מְנַת לְהַחֲזִיר אוֹ כְּדֵי לְשַׁלֵּם תַּשְׁלוּמֵי כֶּפֶל אוֹ כְּדֵי לְצַעֲרוֹ הַכֹּל אָסוּר כְּדֵי שֶׁלֹּא יַרְגִּיל עַצְמוֹ בְּכָךְ: ב כָּל הַגּוֹנֵב אֲפִילוּ שָׁוֶה פְּרוּטָה עוֹבֵר עַל לַאו דְּלֹא תִּגְנֹבוּ וְחַיָּיב לְשַׁלֵּם אֶחָד הַגּוֹנֵב מָמוֹן שֶׁל יִשְׂרָאֵל אוֹ הַגּוֹנֵב מָמוֹן שֶׁל גּוֹיִם וְאֶחָד הַגּוֹנֵב מִגָּדוֹל אוֹ מִקָּטָן: ג אֵיזֶהוּ גַּנָּב הַלּוֹקֵחַ מָמוֹן אָדָם בְּסֵתֶר וְאֵין הַבְּעָלִים יוֹדְעִים אֲבָל אִם לָקַח בְּגָלוּי וּבְפַרְהֶסְיָא אֵין זֶה גַּנָּב אֶלָּא גַּזְלָן:

returning [the object], or in order to pay the double payment [imposed upon a thief], or in order to cause him [the object's owner] anguish — it is all forbidden, in order that one not accustom himself to such [behavior]. (2) Whoever steals even the value of a *prutah* violates the negative commandment of "Do not steal" (Leviticus 19:11) and is obligated to pay it back. It is the same whether one steals the money of a Jew or of a non-Jew; it is the same whether one steals from an adult or from a minor. (3) Who is a thief [*ganav*]? One who takes a person's money secretly, so that the owner does not know. But if he takes it openly and publicly, he is not called a *ganav*, but a *gazlan*.

VAYEIRA FOR THURSDAY NIGHT וירא ליל ששי

צירוף יהוה

כז וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר: כח אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה הֲתַשְׁחִית בַּחֲמִשָּׁה אֶת־כָּל־הָעִיר וַיֹּאמֶר לֹא אַשְׁחִית אִם־אֶמְצָא שָׁם אַרְבָּעִים

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

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

(כז) **וְאָנֹכִי עָפָר וָאֵפֶר.** וּכְבָר הָיִיתִי רָאוּי לִהְיוֹת עָפָר עַל יְדֵי הַמְּלָכִים וְאֵפֶר עַל יְדֵי נִמְרוֹד לוּלֵי רַחֲמֶיךָ אֲשֶׁר עָמְדוּ לִי: (כח) **הֲתַשְׁחִית בַּחֲמִשָּׁה.** וַהֲרֵי הֵן תֵּשַׁע לְכָל כֶּרֶךְ וְאַתָּה צַדִּיקוֹ שֶׁל עוֹלָם תְּצַטְרֵף

וַחֲמִשָּׁה: מָאִים יַחְסְרוּן חֲמִשִּׁין זַכָּאִין חֲמִשָּׁא הַתְחַבֵּל בְּחַמְשָׁא יָת כָּל קַרְתָּא וַאֲמַר לָא אֲחַבֵּל
אִם אַשְׁכַּח תַּמָּן אַרְבְּעִין וְחַמְשָׁא: כט **וַיֹּסֶף עֹוד לְדַבֵּר אֵלָיו וַיֹּאמַר אוּלַי**
יִמָּצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר לֹא אֶעֱשֶׂה בַּעֲבוּר הָאַרְבָּעִים: וְאוֹסִיף
עוֹד לְמַלָּלָא קֳדָמוֹהִי וַאֲמַר מָאִים יִשְׁתַּכְחוּן תַּמָּן אַרְבְּעִין וַאֲמַר לָא אֶעְבֵּד גְּמַרָא בְּדִיל אַרְבְּעִין:
ל **וַיֹּאמֶר אַל־נָא יִחַר לַאדֹנָי וַאֲדַבְּרָה אוּלַי יִמָּצְאוּן שָׁם שְׁלֹשִׁים**
וַיֹּאמֶר לֹא אֶעֱשֶׂה אִם־אֶמְצָא שָׁם שְׁלֹשִׁים: וַאֲמַר לָא כְּעַן יִתְקַף קֳדָם
(נ"י רוּגְזָא) דַּיְיָ וַאֲמַלֵּל מָאִים יִשְׁתַּכְחוּן תַּמָּן תְּלָתִין וַאֲמַר לָא אֶעְבֵּד גְּמַרָא אִם אַשְׁכַּח תַּמָּן
תְּלָתִין: לא **וַיֹּאמֶר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי אוּלַי יִמָּצְאוּן**
שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא אַשְׁחִית בַּעֲבוּר הָעֶשְׂרִים: וַאֲמַר הָא כְּעַן שָׁרֵיתִי
לְמַלָּלָא קֳדָם יְיָ מָאִים יִשְׁתַּכְחוּן תַּמָּן עֶשְׂרִין וַאֲמַר לָא אֲחַבֵּל בְּדִיל עֶשְׂרִין: לב **וַיֹּאמֶר**
אַל־נָא יִחַר לַאדֹנָי וַאֲדַבְּרָה אַךְ־הַפַּעַם אוּלַי יִמָּצְאוּן שָׁם

of these five?! And He said: I will not destroy [it] if I find forty-five there. **(29)** Then he continued to speak more to Him, saying: Perhaps forty will be found there? And He said: I will not do it, for the sake of the forty. **(30)** And he said: Please do not be furious, O my Master, but if I may speak — perhaps thirty will be found there? And He said: I will not do it, if I find thirty there. **(31)** And he said: Please — I hereby wish to speak to my Master! Perhaps twenty will be found there? And He said: I will not destroy, for the sake of the twenty. **(32)** And he said: Please do not be furious, O my Master, but if I may speak just one [more] time — perhaps ten will be found there? And He said: I

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עִמָּהֶם: (כט) **אוּלַי יִמָּצְאוּן שָׁם אַרְבָּעִים.** וְיִמָּלְטוּ אַרְבַּע כְּרָכִים. וְכֵן שְׁלֹשִׁים יַצִּילוּ שְׁלֹשׁ מֵהֶם אוֹ עֶשְׂרִים יַצִּילוּ שְׁנַיִם מֵהֶם אוֹ עֲשָׂרָה יַצִּילוּ אַחַת מֵהֶם: (לא) **הוֹאַלְתִּי.** רָצִיתִי כְּמוֹ וַיּוֹאֶל מֹשֶׁה: (לב) **אוּלַי יִמָּצְאוּן שָׁם עֲשָׂרָה.** עַל פְּחוֹת לֹא בִּקֵּשׁ

