

חומש עם רש"י • וירא • שלישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

VAYERA • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the scene shifts from Avraham Avinu's tent to the wicked city of Sodom, where two of the angels arrive in the evening. Lot, having learned the ways of hachnasas orchim from his uncle Avraham, is sitting at the city gate and eagerly invites the guests into his home, urging them to stay despite their initial refusal. He prepares a feast for them, baking matzos, but the wicked people of Sodom quickly surround the house, demanding that Lot hand over his guests to be abused.

We see the extreme midas Sdom as the entire population, young and old, gathers to oppose this act of chesed. Lot tries to protect his guests, even offering his own daughters to the mob, but the people of Sodom turn on him in anger. The angels intervene, pulling Lot back inside and striking the wicked crowd with blindness, before warning Lot that the destruction of the city is imminent and instructing him to gather his family and flee.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בְּעֶרְבַּי לֵוט וַיֵּשֶׁב בְּשַׁעַר סְדֹם וַיֵּרָא

and he saw Sodom in the gate of was sitting and Lot in the evening to Sodom the angels the two of And they came

לֵוט וַיָּקָם וַיִּקְרָאֲתָם וַיִּשְׁתַּחוּ אַפִּים אֶרֶצָה:

to the ground face and he bowed to meet them and he rose Lot

רש"י

שְׁנֵי. א' לְהַשְׁחִית אֶת סְדֹם וְא' לְהַצִּיל אֶת לֵוט, וְהוּא אוֹתוֹ שָׂבָא לְרַפְּאוֹת אַבְרָהָם,

Avraham to heal who came him and he Lot — to rescue and one Sodom — to destroy one Two

וְהַשְׁלִישִׁי שָׂבָא לְבָשָׂר אֶת שָׂרָה, כִּי־נָשָׂא שְׁלִיחוֹתָיו נִסְתַּלַּק לוֹ:

for himself he departed his mission that he did once Sarah — to announce to who came and the third

רש"י

הַמַּלְאָכִים. וְלֵהֱלֹךְ קָרָאם אֲנָשִׁים? כְּשֶׁהִיְתָה שְׂכִינָה עִמָּהֶם קָרָאם אֲנָשִׁים;

men it called them with them the Shechinah when was men it called them and further on The angels

דָּבָר אַחֵר אֵצֶל אַבְרָהָם שְׁכָחוּ גְדוֹל וְהָיוּ הַמַּלְאָכִים תְּדִירִין אֵצֶל פְּאֻנָּשִׁים

like men by him frequent the angels and were was great whose strength Avraham by explanation Another

קָרָאם אֲנָשִׁים, וְאֵצֶל לֵוט קָרָאם מַלְאָכִים בְּרֵאשִׁית רַבָּה:

Rabbah Bereishis angels it called them Lot and by men it called them

רש"י

בְּעֶרְבַּי. וְכִי כָּל כֹּהֵן שָׁהוּ הַמַּלְאָכִים מִחֶבְרוֹן לְסְדֹם? אֵלָּא מִלְּאֲכֵי רַחֲמִים הָיוּ

they were mercy angels of rather to Sodom from Chevron the angels tarry this all and did At eventide

וּמִמֶּתִינִים שָׁמָּה יוּכַל אַבְרָהָם לְלַמֵּד עֲלֵיהֶם סִגְוֹרָא:

defense on their behalf to advocate Avraham would be able perhaps and they waited

רש"י

וְלוֹט יָשָׁב בַּשַּׁעַר סְדוֹם. יָשָׁב כְּתִיב, אוֹתוֹ הַיּוֹם מִנּוּהוּ שׁוֹפֵט עֲלֵיהֶם בְּרֵאשִׁית

Bereishis over them judge they appointed him day that is written He sat Sodom in the gate of sat And Lot

רבה :

