם, מַהִי סֻכַּת שָׁלוֹם, זוֹ הַשַּׁבָּת, וְכָל רוּחוֹת, הַסְּעָרוֹת, וְשֵׁדִים, וְכָל צַד הַטּוּמְאָה, כֻּלָּם מִסְתַּתְּרִים וְנִכְנָסִים בְּעֵין הָרַחַם שֶׁל נֶקֶב הַתְּהוֹם הַגָּדוֹל.

קְדוּשָׁתָא עַל עַלְמָא רוּחַ מְסָאֲבָא לָא אִתְעַר בַּהֲדֵיהּ וְדָא עָרִיק מִקַּמֵּיהּ דְּדָא. וּכְדֵין עַלְמָא בִּנְטִירוּ עִלָּאָה וְלָא בָּעֵינָן לְצַלָּאָה עַל נְטִירוּ כְּגוֹן שׁוֹמֵר אֶת עַמּוֹ יִשְׂרָאֵל לָעַד אָמֵן דְּהָא דָּא בְּיוֹמָא דְּחוֹל אִתְתַּקַּן דְּעַלְמָא בַּעְיָא נְטִירוּ. אֲבָל בְּשַׁבָּת סַכֵּת שָׁלוֹם אִתְפְּרִיסָא עַל עַלְמָא וְאִתְנְטִיר בְּכָל סִטְרִין. וַאֲפִילּוּ חַיָּיבֵי גֵיהִנָּם נְטִירִין אינוּן וְכוּלָּא בְּשַׁלְמָא אִשְׁתְּכָחוּ עִלָּאִין וְתַתָּאִין וּבְגִין כַּךְ בְּקִדּוּשָׁא דְּיוֹמָא מְבָרְכִינָן הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַ ִם אָמֵאי עַל יְרוּשָׁלַ ִם אֶלָּא דָּא הִיא מָדוֹרָא דְהַהִיא סָכָּה. וּבָעֵינָא לְזַמְנָא לְהַהִיא סָכָּא דְאִתְפְּרִסַת עֲלָנָא וּלְמִשְׁרֵי עִמָּנָא וּלְמֵהֱוֵי (ד"א מְגִינָא) עֲלָנָא כְּאִימָּא דְשַׁרְיָיא עַל בְּנִין. וּבְגִין דָּא לָא דַּחֲלִין מִכָּל סִטְרִין וְעַל דָּא הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ:

הָעוֹלָם בִּשְׁמִירָה עֶלְיוֹנָה. וְלֹא צָרִיךְ לְהִתְפַּלֵל עַל שְׁמִירָה, כְּגוֹן שׁוֹמֵר אֶת עַמּוֹ יִשְׂרָאֵל וְכוּ'. שֶׁהֲרֵי זֶה בְּיוֹם חוֹל נִתְקָן, שֶׁהָעוֹלָם צָרִיךְ שְׁמִירָה. אֲבָל בְּשַׁבָּת סֻכַּת שָׁלוֹם פְּרוּסָה עַל הָעוֹלָם וְנִשְׁמָר מִכָּל צְדָדָיו. וַאֲפִלּוּ רְשָׁעֵי גֵיהִנָּם שְׁמוּרִים הֵם, וְהַכֹּל בְּשָׁלוֹם נִמְצָאִים עֶלְיוֹנִים וְתַחְתּוֹנִים. וּמִשּׁוּם כָּךְ בְּקִדּוּשׁ הַיּוֹם מְבָרְכִים אָנוּ הַפּוֹרֵשׂ וְכוּ'. מַדּוּעַ עַל יְרוּשָׁלַיִם, אֶלָּא זוֹ הִיא מְדוֹר אוֹתָהּ סֻכָּה, וּצְרִיכִים לְהַזְמִין לְסֻכַּת שָׁלוֹם זוֹ, שֶׁתִּתְפָּרֵס עָלֵינוּ, וְשֶׁתִּשְׁרֶה עִמָּנוּ, וְשֶׁתְּהֵיֶה עָלֵינוּ כְּמוֹ אֵם הַחוֹפֶפֶת (ד"א מְגִנָּה) עַל הַבָּנִים. וּמִשּׁוּם זֶה אֵין מְפַחֲדִים בְּשַׁבָּת מִשּׁוּם

צַד שֶׁבָּעוֹלָם, וְעַל כֵּן אוֹמְרִים הַפּוֹרֵס סֻכַּת שָׁלוֹם עָלֵינוּ.