*[nine righteous people in each city, to be the tenth, thus making up the quorum] (*Bereishit Rabbah *49:9).* **(29) Perhaps forty will be found there? —** *and thereby [it will be equivalent to having ten righteous people in four of the cities,] thereby four cities will be rescued. Along the same lines (see next verse), [if there are to be found] thirty [righteous people], then [by their merit,] they would save three of the cities; or twenty (see verse 31 below) would save two of them; or ten (see verse 32) would save one of them.* **(31) הואלתי —** *[This word has two possible meanings: a) "I began," as in verse 27 above, "if I may begin (***הואלתי***) speaking" (see also Rashi Deuteronomy 1:5), or b) "I desired." Here, Avraham had already "begun" to speak, and so, this second mention of the term* **הואלתי** *means:] "I desire," as in the verse (Exodus 2:21), "And Moshe desired (***ויואל***)."* **(32) Perhaps ten will be found**

עֲשָׂרָה וַיֹּאמֶר לֹא אַשְׁחִית בַּעֲבוּר הָעֲשָׂרָה: וַאֲמַר לָא כְעַן יִתְקוֹף קֳדָם יְיָ
וֶאֱמַלֵּל בְּרַם זִמְנָא הָדָא מְאִים יִשְׁתַּכְחוּן תַּמָּן עַשְׂרָא וַאֲמַר לָא אֲחַבֵּל בְּדִיל עַשְׂרָא: לג **וַיֵּלֶךְ**
יְהוָה כַּאֲשֶׁר כִּלָּה לְדַבֵּר אֶל־אַבְרָהָם וְאַבְרָהָם שָׁב לִמְקֹמוֹ: וְאִסְתַּלַק
יְקָרָא דַיְיָ כַּד שֵׁצִי לְמַלָּלָא עִם אַבְרָהָם וְאַבְרָהָם תָּב לְאַתְרֵיהּ: שלישי **יט** א **וַיָּבֹאוּ שְׁנֵי**
הַמַּלְאָכִים סְדֹמָה בָּעֶרֶב וְלוֹט יֹשֵׁב בְּשַׁעַר־סְדֹם וַיַּרְא־לוֹט וַיָּקָם

will not destroy, for the sake of the ten. (33) So the Lord went, when He had finished speaking to Avraham. And Avraham returned to his place. **19** (1) So the two angels came to Sedom in the evening, and Lot was sitting at the gate

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אָמַר דּוֹר הַמַּבּוּל הָיוּ שְׁמוֹנָה נֹחַ וּבָנָיו וּנְשֵׁיהֶם וְלֹא הִצִּילוּ עַל דּוֹרָם. וְעַל תֵּשַׁע עַל יְדֵי צֵירוּף כְּבָר בִּקֵּשׁ וְלֹא מָצָא: (לג) **וַיֵּלֶךְ ה' וְגוֹ'.** כֵּיוָן שֶׁנִּשְׁתַּתֵּק הַסָּנֵגוֹר הָלַךְ לוֹ הַדַּיָּן: **וְאַבְרָהָם שָׁב לִמְקֹמוֹ.** נִסְתַּלֵּק הַדַּיָּן נִסְתַּלֵּק הַסָּנֵגוֹר וְהַקָּטֵגוֹר מְקַטְרֵג וּלְפִיכָךְ וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדוֹמָה לְהַשְׁחִית. (א) **שְׁנֵי הַמַּלְאָכִים.** אֶחָד לְהַשְׁחִית אֶת סְדוֹם וְאֶחָד לְהַצִּיל אֶת לוֹט וְהוּא אוֹתוֹ שֶׁבָּא לְרַפְּאוֹת אֶת אַבְרָהָם. וְהַשְּׁלִישִׁי שֶׁבָּא לְבַשֵּׂר אֶת שָׂרָה כֵּיוָן שֶׁעָשָׂה שְׁלִיחוּתוֹ נִסְתַּלֵּק לוֹ: **הַמַּלְאָכִים.** וּלְהַלָּן קְרָאָם אֲנָשִׁים כְּשֶׁהָיְתָה שְׁכִינָה

there? — *But Avraham did not request for any less [than ten righteous people]. He reasoned as follows: "In the Generation of the Flood, there were eight [righteous people], namely, Noah, his [three] sons, and [all of] their [respective] wives. And they did not [merit to] save their generation."* (Bereishit Rabbah *49:13*) *And [with regards to finding] nine [righteous people], joining them [with God to make ten] — Avraham had already requested that [earlier (see Rashi verse 28 above), and since at that juncture, Avraham continued his requests by decreasing the number of righteous people to be found, it was evident that God had searched for nine righteous people in each city,] but had not found [them, and therefore, Avraham did not make his request regarding nine now either].* (33) **So the Lord went —** *[God was waiting, ever hopeful, as it were, for any defense that Avraham could offer, in order to save these cities. Now, however,] since the "counsel for the defense" [namely, Avraham] was silent [i.e., he had no more appeals to submit], the Judge went on His way.* **And Avraham returned to his place —** *[While God was listening to Avraham's appeals, the "counsel for the prosecution" did not proceed with the annihilation of the cities. However, since] the Judge had left, and the "counsel for the defense" had now gone away, the "counsel for the prosecution" proceeded to "accuse." Hence, [Scripture immediately continues with:] "So the two angels came to Sedom" — to [facilitate its] destruction!* (Bereishit Rabbah *49:14*) **19** (1) **The two angels —** *One to destroy Sedom, and the other to rescue Lot. This latter one was the same angel that came to heal Avraham (see Rashi 18:2 above). And the third angel, that came to inform Sarah [about the forthcoming birth of Yitzhak], since his mission had been accomplished, he went away [for an angel is only sent to perform one mission (see Rashi 18:2 above)]* (Tanhuma *8*). **Angels —** *[Here, they are referred to in their true identity, namely, "angels," while] earlier (see verse 18:2 above), Scripture calls them "men." [This is because]*

לְקָרָאתָם וַיִּשְׁתַּחוּ אַפַּיִם אָרְצָה: וְעַלּוּ תְּרֵין מַלְאָכַיָּא לִסְדוֹם בְּרַמְשָׁא וְלוֹט יָתֵב
בְּתַרְעָא (נ"י בִּתְרַע) דִּסְדוֹם וַחֲזָא לוֹט וְקָם לְקַדָּמוּתְהוֹן וּסְגִיד עַל אַפּוֹהִי עַל אַרְעָא:
ב וַיֹּאמֶר הִנֶּה נָא־אֲדֹנַי סוּרוּ נָא אֶל־בֵּית עַבְדְּכֶם וְלִינוּ וְרַחֲצוּ