Rabbah

רש"י

וִירָא לוֹט וְגו'. מִבֵּית אַבְרָהָם לָמַד לְחַזֵּר עַל הָאוֹרְחִים:

the guests for to look he learned Avraham from the house of etc. Lot And Lot saw

פסוק ב

Pasuk 2

וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ נָא אֶל בֵּית עַבְדְּכֶם וְלִינוּ וְרָחְצוּ

and wash and spend the night your servant the house of to please turn aside my lords please behold And he said

רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִּי בָרְחוּב נָלִין:

we will spend the night in the square but no and they said on your way and go and rise early your feet

רש"י

הִנֵּה נָא אֲדֹנָי. הִנֵּה נָא אַתֶּם אֲדוֹנָיִם לִי אַחֵר שְׁעַבְרַתֶּם עָלַי. דָּבָר אַחֵר הִנֵּה נָא

now Behold explanation Another by me that you passed after to me lords you are now Behold my lords now Behold

צְרִיכִים אַתֶּם לָתֵת לֵב עַל הָרָשָׁעִים הֵלָלוּ שְׁלֹא יִפְרִיזוּ בְּכֶם וְזוֹ הִיא עֲצָה

advice is and this you they will notice so that not these the wicked people to attention to pay you need

נכונה:

proper

רש"י

סוּרוּ נָא. עֲקֹמוּ אֶת הַדֶּרֶךְ לְבֵיתִי דֶּרֶךְ עֲקֻלָּתוֹן שְׁלֹא יִפְרִיזוּ שְׁאַתֶּם נִכְנָסִין

are entering that you they will recognize so that not circuitous a way to my house the path — bend please turn aside

שָׁם, לָכֵן נֶאֱמַר סוּרוּ בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis turn aside it was said for this there

רש"י

וְלִינוּ וְרָחְצוּ רַגְלֵיכֶם. וְכִי דַרְכּוֹ שֶׁל בְּנֵי אָדָם לָלוּן תַּחֲלָה וְאַחֵר כִּף רֹחֵץ?

to wash that and after first to lodge people of the way is it indeed your feet and wash and lodge

וְעוֹד, שֶׁהָרִי אַבְרָהָם אָמַר לָהֶם תַּחֲלָה רָחְצוּ רַגְלֵיכֶם? אֶלָּא כִּף אָמַר לוֹט, אִם

if Lot said thus rather your feet wash first to them said Avraham since behold and furthermore

כְּשִׁיבָאוּ אֲנָשֵׁי סְדוֹם וַיֵּרְאוּ שֶׁכָּבֶר רָחְצוּ רַגְלֵיהֶם יַעֲלִילוּ עָלַי

against me they will complain their feet they washed that already and they see Sodom the men of when will come

וַיֹּאמְרוּ כָּבֶר עָבְרוּ שְׁנֵי יָמִים אוֹ שְׁלֹשָׁה שָׁבָאוּ לְבֵיתָהּ וְלֹא הוֹדַעְתָּנוּ, לְפִיכָהּ

therefore you informed us and not to your house since they came three or days two passed already and they will say

אָמַר, מוֹטֵב שִׁיתַּעֲכָבוּ כָּאֵן בְּאַבְקַּי רַגְלֵיהֶם שִׁיחִיו נִרְאִין כִּמוֹ שָׁבָאוּ עַכְשָׁו;

now they came like appear so that they will their feet with the dust of here that they remain it is better he said

לְפִיכָּה אָמַר לִינוּ תַחֲלָה וְאַחֵר כֶּה רִחֲצוּ:

wash that and after first lodge he said therefore

רש"י

וַיֹּאמְרוּ לֹא. וְלֹאֲבִרְהֶם אָמְרוּ כֵן תַּעֲשֶׂה, מִכָּאן שֶׁמִּסְרִבִּין לְקַטֹּן וְאֵין מִסְרִבִּין

decline and we do not to an inferior that we decline from here do so they said but to Avraham nay And they said

לְגָדוֹל בְּרֵאשִׁית רַבָּה:

Rabbah Bereishis to a superior

רש"י

כִּי בְּרוּחַב נִלְיִן. הֲרִי כִּי מְשִׁמֵּשׁ בְּלִשׁוֹן אֶלָּא, שֶׁאָמְרוּ לֹא נָסוּר אֶל

to will we turn aside not for they said but in the meaning of serves כי behold we will lodge in the street For