יוסף לחוק

מוסר

מספר חרדים דף ע ע"ב

יֵשׁ לְתַקֵּן אֲשֶׁר הֶעֱוָה לִפְנֵי ה' מִדָּה בְּמִדָּה טֶרֶם יְשׁוּלַּם מִדָּה בְּמִדָּה וְאָמְרוּ זִכְרוֹנָם לִבְרָכָה עָשָׂה חֲבִילוֹת שֶׁל עֲוֹנוֹת יַעֲשֶׂה חֲבִילוֹת שֶׁל מִצְוֹת וְאַף עַל גַּב דִּכְתִיב (דברים י) וְלֹא יִקַּח שׁוֹחַד וּפִירְשׁוּ שׁוֹחַד מִצְוָה, הַיְינוּ אַחַר תְּשׁוּבָה וְהַמִּצְוֹת הֶפֶךְ הָעֲוֹנוֹת מַמָּשׁ. אִם רוֹצֶה אָדָם לִמְצוֹא חֵן בְּעֵינֵי ה' לֹא יִכְעוֹס שֶׁנֶּאֱמַר (בראשית י) וְנֹחַ מָצָא חֵן בְּעֵינֵי ה' וְלֹא פִּירֵשׁ לָמָּה אֶלָּא כְּשֶׁמּוֹ פֵּירוּשׁוֹ שֶׁהָיָה נֹחַ בְּדִבּוּרוֹ וּבְמַעֲשָׂיו וְהִלּוּכוֹ כְּדְאִיתָא בְּמִדְרָשׁ הַנֶּעֱלָם וּלְכָךְ מָצָא חֵן חֵן וְנֹחַ חַד הוּא לְכָךְ תִּיקְנוּ אַתָּה חוֹנֵן בְּרֵישָׁא עַל שֵׁם כַּבֵּד אֶת ה' מֵהוֹנֶךָ רְצוֹנוֹ לוֹמַר מֵהַדַּעַת שֶׁחָנַנְךָ לְכַוֵּין בִּתְפִילָּה עַל דֶּרֶךְ דַּע אֶת אֱלֹהֵי אָבִיךָ וְעָבְדֵהוּ וְאֵין

Yosef le-Hok

Ethical Teaching:

Sefer Haredim Page 70

One must rectify what he wronged before God measure for measure before he is repaid [i.e., punished] measure for measure. They, of blessed memory, said, "If one committed bundles of sins, let him perform bundles of commandments." Even though it is written, "and He will not take a bribe," (Deuteronomy 10:17) which they explained as meaning the bribe of a commandment, we are referring here to what one does after repentance, and the commandments are exactly the opposite of the transgressions. If a person wants to find favor in the eyes of God, let him not become angry. As it says, "but Noah found favor in the eyes of the Lord." (Genesis 6:8). It does not explain why, however, the explanation is the meaning of his name: he was נח — gentle in his speech, actions, and comportment, as it says in *Medrash HaNe'elam*. That is why he found favor. Favor [חן — *hen*] and נח — Noah are the same [the same word with the letters reversed]. Therefore, they established "You favor [*atah honen*]" at the beginning [of the middle section of the *Shemoneh Esrei* prayer], according to the idea of "Honor the Lord from your wealth [*honekhah*]" (Proverbs 3:9). That is, use the intelligence with which He has favored you to concentrate in prayer, according to the idea of "Know the God of your father and serve Him." (I Chronicles 28:9) Service is none other than

עֲבוֹדָה אֶלָּא תְּפִלָּה וּבִתְפִלָּה דָּעֵהוּ. בְּכָלַל כִּבּוּד אַב וָאֵם שֶׁלֹּא יִתְקוֹטֵט עִם שׁוּם אָדָם שֶׁלֹּא יְחָרְפוּ מוֹלִידָיו כְּמִנְהָג הָעוֹלָם יַם סוֹעֵר הַגּוּף תֵּל עָפָר בְּתוֹכוֹ הַנְּשָׁמָה אִישׁ עוֹמֵד עַל הַתֵּל וְעֵץ הַחַיִּים נָטוּי עָלָיו אִם הוּא חָכָם לֵב יִתְחַזֵּק וְיִתְקַשֵּׁר בְּאֵילָן כִּי הַיּוֹם אוֹ מָחָר יַכּוּ בְּחָזְקָה גַּלֵּי הַיָּם בַּתֵּל וְיֶהֱרַס וְאִם לֹא יִהְיֶה הוּא נִקְשָׁר בְּאֵילָן יִשְׁטְפֵהוּ הַתֵּל הַיְינוּ דִּכְתִיב (משלי ג) עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאוּשָּׁר וּכְתִיב (תהלים לב) עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצוֹא דְּהַיְינוּ מִיתָה דִּכְתִיב (שם סח) לַמָּוֶת תּוֹצָאוֹת כִּדְפֵירֵשׁ בְּמַסֶּכֶת בְּרָכוֹת (שם לב) רַק לְשֶׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ אֵלָיו הַיְינוּ נְשָׁמָה (שם) אַתָּה סֵתֶר לִי וגו׳:

prayer; know Him in prayer. Part of honoring one's father and mother is not to quarrel with anyone, so that no one will curse his parents, as is the way of the world. The soul in the body is like a small mound of earth in a stormy sea. A person stands on the mound, and a tree of life is planted on it. If he is wise of heart, he will strengthen himself and tie himself to the tree. For today or tomorrow the waves of the sea will pound hard against the mound and it will be destroyed. If he is not tied to the tree, the waves will wash him away. This is what is written [about the Torah], "It is a tree of life to those who take hold of it, and everyone who holds fast to it is praiseworthy." (Proverbs 3:18) And it is written, "About this every devout person will pray to You that it be found in its time." (Psalms 32:6) This refers to death, as is written, "the finding of death," (ibid., 68:21) as is explained in tractate Berakhot. [And the verse continues] "only that the flood of mighty waters not reach him." (ibid., 32:6) "him"— that is, the soul. "You are a hiding place for me ...." (ibid., 32:7)

Practical Law:
Shulhan Arukh, Hoshen Mishpat 359

הלכה
שלחן ערוך חושן משפט סימן שנ״ט

א אָסוּר לִגְזוֹל אוֹ לַעֲשׂוֹק אֲפִילוּ כָּל שֶׁהוּא בֵּין מִיִּשְׂרָאֵל בֵּין מִגּוֹי וְאִם הוּא דָּבָר דְּלֵיכָּא מָאן דְּקָפִיד בֵּיהּ שָׁרֵי כְּגוֹן לִיטּוֹל מֵהַחֲבִילָה אוֹ מֵהַגְּדֵר לַחֲצוֹת בּוֹ שִׁינָּיו וְאַף זֶה אוֹסֵר בִּירוּשַׁלְמִי מִמִּדַּת חֲסִידוּת: ב אָסוּר לִגְזוֹל אֲפִילוּ עַל מְנַת לְשַׁלֵּם דָּבָר יָפֶה מִמֶּנּוּ וְיֵשׁ מִי שֶׁאוֹמֵר דְּהַיְינוּ אִם (אֵין) הַתַּשְׁלוּמִין בְּעֵין שֶׁאִם הֵם בְּעֵין כְּיוֹן שֶׁהֵם יָפִים מֵהַדָּבָר שֶׁלּוֹקֵחַ זְכוּת הוּא לָהֶם וְיַזֶּכֶה אוֹתָם לְבַעֲלִים עַל יְדֵי אַחֵר: ג כָּל הַגּוֹזֵל אֶת חֲבֵירוֹ אֲפִילוּ שָׁוֶה פְּרוּטָה

(1) It is forbidden to steal [*ligzol*] or to keep wrongfully [*la'ashok*] even a minute amount, either from a Jew or from a non-Jew. But if it is something that no one is particular about, it is permitted. For example, [it is permitted] to take [a splinter] from a bundle [of sticks] or from a fence to use as a toothpick. Even this is prohibited by the Jerusalem Talmud as a measure of righteousness. **(2)** It is forbidden to steal even with the intention of repaying something better. There is one who says that this applies only if the repayment of the better item is not in his possession. For if it is in his possession [ready to be exchanged for the stolen item] since it is better than the article he has taken, it is a benefit to them, and he should give the owners possession of it by giving it to another person [with the principle of *zachin la'adam shelo befanav*, who takes possesion of the item for the rightful owner]. **(3)** Whoever steals from another person, even something worth a

כְּאִלּוּ נוֹטֵל נַפְשׁוֹ: ד אֲפִילּוּ הוּא בְּסַכָּנַת מָוֶת וְצָרִיךְ לִגְזוֹל אֶת חֲבֵירוֹ כְּדֵי לְהַצִּיל נַפְשׁוֹ צָרִיךְ שֶׁלֹּא יִקָּחֶנּוּ אֶלָּא עַל דַּעַת לְשַׁלֵּם:

prutah, is similar to one who takes his life. **(4)** Even if one is in mortal danger and must steal from another person in order to save his [own] life, he must take it only with the intention of repaying.