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

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עִמָּהֶם קְרָאָם אֲנָשִׁים (בְּרֵאשִׁית רַבָּה). דָּבָר אַחֵר אֵצֶל אַבְרָהָם שֶׁכֹּחוֹ גָּדוֹל וְהָיוּ הַמַּלְאָכִים תְּדִירִין אֶצְלוֹ כַּאֲנָשִׁים קְרָאָם אֲנָשִׁים וְאֵצֶל לוֹט קְרָאָם מַלְאָכִים: **בָּעֶרֶב.** וְכִי כָּל כָּךְ שָׁהוּ הַמַּלְאָכִים מֵהֶבְרוֹן לִסְדוֹם אֶלָּא מַלְאֲכֵי רַחֲמִים הָיוּ וּמַמְתִּינִים שֶׁמָּא יוּכַל אַבְרָהָם לְלַמֵּד עֲלֵיהֶם סָנֵגוֹרְיָא: **וְלוֹט יֹשֵׁב בְּשַׁעַר סְדֹם.** יָשַׁב כְּתִיב אוֹתוֹ הַיּוֹם מִנּוּחוּ שׁוֹפֵט עֲלֵיהֶם (בְּרֵאשִׁית רַבָּה): **וַיַּרְא לוֹט וְגוֹ'.** מִבֵּית אַבְרָהָם לָמַד לְחַזֵּר עַל הָאוֹרְחִים: (ב) **הִנֶּה נָא אֲדֹנַי.** הִנֵּה נָא אַתֶּם אֲדוֹנִים לִי אַחַר שֶׁעֲבַרְתֶּם עָלַי. דָּבָר אַחֵר הִנֵּה נָא צְרִיכִים אַתֶּם לָתֵת לֵב עַל הָרְשָׁעִים

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

רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וַהֲלַכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִּי בָרְחוֹב נָלִין: וַאֲמַר בְּבָעוּ כְעַן רִבּוֹנַי זוּרוּ כְעַן לְבֵית עַבְדְּכוֹן וּבִיתוּ וְאַסְחוּ רַגְלֵיכוֹן וּתְקַדְּמוּן וּתְהָכוּן לְאָרְחֲכוֹן וַאֲמָרוּ לָא אֱלָהֵן בִּרְחוֹבָא נְבִית: ג **וַיִּפְצַר־בָּם מְאֹד וַיָּסֻרוּ אֵלָיו וַיָּבֹאוּ אֶל־בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמַצּוֹת אָפָה וַיֹּאכֵלוּ:** וְאַתְקֵף

overnight and then wash your feet. Then, you can rise early and be on your way! But they said: No! Rather, we will stay the night in the [city] square. (3) But he urged them very much, so they turned aside towards him and came to his house. He made a feast for them and baked unleavened bread, and they

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become aware of you [here in Sedom, where they do not tolerate any visitors or hospitality]; this is good advice [I am giving you]; please turn aside **—** *deviate from the main road to my house, and take some roundabout way, so that they may not see you entering my home!*" *This is why the verse says* "*turn aside.*" *[The above is taught in* Midrash (Bereishit Rabbah *50:4)].* **Stay overnight and then wash your feet —** *But do people usually stay overnight first and only then wash?! Moreover, did we not see that Avraham told them to wash their feet first (see verse 18:4 above)? However, Lot said [to himself]: "If, when the people of Sedom come, they see that these men have washed their feet, they will make evil accusations against me, saying, Obviously, two or three days have already passed since these men arrived in your house, yet you did not inform us!" Therefore, Lot concluded, "It is better then, that they remain here with the dust still on their feet. This way, they will appear as if they have just arrived!" And that is why he told them, "First stay overnight, and then wash!"* *(ibid.)* **But they said: No! —** *To Avraham, however, they said (verse 18:5 above), "Do so [just as you have spoken]." From here, [we learn proper behavior, namely,] that one may decline [an offer of a] lesser person [even though one may eventually accept it], while one must not decline [an offer made by] a great person. (ibid.)* **כי ברחוב נלין —** *The word* **כי** *[can mean one of four things, namely, if, perhaps, but or because (see Rashi 18:15 above). Here, it] is used to mean "but" [or "rather"]. [Thus, the meaning is that] they said: "We will not turn aside to your house.* Rather, *we will stay the night in the city square."* (3) **So they turned aside towards him —** *[This expression is the same as in the preceding verse (and*

הַלָּלוּ שֶׁלֹּא יַכִּירוּ בָּכֶם וְזוֹ הִיא עֵצָה נְכוֹנָה (בְּרֵאשִׁית רַבָּה): **סוּרוּ נָא.** עִקְּמוּ אֶת הַדֶּרֶךְ לְבֵיתִי דֶּרֶךְ עֲקַלְתּוֹן שֶׁלֹּא יַכִּירוּ שֶׁאַתֶּם נִכְנָסִים שָׁם לְכָךְ נֶאֱמַר סוּרוּ (בְּרֵאשִׁית רַבָּה): **וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם.** וְכִי דַּרְכָּן שֶׁל בְּנֵי אָדָם לָלוּן תְּחִלָּה וְאַחַר כָּךְ לִרְחוֹץ. וְעוֹד שֶׁהֲרֵי אַבְרָהָם אָמַר לָהֶם תְּחִלָּה רַחֲצוּ רַגְלֵיכֶם אֶלָּא כָּךְ אָמַר לוֹט אִם כְּשֶׁיָּבוֹאוּ אֲנָשֵׁי סְדוֹם וְיִרְאוּ שֶׁכְּבָר רָחֲצוּ רַגְלֵיהֶם יַעֲלִילוּ עָלַי וְיֹאמְרוּ כְּבָר עָבְרוּ שְׁנֵי יָמִים אוֹ שְׁלֹשָׁה שֶׁבָּאוּ לְבֵיתְךָ וְלֹא הוֹדַעְתָּנוּ לְפִיכָךְ אָמַר מוּטָב שֶׁיִּתְעַכְּבוּ כָּאן בַּאֲבַק רַגְלֵיהֶם שֶׁיִּהְיוּ נִרְאִין כְּמוֹ שֶׁבָּאוּ עַכְשָׁיו לְפִיכָךְ אָמַר לִינוּ תְּחִלָּה וְאַחַר כָּךְ רַחֲצוּ: **וַיֹּאמְרוּ לֹא.** וּלְאַבְרָהָם אָמְרוּ כֵּן תַּעֲשֶׂה. מִכָּאן שֶׁמְּסָרְבִין לְקָטָן וְאֵין מְסָרְבִין לַגָּדוֹל (בְּרֵאשִׁית רַבָּה): **כִּי בָרְחוֹב נָלִין.** הֲרֵי כִּי מְשֻׁמָּשׁ בְּלָשׁוֹן אֶלָּא שֶׁאָמְרוּ לֹא נָסוּר אֶל בֵּיתְךָ אֶלָּא בִּרְחוֹבָהּ שֶׁל עִיר נָלִין: (ג) **וַיָּסֻרוּ אֵלָיו.** עִקְּמוּ אֶת