בֵּיתָהּ אֶלָּא בְּרוּחוּבָהּ שֶׁל עִיר נִלְיִן:

we will lodge the city of in the street but your house

פסוק ג

Pasuk 3

וַיִּפְצֹר בָּם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֵאוּ אֶל בֵּיתוֹ וַיַּעַשׂ לָהֶם

for them and he made his house into and they entered to him and they turned greatly them And he urged

מִשְׁתֶּה וּמִצּוֹת אָפָה וַיֹּאכִלוּ:

and they ate he baked and matzos a feast

רש"י

וַיִּסְרוּ אֵלָיו. עָקְמוּ אֶת הַדֶּרֶךְ לְצַד בֵּיתוֹ:

his house toward the side of the path — they bent unto him And they turned aside

רש"י

וּמִצּוֹת אָפָה. פֶּסַח הָיָה:

it was Passover he baked and unleavened bread

פסוק ד

Pasuk 4

טָרֵם יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סֹדֶם נִסְבּוּ עַל הַבַּיִת מִנְעָר

from youth the house . surrounded Sodom the men of the city and the men of they had lain down Not yet

וְעַד זָקֵן כָּל הָעָם מִקְצָה:

from the end the people all elder and until

רש"י

טָרֵם יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סֹדֶם. כֶּה נִדְרָשׁ בְּכ"ר טָרֵם יִשְׁכְּבוּ

they lay down Before in Bereishis Rabbah it is expounded Thus Sodom men of the city and the men of they lay down Before

וְאֲנָשֵׁי הָעִיר הָיוּ בְּפִיהֶם שֶׁל מְלָאכִים, שֶׁהָיוּ שׂוֹאֲלִים לְלוֹט מֶה טִיבָם

their character what is Lot asking for they were the angels of in the mouths were the city and the men of

וּמַעֲשֵׂיהֶם וְהוּא אֹמֵר לָהֶם רַבָּם רָשָׁעִים; עוֹדָם מִדְּבָרִים בָּהֶם

about them speaking while they were still wicked most of them are to them was saying and he and their deeds

וְאֲנָשֵׁי סְדוֹם וְגו'. וּפְשׁוּטוֹ שֶׁל מִקְרָא וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי רָשָׁע, נִסְבּוּ

surrounded wickedness men of the city and the men of the verse of And the plain meaning etcetera Sodom and the men of

עַל הַבֵּית; עַל שֶׁהָיוּ רָשָׁעִים נִקְרְאוּ אֲנָשֵׁי "סְדוֹם", כְּמוֹ שֶׁאָמַר הַפֶּתוּב וְאֲנָשֵׁי

and the men of the verse that said just as Sodom men of they are called wicked that they were because the house .

סְדוֹם רָעִים וְחַטָּאִים:

and sinners were wicked Sodom

רש"י

כָּל הָעָם מִקְצָה. מִקְצָה הָעִיר עַד הַקְּצָה, שֶׁאֵין אֶחָד מֵהֶם מוֹחָה בְּיָדָם,

in their hands protesting of them one for there is not the other end until the city from the end of from the end the people All

שֶׁאִפְלוּ צַדִּיק אֶחָד אֵין בָּהֶם:

among them there is not one a righteous person for even

פסוק ה

Pasuk 5

וַיִּקְרָאוּ אֶל לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלֶיךָ הַלַּיְלָה

tonight to you came who the men where are to him and they said Lot to And they called

הוֹצִיָאם אֵלֵינוּ וְנִדְעָה אֹתָם:

them that we may know to us bring them out

רש"י

וְנִדְעָה אוֹתָם. בְּמִשְׁכָּב זָכָר כְּמוֹ אֲשֶׁר לֹא יָדְעוּ אִישׁ בְּרֹאשִׁית רְבָה :

Rabbah Bereishis a man they knew not that like a male in the lying of them and we may know