בְּהוֹן לַחֲדָא וְזָרוּ לְוָתֵיהּ וְעַלוּ לְבֵיתֵיהּ וַעֲבַד לְהוֹן מִשְׁתְּיָא וּפַטִּיר אֲפָא לְהוֹן וַאֲכָלוּ: ד **טֶּרֶם**
יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר אַנְשֵׁי סְדֹם נָסַבּוּ עַל־הַבַּיִת מִנַּעַר וְעַד־זָקֵן
כָּל־הָעָם מִקָּצֶה: עַד לָא שְׁכִיבוּ וַאֲנָשֵׁי קַרְתָּא אֲנָשֵׁי סְדוֹם אַקִּיפוּ עַל בֵּיתָא מֵעוּלֵימָא
וְעַד סָבָא כָּל עַמָּא מִסּוֹפֵיהּ: ה **וַיִּקְרְאוּ אֶל־לוֹט וַיֹּאמְרוּ לוֹ אַיֵּה הָאֲנָשִׁים**
אֲשֶׁר־בָּאוּ אֵלֶיךָ הַלָּיְלָה הוֹצִיאֵם אֵלֵינוּ וְנֵדְעָה אֹתָם: וּקְרוֹ לְלוֹט

ate. (4) They had not yet lain down, when the men of the city, the Sedomites, surrounded the house, from young to old — all the people, from one end [of town to the other]. (5) They called out to Lot, saying to him, Where are the men that came to you tonight?! Bring them out to us, so that we may know them!

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הַדֶּרֶךְ לְצַד בֵּיתוֹ: **וּמַצּוֹת אָפָה.** פֶּסַח הָיָה: (ד) **טֶרֶם יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר אַנְשֵׁי סְדֹם.** כָּךְ נִדְרַשׁ בְּבְרֵאשִׁית רַבָּה טֶרֶם יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר הָיוּ בְּפִיהֶם שֶׁל מַלְאָכִים שֶׁהָיוּ שׁוֹאֲלִים לְלוֹט מַה טִּיבָם וּמַעֲשֵׂיהֶם וְהוּא אָמַר לָהֶם רַבִּם רְשָׁעִים. עוֹדָם מְדַבְּרִים בָּהֶם וְאַנְשֵׁי סְדֹם וְגוֹ' וּפְשׁוּטוֹ שֶׁל מִקְרָא וְאַנְשֵׁי הָעִיר אַנְשֵׁי רֶשַׁע נָסַבּוּ עַל הַבַּיִת וְעַל שֶׁהָיוּ רְשָׁעִים נִקְרָאִים אַנְשֵׁי סְדֹם כְּמוֹ שֶׁאוֹמֵר הַכְּתוּב וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים: **כָּל הָעָם מִקָּצֶה.** מִקְצֵה הָעִיר עַד הַקָּצֶה שֶׁאֵין אֶחָד מוֹחֶה בְּיָדָם שֶׁאֲפִלּוּ צַדִּיק אֶחָד אֵין בָּהֶם: (ה) **וְנֵדְעָה אֹתָם.** בְּמִשְׁכַּב זָכָר

*see Rashi there), meaning that] they deviated from the main road, in the direction of his house (*Bereishit Rabbah *50:4).* **And baked unleavened bread —** *[For] it was* Peisah *(*Bereishit Rabbah *48:12; see Rashi 18:10 above).* (4) **They had not yet lain down, when the men of the city, the Sedomites [surrounded the house] —** *[What is this seeming repetition of their identification,* "*the men of the city, the Sedomites?*"*] The verse is expounded in* Midrash Bereishit Rabbah *(50:5) as follows:* "*They had not yet lain down, when the men of the city*" *were on the lips of the angels, who asked Lot about their character and deeds. He answered them that most of them were evil. And as they were still speaking about them —* "*the Sedomites [surrounded the house].*" *[This is a* Midrashic explanation*,] and the simple meaning of the verse is as follows:* "*The men of the city, [who were the original Sedomites, meaning] men of evil — surrounded the house.*" *[That is to say, in addition to being referred to as* "*the men of the city,*"*] they are [also] referred to as* "*Sedomites*" *because they were evil people [and accordingly, the very name* "*Sedomites*" *has come to be applied to anyone who is evil, on account of these original evil* "*Sedomites*"*]. This is similar to that which is stated in the verse (Genesis 13:13),* "*Now, the people of Sedom were very evil and sinful.*" **כל העם מקצה —** *[literally,* "*all the people from an end,*" *meaning:]* "*All the people from one end of the city to the other*" *[i.e., it was considered as if the entire city converged upon the house]. For [anyone who is able to protest against a sinful act and does not, it is considered as though he has also committed that act, and since] there was not one person [in the whole city] who protested against this [band of men who came upon the house, the entire city was guilty,] with not even one righteous person among them (*Bereishit Rabbah *50:5).* (5) **So that we may know them —** *through sodomy. [This meaning of* "*knowing*" *is] similar to (verse*

וַאֲמָרוּ לֵיהּ אָן גְּבַרְיָא דִּי אֲתוֹ לְוָתָךְ לֵילְיָא אַפֵּקְנוּן לְוָתָנָא וְנִדַּע יָתְהוֹן: ו **וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתְחָה וְהַדֶּלֶת סָגַר אַחֲרָיו:** וּנְפַק לְוָתְהוֹן לוֹט לְתַרְעָא וְדָשָׁא אֲחַד בַּתְרוֹהִי: ז **וַיֹּאמַר אַל־נָא אַחַי תָּרֵעוּ:** וַאֲמַר בְּבָעוּ כְעַן אַחַי לָא תַּבְאִישׁוּן: ח **הִנֵּה־נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא־יָדְעוּ אִישׁ אוֹצִיאָה־נָּא אֶתְהֶן אֲלֵיכֶם וַעֲשׂוּ לָהֶן כַּטּוֹב בְּעֵינֵיכֶם רַק לָאֲנָשִׁים הָאֵל אַל־תַּעֲשׂוּ דָבָר כִּי־עַל־כֵּן בָּאוּ בְּצֵל קֹרָתִי:** הָא כְעַן לִי תַּרְתֵּין בְּנָן דִּי לָא יְדָעִנוּן גְּבַר אַפֵּק כְּעַן יָתְהֶן לְוָתְכוֹן וְעִיבִידוּ לְהֶן כִּדְתַקֵּן בְּעֵינֵיכוֹן לְחוֹד לְגֻבַרְיָא הָאִלֵּין לָא תַּעְבְּדוּן מִדַּעַם אֲרֵי עַל כֵּן עַלוּ בְּטָלַל שְׁרוּתִי: ט **וַיֹּאמְרוּ גֶּשׁ־הָלְאָה וַיֹּאמְרוּ הָאֶחָד בָּא־לָגוּר**

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

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כְּמוֹ אֲשֶׁר לֹא יָדְעוּ אִישׁ (בְּרֵאשִׁית רַבָּה): (ח) **הָאֵל.** כְּמוֹ הָאֵלֶּה: **כִּי עַל כֵּן בָּאוּ.** כִּי הַטּוֹבָה הַזֹּאת תַּעֲשׂוּ לִכְבוֹדִי עַל אֲשֶׁר בָּאוּ בְּצֵל קוֹרָתִי. תִּרְגּוּם בְּטָלַל שְׁרוּתִי. תִּרְגּוּם שֶׁל קוֹרָה שֵׁרוּתָא: (ט) **וַיֹּאמְרוּ גֶּשׁ הָלְאָה.** קָרֵב לְהָלְאָה כְּלוֹמַר הִתְקָרֵב לַצַּדְדִין וְהִתְרַחֵק מִמֶּנּוּ וְכֵן כָּל הָלְאָה שֶׁבַּמִּקְרָא לָשׁוֹן רָחוֹק כְּמוֹ זֶרֶה הָלְאָה. הִנֵּה הַחִצִּים מִמְּךָ וְהָלְאָה. גֶּשׁ הָלְאָה. הַמְשֵׁךְ לְהַלָּן בְּלָשׁוֹן לַעַ"ז טְרִיטִידְנוֹ"ש וּדְבַר נְזִיפָה הוּא לוֹמַר אֵין אָנוּ חוֹשְׁשִׁין לְךָ וּדוֹמֶה לוֹ קָרֵב

וַיֹּאמְרוּ (9) *(8 below), "who have not had knowledge (*לא יָדְעוּ*) of a man." (ibid.)* (8) **הָאֵל** — *is equivalent to the word* הָאֵלֶּה *[meaning "these"].* **כִּי עַל כֵּן בָּאוּ** — *[This expression is as in verse 18:5 (and see Rashi there), and thus, our verse means:]* For *[I request that] this favor do for my honor,* because *they have come under the shelter of my roof. [Now, the phrase* בְּצֵל קֹרָתִי *is] translated [by Onkelos] as* בְּטָלַל שְׁרוּתִי*, [literally, "under the shade of my beam,"] for the Aramaic translation of the word* קוֹרָה *is* שְׁרוּתָא*, meaning "beam."* (9) **גֶּשׁ הָלְאָה** — *[The word* גֶּשׁ *means "come close," while the word* הָלְאָה *means "further" or "away." Therefore, this expression* גֶּשׁ הָלְאָה *seems to mean:] "Come close, go away" [so what is the meaning here?] It means to say: "Go close" to the sides, and "go away" from us! Similarly, wherever the word* הָלְאָה *appears in Scripture, it denotes distance. For instance (Numbers 17:2), "throw away (*הָלְאָה*)," and (I Samuel 20:22), "See that the arrows are beyond (*הָלְאָה*) you." Hence, this expression* גֶּשׁ הָלְאָה *has the meaning: "Withdraw over there;" in Old French,* retire-toi de nous. *It is an insulting expression [for it is effectively] saying, "We do not care about you at all!" A similar expression is in the verse (Isaiah 65:5),* קָרֵב אֵלַיִךְ אַל תִּגַּשׁ בִּי*,*

וַיִּשְׁפֹּט שָׁפוֹט עַתָּה נָרַע לְךָ מֵהֶם וַיִּפְצְרוּ בָאִישׁ בְּלוֹט מְאֹד
וַיִּגְּשׁוּ לִשְׁבֹר הַדָּלֶת: וַיֹּאמְרוּ קְרַב לְהַלָּא וַיֹּאמְרוּ חַד אֲתָא לְאִתּוֹתָבָא וְהָא דַיִּין דִּינָא
כְּעַן נְבַאֵשׁ לָךְ מִדֵּילְהוֹן וּתְקִיפוּ בְּגַבְרָא בְּלוֹט לַחֲדָא וּקְרִיבוּ לְמִתְבַּר דָּשָׁא: י וַיִּשְׁלְחוּ
הָאֲנָשִׁים אֶת־יָדָם וַיָּבִיאוּ אֶת־לוֹט אֲלֵיהֶם הַבַּיְתָה וְאֶת־הַדֶּלֶת
סָגָרוּ: וְאוֹשִׁיטוּ גֶּבְרַיָּא יָת יְדֵיהוֹן וְאַיְתִיאוּ יָת לוֹט לְוָתְהוֹן לְבֵיתָא וְיָת דָּשָׁא אֲחַדוּ:
יא וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פֶּתַח הַבַּיִת הִכּוּ בַּסַּנְוֵרִים מִקָּטֹן וְעַד־

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

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אֵלֶיךָ אַל תִּגַּשׁ בִּי. וְכֵן גְּשָׁה לִי וְאֵשְׁבָה. הַמְּשֹׁךְ לַצְּדָדִין בַּעֲבוּרִי וְאֵשֵׁב אֶצְלְךָ. אַתָּה מֵלִיץ עַל הָאוֹרְחִים אֵיךְ מְלָאֲךָ לִבְּךָ. עַל שֶׁאָמַר לָהֶם עַל הַבָּנוֹת אָמְרוּ לוֹ גֶּשׁ הָלְאָה לָשׁוֹן נַחַת. וְעַל שֶׁהָיָה מֵלִיץ עַל הָאוֹרְחִים אָמְרוּ. **הָאֶחָד בָּא לָגוּר** אָדָם נָכְרִי יְחִידִי אַתָּה בֵּינֵינוּ שֶׁבָּאתָ לָגוּר וַיִּשְׁפֹּט שָׁפוֹט. וְנַעֲשֵׂיתָ מוֹכִיחַ אוֹתָנוּ: **הַדֶּלֶת.** הִיא הַסּוֹבֶבֶת לִנְעוֹל וְלִפְתּוֹחַ: (יא) **פֶּתַח.** הוּא הֶחָלָל שֶׁבּוֹ נִכְנָסִין וְיוֹצְאִין: **בַּסַּנְוֵרִים.** מַכַּת עִוָּרוֹן: **מִקָּטֹן וְעַד גָּדוֹל.** (בְּרֵאשִׁית