פסוק ו

Pasuk 6

וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתַח וַיִּדְּלֵת סָגַר אַחֲרָיו:

behind him he shut and the door to the entrance Lot to them And he went out

פסוק ז

Pasuk 7

וַיֹּאמֶר אֶל נָא אַחֵי תִרְעוּ:

do evil ny brothers please do not and he said

פסוק ח

Pasuk 8

הִנֵּה נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא יָדְעוּ אִישׁ אוֹצִיָּאָה נָא אֶתְהֶן

them please let me bring out a man have known not who daughters two to me please Behold

אֲלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק לְאֲנָשִׁים הָאֵל אֵל תַּעֲשׂוּ דָבָר

anything do do not these to the men only in your eyes as the good to them and do to you

כִּי עַל כֵּן בָּאוּ בְּצֶל קַרְתִּי:

ny roof beam under the shadow of they came this for because

רש"י

האל. כמו האלה:

these is like These

רש"י

כי על כן באו. כי הטובה הזאת תעשו לכבודי על אשר באו
they have come that on account of for my honor you shall do this the kindness because they have come as much as · for
בצל קרתי; תרגום בטל שריתי, תרגום של קורה - שריתא:
is sharuta a beam of the Targum my dwelling under the shadow of the Targum of this is my roof beam under the shadow of

פסוק ט

Pasuk 9

ויאמרו גש הלאה ויאמרו האחד בא לגור וישפט שפוט עתה
now constantly and he judges to sojourn came the one and they said further back step And they said
נרע לה מהם ויפצרו באיש בלוט מאד ויגשו לשבר
to break and they drew near greatly against Lot against the man and they pressed than to them to you we will do worse
הדלת:
the door

רש"י

ויאמרו גש הלאה. קרב להלאה, כלומר, התקרב לצדדין והתרחק ממנו,
from us and distance yourself to the sides draw near as if to say to further away draw near back step And they said
וכן כל הלאה שפמקרא לשון רחוק, כמו זרה הלאה במדבר י"ז, הנה
behold 17 Bamidbar yonder scatter like distancing is an expression of that is in Scripture yonder every and likewise
החצי ממך והלאה שמואל א' כ', גש הלאה, ישעיהו מ"ט - המשה
withdraw yourself 49 Yeshayahu back step 20 Aleph Shmuel and beyond from you the arrows are
להלן, בלשון לעז טריטי"דנוש, ודבר נזיפה הוא, לומר - אין אנו
we there is no to say it is contempt and a matter of retire yourself from us foreign tongue in the language of further away
חוששין לה. ודומה לו קרב אליה אל תגש בי ישעיהו ס"ה, וכן גשה
give place and likewise 65 Yeshayahu unto me come near do not by yourself stand to it and similar of you taking notice
לי ואשבה שם מ"ט - המשה לצדדין בעבורי ואשב אצלה; אתה מליץ על
for intercede you near you that I may dwell for my sake aside withdraw 49 there that I may dwell to me
האורחים, איה מלאה לבד? על שאמר להם על הפנות, אמרו לו גש
get to him they said the daughters regarding to them what he said concerning your heart filled you how the strangers
הלאה, לשון נחת; ועל שהיה מליץ על האורחים - האחד בא
came this one the strangers for interceding that he was and regarding gentleness an expression of out of the way
לגור, אדם נכרי יחיד אתה בינינו, שפאת לגור, וישפוט שפוט,
a judge and you make yourself to sojourn for you came among us are you only strange man to sojourn
ונעשית מוכיח אותנו?
of us a reprover and you have become

רש"י

הדלת. היא הסוככת לנעל ולפתח:

and to open to lock that which swings it is The door

וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת יָדָם וַיָּבִיאוּ אֶת לוֹט אֲלֵיהֶם הַבֵּיתָה וְאֵת
 and — into the house to them Lot — and they brought their hand — the men And they stretched out
 הַדֶּלֶת סָגְרוּ:
 they shut the door