meaning "Keep to yourself — do not approach me." Also (Isaiah 49:20), **גשה לי** *and* **ואשבה***, meaning "Step aside for me, so that I can dwell next to you." [Now, with regards to their accusation that Lot was judging them, we do not seem to find any statement of Lot's that was judgmental. However, they were referring to his defending his guests. They said:] "You intercede on behalf of the guests?! How dare you?!" [Now, there seems to be no connection, therefore, between their saying "Step aside" and their next statement, which we have now learnt refers to Lot's trying to intercede in behalf of his guests. Actually, they are indeed two separate statements, borne out by the fact that our verse says, "But they said ... Then they said," separating these two ideas, as follows.] In response to Lot's offering his daughters the Sedomites, [ignoring the offer,] said to him in a gentle manner, "Step aside." However, when it came to Lot's interceding on behalf of his guests, they said [in very harsh terms]:* **האחד בא לגור** *— "You are the only stranger among us, for you have come only to live here temporarily, yet"* **וישפט שפוט** *— "you have assumed the role of one who rebukes us!"* **הדלת** *— [This word] refers to [the structure which] turns [on hinges], in order to close or open [the entrance-way, namely, that which we call the "door," while]* **(11) פתח** *— [This word] refers to the actual opening, through which people enter and exit [the house, namely, the "entrance"].* **בסנורים** *— [This term refers to] an affliction of [a sort of] blindness [(see Rashi II Kings 6:18) whereby the person afflicted is in shock, able to see, but not knowing what he is seeing].* **From young to old —** *The young ones were the first to commit the sin,*

גָּדוֹל וַיִּלְאוּ לִמְצֹא הַפָּתַח: וַיִּתְּ גְּבַרַיָּא דִּי בִתְרַע בֵּיתָא מְחוֹ בְּשַׁבְרִירַיָּא מִזְּעֵירָא
וְעַד רַבָּא וּלְאִיוּ לְאַשְׁכָּחָא תַּרְעָא: יב וַיֹּאמְרוּ הָאֲנָשִׁים אֶל־לוֹט עֲד מִי־לְךָ
פֹּה חָתָן וּבָנֶיךָ וּבְנֹתֶיךָ וְכֹל אֲשֶׁר־לְךָ בָּעִיר הוֹצֵא
מִן־הַמָּקוֹם: וַאֲמַרוּ גֶּבְרַיָּא לְלוֹט עוֹד מָן לָךְ הָכָא חַתְנָא וּבְנָךְ וּבְנָתָךְ וְכֹל דִּי לָךְ בְּקַרְתָּא
אַפֵּיק מִן אַתְרָא: יג כִּי־מַשְׁחִתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה
צַעֲקָתָם אֶת־פְּנֵי יְהוָה וַיְשַׁלְּחֵנוּ יְהוָה לְשַׁחֲתָהּ: אֲרֵי מְחַבְּלִין אֲנַחְנָא יָת
אַתְרָא הָדֵין אֲרֵי סְגִיאַת קְבֵלְתְּהוֹן קֳדָם יְיָ וְשַׁלְחָנָא יְיָ לְחַבָּלוּתַהּ: יד וַיֵּצֵא לוֹט
וַיְדַבֵּר ו אֶל־חֲתָנָיו ו לְקֹחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צְאוּ מִן־הַמָּקוֹם

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

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*as Scripture [tells us by making the seemingly unnecessary specification,] saying (verse 4 above), "[the Sedomites, surrounded the house,] from young to old" — therefore, their retribution came first (*Bereishit Rabbah *50:8).* **(12) Who else do you have here?** *— the simple meaning of the verse is: "Who else do you have in this city, apart from your wife and daughters who are in this house?" [And for a* Midrashic *explanation, see Rashi on the continuation of our verse below.]* **חתן ובניך ובנתיך** *— [means:] "If you have a son-in-law, grandsons or granddaughters — then get them out of the area!"* **ובניך** *— [literally, "your sons." However, sometimes, the term* **בן** *can mean a grandson, for he is a son of a son. Here,* **בניך [ובנתיך]** *means:] "the sons [and daughters] of any married daughters [that you may have]." And the* Midrash Aggadah *[expounds our verse as follows]: [The phrase* **עד מי לך פה**, *if the word* **פה** *is vocalized with a* segol *to read* peh, *"mouth" — can be understood to mean: "Do you still have a mouth?" Thus, our verse means:]* "Can you still *(***עוד***)* open your mouth *(***פה***) in the defense of these [evil people], now that they are perpetrating such a disgusting thing as this?!" [And the angels asked this of Lot,] because [although he knew that they were evil*

רַבָּה) הַקָּטָנִים הִתְחִילוּ בַּעֲבֵרָה תְּחִלָּה שֶׁנֶּאֱמַר מִנַּעַר וְעַד זָקֵן לְפִיכָךְ הִתְחִילָה הַפּוּרְעָנוּת מֵהֶם: (יב) **עַד מִי לְךָ פֹּה.** פְּשׁוּטוֹ שֶׁל מִקְרָא מִי יֵשׁ לְךָ עוֹד בָּעִיר הַזֹּאת חוּץ מֵאִשְׁתְּךָ וּבְנוֹתֶיךָ שֶׁבַּבַּיִת: **חָתָן וּבָנֶיךָ וּבְנֹתֶיךָ.** אִם יֵשׁ לְךָ חָתָן אוֹ בָּנִים וּבָנוֹת הוֹצֵא מִן הַמָּקוֹם: **וּבָנֶיךָ.** בְּנֵי בְנוֹתֶיךָ הַנְּשׂוּאוֹת וּמִדְרַשׁ אַגָּדָה עוֹד מֵאַחַר שֶׁעוֹשִׁין נְבָלָה כָּזֹאת מִי לְךָ פִּתְחוֹן פֶּה לְלַמֵּד

הַוָּה כִּי־מַשְׁחֵית יְדוָֹה אֶת־הָעִיר וַיְהִי כִמְצַחֵק בְּעֵינֵי חֲתָנָיו: וּנְפַק
לוֹט וּמַלִּיל עִם חַתְנוֹהִי נָסְבֵי בְנָתֵיהּ וַאֲמַר קוּמוּ פּוּקוּ מִן אַתְרָא הָדֵין אֲרֵי מְחַבֵּל יְיָ יָת קַרְתָּא
וַהֲוָה כִּמְחָיְךְ בְּעֵינֵי חַתְנוֹהִי: טו **וּכְמוֹ הַשַּׁחַר עָלָה וַיָּאִיצוּ הַמַּלְאָכִים בְּלוֹט**
לֵאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּן־
תִּסָּפֶה בַּעֲוֹן הָעִיר: וּכְמִסַּק צַפְרָא הֲוָא וּדְחִיקוּ מַלְאָכַיָּא בְּלוֹט לְמֵימָר קוּם דְּבַר יָת
אִתְּתָךְ וְיָת תַּרְתֵּין בְּנָתָךְ דְּאִשְׁתְּכַחַן מְהֵימְנָן עִמָּךְ דִּילְמָא תִּלְקֵי בְּחוֹבֵי קַרְתָּא:
טז **וַיִּתְמַהְמָהּ וַיַּחֲזִיקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־אִשְׁתּוֹ וּבְיַד שְׁתֵּי**