וְאֵת הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת הֵכוּ בַּסִּנּוּרִים מִקָּטָן וְעַד גָּדוֹל
 great and until from small with blindness they struck the house at the entrance of who the men And —
 וַיֵּלְאוּ לְמִצָּא הַפֶּתַח:
 the entrance to find and they wearied

רש"י

פֶּתַח. הוּא הַחֲלָל שָׁבוּ נִכְנְסִין וְיוֹצְאִין:
 and exit they enter through which the hollow space it is Opening

רש"י

בסנורים. מַכַּת עֵוְרוֹן:
 blindness a plague of With blindness

רש"י

מִקָּטָן וְעַד גָּדוֹל. הַקְטָנִים הִתְחִילוּ בַּעֲבָרָה תַּחֲלָה, שֶׁנֶּאֱמַר מִנַּעַר וְעַד זָקֵן.
 elder and until from youth as it is said first in the transgression began the small ones great and until From small
 לְפִיכָה הִתְחִילָה הַפְּרָעָנוֹת מֵהֶם בְּרֹאשִׁית רַבָּה:
 Rabbah Bereishis from them the punishment began therefore

וַיֹּאמְרוּ הָאֲנָשִׁים אֶל לוֹט עַד מִי לָךְ פֹּה חָתָן וּבָנֶיךָ וּבָנֶתֶיךָ
 and your daughters and your sons a son-in-law here have you whom besides Lot to the men And they said
 וְכָל אֲשֶׁר לָךְ בָּעִיר הוֹצֵא מִן הַמָּקוֹם:
 the place from bring out in the city is yours that and all

רש"י

עוֹד מִי לָךְ פֹּה. פְּשׁוּטוֹ שֶׁל מִקְרָא מִי יֵשׁ לָךְ עוֹד בָּעִיר הַזֹּאת חוּץ מֵאִשְׁתְּךָ
 your wife besides this in the city else to you is there who the verse of the plain sense here have you whom yet
 וּבָנֶתֶיךָ שֹׁכְבֵיכֶם:
 who are in the house and your daughters

רש"י

חָתָן וּבָנִיר וּבִנְתִיר. וְאִם יֵשׁ לָךְ חָתָן אוֹ בָּנִים וּבָנוֹת הוֹצֵא מִן
 from take out and daughters sons or a son-in-law to you there is and if and your daughters and your sons Son-in-law

הַמָּקוֹם:

the place

רש"י

ובניך. בְּנֵי בְנוֹתֶיךָ הַנְּשׂוּאוֹת. וּמֵ"א עַד – מֵאַחֵר שְׁעוֹשִׁין נִבְלָה כְּזֹאת, מִי
who like this disgrace they do since yet and from Midrash who are married your daughters the sons of and your sons
לְךָ פֶּתַח חוֹן פֶּה לְלַמֵּד סִגְנוּרְיָא עֲלֵיהֶם? שְׁכָל הַלַּיְלָה הָיָה מְלִיץ עֲלֵיהֶם טוֹבוֹת,
good things on them advocating he was the night for all on them defense to teach mouth an opening of to you
קָרִי בֵּיה מִי לָךְ פֶּה:
a mouth to you who in it read

פסוק יג

Pasuk 13

כִּי מִשְׁחָתִים אֲנַחְנוּ אֶת הַמָּקוֹם הַזֶּה כִּי גִדְלָה צַעֲקָתָם אֶת פְּנֵי
the presence of before their outcry has become great because this the place — we are destroying for
יְהוָה וַיִּשְׁלַחְנוּ יְהוָה לְשַׁחֲתָהּ:
to destroy it Hashem and He sent us Hashem

פסוק יד

Pasuk 14

וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל חֲתָנָיו לִקְחֵי בָנָתָיו וַיֹּאמֶר קוּמוּ צֵאוּ מִן
from go out arise and he said his daughters who married his sons-in-law to and he spoke Lot And went out
הַמָּקוֹם הַזֶּה כִּי מִשְׁחָתִית יְהוָה אֶת הָעִיר וַיְהִי כַּמֶּצְחָק בְּעֵינֵי חֲתָנָיו:
his sons-in-law in the eyes of like a jester and he was the city — Hashem is destroying for this the place

רש"י

חתניו. שְׁתֵּי בָנוֹת נְשׂוּאוֹת הָיוּ לוֹ בְּעִיר:
in the city to him were married daughters two his sons-in-law

רש"י

לוקחי בנותיו. שְׁאוֹתָן שְׁכַבְתִּית אַרוֹסוֹת לָהֶם:
to them were betrothed who were in the house that those his daughters those marrying

פסוק טו

Pasuk 15

וַיָּבֹאוּ הַשָּׁחַר עָלָהּ וַיֹּאצִּצוּ הַמַּלְאָכִים בְּלוֹט יֹאמֶר קוּם אֶת אִשְׁתְּךָ וְאֵת
and — your wife — take arise saying Lot the angels and urged rose the dawn And when
שְׁתֵּי בָנוֹתֶיךָ הַנִּמְצָאֹת פֶּן תִּסָּפֶה בְּעוֹן הָעִיר:
the city in the sin of you be swept away lest who are present your daughters two of

רש"י

ויאצו. כְּתַרְגוּמוֹ וַדְחִיקוּ – מְהֵרָהוּ:
they hurried him and they pressed like its translation And they urged

רש"י

הנמצאות. המזמנות לה בבית להצילם. ומ"א יש וזה ישובו
is the settlement and this there is and from Midrash to rescue them in the house for you those that are ready Those that are found
של מקרא:
the verse of

רש"י

תספה. תהיה כלה, עד תם כל הדור דברים ב' מתרגם עד דסר
that was ended until is translated two Devarim the generation all the ending of until destroyed you will be lest you be ended
כל דרא:
the generation all

פסוק טז

Pasuk 16

ויתמהמה ויחזקו האנשים בידו וביד אשתו ובניד שתי בנותיו
daughters his two and the hand of his wife and the hand of his hand the men and they seized And he delayed
בחמלת יהוה עליו ויצאהו וינחהו מחוץ לעיר:
the city outside and they set him and they brought him upon him Hashem in the mercy of out

רש"י

ויתמהמה. כדי להציל את ממונו:
his money — to save in order And he lingered

רש"י

ויחזיקו. אחד מהם היה שליח להצילו וחברו להפך סדום, לכה נאמר
it is said therefore Sodom to overthrow and his companion to rescue him an emissary was of them one And they laid hold
"ויאמר" המלט, ולא נאמר ויאמרו בראשית רבה:
Rabbah Bereishis and they said it is said and not escape and he said

פסוק יז

Pasuk 17

ויהי כהוציאם אתם החוצה ויאמר המלט על נפשך אל תביט
look do not your life for flee and he said outside them when they brought out And it was
אחריך ואל תעמד בכל הפקר ההרה המלט פן תספה:
you be swept away lest flee to the mountain the plain in all stand and do not behind you

רש"י

המלט על נפשך. דיה להציל נפשות, אל תחוס על המון:
the money on pity do not lives to save it is enough for you your life for escape

רש"י

אל תביט אחריך. אתה הרשעת עמך ובזכות אברהם אתה נצל; אינה
you are not are saved you Avraham and in the merit of with them wickedly sinned you behind you look Do not

כְּדַאי לְרֹאוֹת בְּפָרְעֵנוֹתָם וְאַתָּה נִצָּל:

are saved while you their punishment to see worthy

רש"י

בְּכָל הַכֹּכֵר. כָּפַר הַיָּרְדֵּן:

the Yarden the plain of the plain in all of

רש"י

הַהֲרָה הַמִּלְטָה. אֶצֶל אַבְרָהָם בָּרַח, שֶׁהוּא יוֹשֵׁב בְּהָר, שֶׁנֶּאֱמַר וַיֵּצֵתֵק מִשָּׁם

from there and he removed as it is said in the mountain is dwelling who he flee Avraham to escape to the mountain