Lord is destroying the city! But to his sons-in-law, he appeared like a joker. **(15)** And when dawn broke, the angels urged Lot, saying, Get up! Take your wife and your two daughters that are here, lest you come to an end, because of the city's iniquity! **(16)** But he procrastinated. So, because the Lord had pity on him, the men grabbed him by the hand, and [grabbed] his wife's hand and the

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סְנֵגוֹרְיָא עֲלֵיהֶם שָׁכָל הַלַּיְלָה הָיָה מֵלִיץ עֲלֵיהֶם טוֹבוֹת. קְרִי בֵּיהּ מִי לְךָ פֹּה: (יד) **חֲתָנָיו.** שְׁתֵּי בָּנוֹת נְשׂוּאוֹת הָיוּ לוֹ בָּעִיר: **לֹקֵחַ בְּנֹתָיו.** שֶׁאוֹתָן שֶׁבַּבַּיִת אֲרוּסוֹת לָהֶם: (טו) **וַיָּאִיצוּ.** כְּתַרְגּוּמוֹ וּדְחִיקוּ. מְהֻרְהָרוֹת: **הַנִּמְצָאֹת.** הַמְּזוּמָנוֹת לְךָ בַּבַּיִת לְהַצִּילָם וּמִדְרַשׁ אַגָּדָה יֵשׁ וְזֶה יְשׁוּבוֹ שֶׁל מִקְרָא: **תִּסָּפֶה.** תִּהְיֶה כָּלָה. עַד תּוֹם כָּל הַדּוֹר מִתּוּרְגָּם עַד דְּסָף כָּל דָּרָא: (טז) **וַיִּתְמַהְמָהּ.** כְּדֵי לְהַצִּיל אֶת מָמוֹנוֹ: **וַיַּחֲזִיקוּ.** אֶחָד מֵהֶם הָיָה שָׁלִיחַ לְהַצִּילוֹ וַחֲבֵרוֹ

people (see Rashi verse 4 above), nevertheless, since he saw that the angels were going to destroy them,] he rallied in their defense throughout that entire night. [In keeping with this explanation, and as explained above, the phrase] [od] mi lekha poh *must be read as* [od] mi lekha peh *(*Bereishit Rabbah *50:5).* **(14) Sons-in-law —** *[Apart from his two daughters at home,] Lot also had two married daughters in the city.* **[And to] those who were betrothed to his daughters —** *i.e., [the ones] to whom the [two] daughters at home were betrothed (*Bereishit Rabbah *50:9).* **(15) ויאיצו —** *[This word is to be understood] as it is translated [by Onkelos, namely]:* ודחיקו, *"and they pressed," i.e., they hurried him on.* **[And your two daughters] that are here —** *i.e., that are ready at hand in the house to be rescued [as opposed to Lot's two married daughters who were not at hand to be saved by him then]. There is a* Midrashic *explanation for this verse (see* Bereishit Rabbah *50:10), but the above explanation is the simple resolution of [the words in] our verse.* **תספה —** *[means: "lest] you come to an end." [Similarly, we find that the phrase (Deuteronomy 2:14),* עד תם כל הדור *is translated [by Onkelos] as:* עד דסף כל דרא, *"until all the generation ... expired" [where the word* סף, *literally "finished," stems from the same root as our word* תספה*].* **(16) But he procrastinated —** *in order to save his monetary possessions.* **[The men] grabbed him —** *[Here, the plural form is used,* ויחזיקו, *"they grabbed," i.e., both the angels*

בְּנֹתָיו בְּחֶמְלַת יְדוָֹה עָלָיו וַיּוֹצִאֻהוּ וַיַּנִּחֻהוּ מִחוּץ לָעִיר: וְאִתְעַכַּב
וְאַתְקִיפוּ גַּבְרַיָּא בִּידֵיהּ וּבִידָא דְאִתְּתֵיהּ וּבִיד תַּרְתֵּין בְּנָתֵיהּ כְּרַחֲם (נ״י כַּד חָס) יְיָ עֲלוֹהִי
וְאַפְּקוּהִי וְאַשְׁרוּהִי מִבָּרָא לְקַרְתָּא: יז וַיְהִי כְּהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר
הִמָּלֵט עַל־נַפְשֶׁךָ אַל־תַּבִּיט אַחֲרֶיךָ וְאַל־תַּעֲמֹד בְּכָל־הַכִּכָּר
הָהָרָה הִמָּלֵט פֶּן־תִּסָּפֶה: וְהָוָא כַּד אַפִּיקוּ יָתְהוֹן לְבָרָא וַאֲמַר חוּס עַל נַפְשָׁךְ לָא

hands of his two daughters, taking him out and laying him down outside the city. **(17)** And as they were taking them out, he said: Flee for your life! Do not look behind you, nor stay anywhere on the Kikar Plain! Flee to the mountain,

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לַהֲפוֹךְ אֶת סְדוֹם לְכָךְ נֶאֱמַר וַיֹּאמֶר הִמָּלֵט וְלֹא נֶאֱמַר וַיֹּאמְרוּ: (יז) **הִמָּלֵט עַל נַפְשֶׁךָ.** דַּיֶּךָ לְהַצִּיל נְפָשׁוֹת אַל תָּחוֹס עַל הַמָּמוֹן: **אַל תַּבִּיט אַחֲרֶיךָ.** אַתָּה הִרְשַׁעְתָּ עִמָּהֶם וּבִזְכוּת אַבְרָהָם אַתָּה נִצּוֹל וְאֵינְךָ כְּדַאי לִרְאוֹת בְּפוּרְעָנוּתָם וְאַתָּה נִצּוֹל: **בְּכָל הַכִּכָּר.** כְּכַר הַיַּרְדֵּן: **הָהָרָה הִמָּלֵט.** אֵצֶל אַבְרָהָם בְּרַח שֶׁהוּא יוֹשֵׁב בָּהָר שֶׁנֶּאֱמַר וַיַּעְתֵּק מִשָּׁם הָהָרָה וְאַף עַכְשָׁיו הָיָה יוֹשֵׁב שָׁם שֶׁנֶּאֱמַר עַד הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אָהֳלוֹ בַּתְּחִלָּה וְאַף עַל פִּי שֶׁכָּתוּב וַיֶּאֱהַל אַבְרָם וְגוֹ' אֹהָלִים הַרְבֵּה הָיוּ לוֹ וְנִמְשְׁכוּ עַד חֶבְרוֹן.

grabbed him, while the next verse states, "*he said: Flee for your life!*" *which means only one of the angels said so. This is because] one of the angels was sent on the mission to save Lot, while the second angel [was sent] to overturn Sedom. Therefore, [while grabbing him and taking Lot outside the city was an activity common to both of their missions, and thus,* "they *grabbed,*" "*as* they *were taking them out*" **—** *nevertheless, after Lot had been removed, the saving of his life from then onwards was the responsibility of only the angel whose mission it was to save him. And that is why] Scripture says (next verse),* "he *said: Flee ...,*" *rather than saying,* "they *said*" *(see Rashi 18:2 above;* Bereishit Rabbah *50:11).* **(17) Flee for your life! —** *[as if to say:]* "*Let it be enough for you to save your very life! Do not worry about your monetary possessions!*" **Do not look behind you —** *You committed evil along with those [sinners in Sedom], but [it is only] in the merit of Avraham that you are being saved* **—** *therefore, you are not worthy to observe them being punished, while you yourself are saved [since strictly speaking, you should really perish along with the others in Sedom] (*Bereishit Rabbah *50:11).* **On the Kikar Plain —** *namely, the Kikar Plain of Jordan (see Genesis 13:10-12).* **Flee to the mountain —** *i.e., Escape to Avraham, who lives on the mountain [hence the definite article* "the *mountain*"*], as the verse says (Genesis 12:8),* "*And he transferred [his tent] from there to the mountain [that was at the east of Beit-eil].*" *And indeed, even now, Avraham was still living there, as the verse says (Genesis 13:3),* "*[He continued on his journeys ...] until [he reached] the place where his tent had originally been.*" *Now, even though it is written (Genesis 13:18),* "*So Avram set up his tents. Then he came and stayed in ... Hevron*" *[which indicates that he was not on the mountain, but went to Hevron], nevertheless, [the meaning is that] he had many tents, and they reached Hevron [albeit that he retained his position on* the *mountain (that was at the east of Beit-eil), and this was* "*the mountain*" *to which Lot was told to flee].*

תִּסָּתְכִי לַאֲחוֹרָךְ וְלָא תְקוּם בְּכָל מֵישְׁרָא לְטוּרָא אִשְׁתְּזֵב דִּלְמָא תִּלְקֵי: יח **וַיֹּאמֶר לוֹט אֲלֵהֶם אַל־נָא אֲדֹנָי:** וַאֲמַר לוֹט לְהוֹן בְּבָעוּ כְעַן רִבּוֹנִי (נ"י יְיָ): יט **הִנֵּה־נָא מָצָא עַבְדְּךָ חֵן בְּעֵינֶיךָ וַתַּגְדֵּל חַסְדְּךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחֲיוֹת אֶת־נַפְשִׁי וְאָנֹכִי לֹא אוּכַל לְהִמָּלֵט הָהָרָה פֶּן־תִּדְבָּקַנִי הָרָעָה וָמַתִּי:** הָא כְעַן אַשְׁכַּח עַבְדָּךְ רַחֲמִין קֳדָמָךְ וְאַסְגֵּיתָא טֵיבוּתָךְ דִּי עֲבַדְתָּ עִמִּי לְקַיָּמָא יָת נַפְשִׁי

וַאֲנָא לֵית אֲנָא יָכִיל לְאִשְׁתֵּזָבָא לְטוּרָא דִּילְמָא תְּעַרְעִנַּנִי בִּשְׁתָּא וְאֵימוּת:

lest you come to your end! (18) And Lot said to them, No! Please God! (19) You see — now, Your servant has found favor in Your eyes, and Your kindness that You have granted, to keep me alive, is great. But I cannot flee to the mountain, lest the evil cling to me and I will die!

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המלט. לְשׁוֹן הַשְׁמָטָה וְכֵן כָּל הַמִּלָּטָה שֶׁבַּמִּקְרָא אַשְׁמוֹצִי"ר בְּלַעַ"ז וְהִמְלִיטָה זָכָר שֶׁנִּשְׁמָט הָעוּבָּר מִן הָרֶחֶם. כְּצִפּוֹר נִמְלָטָה. לֹא יָכְלוּ מַלֵּט מַשָּׂא לְהַשְׁמִיט מַשָּׂא הָרֵעִי שֶׁבְּנִקְבֵיהֶם: (יח) **אַל נָא אֲדֹנָי.** רַבּוֹתֵינוּ אָמְרוּ שֵׁשֵׁם זֶה קֹדֶשׁ שֶׁנֶּאֱמַר בּוֹ לְהַחֲיוֹת אֶת נַפְשִׁי מִי שֶׁיֵּשׁ בְּיָדוֹ לְהָמִית וּלְהַחֲיוֹת וְתַרְגּוּמוֹ בְּבָעוּ כְעָן ה': **אַל נָא.** אַל תֹּאמְרוּ אֵלַי לְהִמָּלֵט הָהָרָה. **נָא.** לְשׁוֹן בַּקָּשָׁה: (יט) **פֶּן תִּדְבָּקַנִי הָרָעָה.** כְּשֶׁהָיִיתִי אֵצֶל אַנְשֵׁי סְדוֹם הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא רוֹאֶה מַעֲשֵׂי

המלט — *[This word] denotes escape. And similarly, every occurrence of the term* **המלטה** *in Scripture [has this meaning of "escape" or "slipping away"];* emisser *in Old French. Thus, the verse (Isaiah 66:7), "she delivered (***המליטה***) a male child" [for giving birth is also denoted by the term* **המלטה** *("delivery"),] since the fetus has ["escaped from" or] "slipped out of" the womb; and the verse (Psalms 124:7), "escaped (***נמלטה***) like a bird;" and (Isaiah 46:2),* **לא יכלו מלט משא***, which means, "[they could not] eliminate (***מלט***) the load of excrement that was in their bowels."* (18) **אל נא אדני** — *[This word* **אדני** *is either a Name of "God," or it could mean "my masters."] Our Rabbis have taught that this term [in our verse here,] is a Holy Appellation [i.e., a Name referring to God], for concerning it [when Lot continues his plea addressed to* **אדני***], Scripture says (next verse), "to keep me alive" — [therefore, this must only refer to] the One in Whose hands is the power to cause death and to maintain life [and hence, the term* **אדני** *is referring to God, rather than meaning "my masters"] (Shevuot 35b). And [in support of this explanation,] the translation of our verse [by Onkelos] is: Please, O God!* **אל נא** — *[In accordance with the explanation above, the word* **נא***, "Please," is the beginning of Lot's plea to God. The words preceding this must then be read as an independent phrase, namely,* **ויאמר לוט אלהם אל***, literally, "And Lot said to them, Do not!" Lot was saying:]* "Do not *tell me to flee to the mountain!"* **נא** — *[This word can mean "please" or "now." Here,] it denotes a request [i.e., it means "please," for in continuation, Lot says in the next verse,* **הנה נא***, where there, the word* **נא** *means "now" (see Rashi next verse)].* (19) **Lest the evil cling to me** — *[What "evil" was Lot referring to here? He thought:] "When I was among the people of Sedom, the Holy One, Blessed is He, must*

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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*