הַהֲרָה בְּרֹאשִׁית י"ב, וְאַף עַכְשָׁיו הִיא יוֹשֵׁב שָׁם, שֶׁנֶּאֱמַר אֶל הַמָּקוֹם אֲשֶׁר הִיא

was where the place to as it is said there dwelling he was now and even 12 Bereishis to the mountain

שָׁם אָהָלוּ בְּתַחֲלָה, וְאַע"פ שֶׁכָּתוּב וַיֵּאָהֵל אַבְרָהָם וְגו' שָׁם י"ג, אֵהָלִים

tents 13 there etc. Avraham and he moved tent that it is written and even though at first his tent there

הָרַבָּה הָיוּ לוֹ וְנִמְשְׁכוּ עַד חֶבְרוֹן:

Chevron until and they stretched to him were many

רש"י

הַמִּלְטָה. לְשׁוֹן הַשְּׁמִטָּה, וְכֵן כָּל הַמִּלְטָה שֶׁבְּמִקְרָא אֲשֶׁמוֹצִי"ר בִּלְע"ז וְכֵן

and so in foreign tongue émissier that is in Scripture escaping every and so slipping away an expression of escape

וְהַמִּלִּיטָה זָכַר יִשְׁעִיהוּ ס"ו, שֶׁנֶּשְׁמַט הָעֶפֶר מִן הָרֶחֶם, כְּצִפּוֹר נִמְלָטָה תַּהִלִּים

Tehillim escaped like a bird the womb from the fetus that slipped out 66 Yeshayahu a male and she delivered

קכ"ד, לֹא יָכְלוּ מִלֵּט מִשָּׂא יִשְׁעִיהוּ מ"ו, לְהַשְׁמִיט מִשָּׂא הָרָעִי שֶׁבְּנִקְבֵיהֶם:

that is in their orifices the waste the burden of to discharge 46 Yeshayahu the burden to deliver they could not 124

פסוק יח

Pasuk 18

וַיֹּאמֶר לוֹט אֵלֵיהֶם אֵל נָא אֲדֹנָי:

my lords please no to them Lot And said

רש"י

אֵל נָא אֲדֹנָי. רְבוּתֵינוּ אָמְרוּ שְׁבוּעוֹת ל"ב שֵׁשׁ זֶה קִדְּשׁ, שֶׁנֶּאֱמַר בּוֹ

regarding him as it is said is holy this that the name 35b Shevuot said our Rabbis my Lord please Do not

לְהַחְיֹת אֶת נַפְשִׁי – מִי שֵׁשׁ בְּיָדוֹ לְהַמִּית וּלְהַחְיֹת; וְתַרְגוּמוֹ בְּכַעַן כָּעַן

now Ipray and its Targum translation and to keep alive to kill in His hand has He who my soul — to keep alive

ה':

Hashem

רש"י

אֵל נָא. אֵל תֹּאמְרוּ אֵלַי לְהַמִּלֵּט הַהֲרָה:

to the mountain to escape to me say do not please not

רש"י

נָא. לְשׁוֹן בִּקְשָׁה:

request is an expression of Please

הִנֵּה נָא מָצָא עֲבָדְךָ חַן בְּעֵינֶיךָ וַתַּגְדֵּל חַסְדְּךָ אֲשֶׁר עָשִׂיתָ
 you have done which your kindness and you made great in your eyes favor your servant has found please Behold
 עֲמָדִי לְהַחְיֹת אֶת נַפְשִׁי וְאַנְכִי לֹא אוֹכֵל לְהַמָּלֵט הִהָרָה פֶּן תִּדְבַּקְנִי
 will overtake me lest to the mountain to escape will be able not and I my soul — to keep alive with me
 הָרָעָה וּמָתִי:
 and I die the evil

רש"י

פֶּן תִּדְבַּקְנִי הָרָעָה. כְּשֶׁהֵיטִי אֶצֶל אֲנָשִׁי סְדוֹם הָיָה הַקֹּפֶ"ה רוֹאֶה מַעֲשֵׂי וּמַעֲשֵׂה
 and the deeds of my deeds seeing the Holy One was Sodom the people of with when I was the evil cleaves to me Lest
 בְּנִי הָעִיר, וְהֵיטִי נִרְאָה צַדִּיק וְכֹדָאִי לְהַנְצִל, וּכְשֶׁאָבָא אֶצֶל צַדִּיק אָנִי
 I am a righteous man to and when I come to be saved and worthy righteous appearing and I was the city the people of
 כְּרָשָׁע, וְכֵן אָמְרָה הַצֹּרְפִית לְאֵלֶיהוּ בָּאת אֵלַי לְהַזְכִּיר אֶת עוֹנֵי מַלְכִּים א
 I Melachim my sin — to remind to me you have come to Eliyahu the Tzorfitte woman said and so like a wicked man
 י"ז, עַד שֶׁלֹּא בָּאת אֶצְלִי הָיָה הַקֹּפֶ"ה רוֹאֶה מַעֲשֵׂי וּמַעֲשֵׂה עַמִּי, וְאָנִי צַדִּיק
 righteous and I was my people and the deeds of my deeds seeing the Holy One was to me you came that not Until 17
 בֵּינֵיהֶם, וּמִשְׁבָּאת אֶצְלִי, לְפִי מַעֲשֵׂיךָ אָנִי רָשָׁע:
 wicked I am your deeds according to to me and since you came among them

הִנֵּה נָא הָעִיר הַזֹּאת קְרִיבָה לָנוּס שָׁמָּה וְהִיא מִצָּעַר אֲמַלְטָה נָא שָׁמָּה הֲלֹא
 is it not there please let me flee is small and it there to flee is near this the city please Behold
 מִצָּעַר הוּא וּתְחִי נַפְשִׁי:
 my soul and shall live it small

רש"י

הָעִיר הַזֹּאת קְרִיבָה. קְרִיבָה יְשִׁיבָתָהּ, נִתְיַשְׁבָּה מִקְרֹב, לְפִיכָּה לֹא נִתְמַלְאָה סָאתָה
 its measure was filled not therefore recently it was settled is its settlement Near is near this This city
 עַדִּין שֶׁבַת י'. וּמָה הִיא קְרִיבָתָהּ? מְדוּר הַפְּלָגָה שֶׁנִּתְפָּלְגוּ הָאֲנָשִׁים
 the people when were dispersed the Dispersal from the generation of its recency is And what 10b Shabbos yet
 וְהִתְחִילוּ לְהַתְיַשֵּׁב אִישׁ אִישׁ בְּמִקְוֹמוֹ, וְהִיא הִיטָה בְּשָׁנָה מוֹת פֶּלֶג, וּמִשָּׁם
 and from there Peleg the death of in the year of was and it in his place man each to settle and they began
 וְעַד כָּאֵן נ"ב שָׁנָה, שֶׁפֶּלֶג מָת בְּשָׁנָה מ"ח לְאַבְרָהָם. פֶּיֶצֶד? פֶּלֶג חֵי אַחֲרֵי הוֹלִידוֹ
 his begetting after lived Peleg How so of Avraham 48 in the year died for Peleg years 52 now and until
 אֶת רְעוּ ר"ט שָׁנָה, צֵא מֵהֶם ל"ב כְּשֶׁנּוֹלַד שְׂרוּג, וּמִשְׂרוּג עַד שֶׁנּוֹלַד נָחוֹר ל',
 30 Nachor was born until and from Serug Serug when was born 32 from them deduct years 209 Reu —
 הָרִי ס"ב, וּמִנְחוֹר עַד שֶׁנּוֹלַד תְּרַח כ"ט, הָרִי צ"א, וּמִשָּׁם עַד שֶׁנּוֹלַד אַבְרָהָם
 Avraham was born until and from there 91 behold 29 Tërach was born until and from Nachor 62 behold
 ע', הָרִי קס"א, תַּן לָהֶם מ"ח הָרִי ר"ט, וְאוֹתָהּ שָׁנָה הִיטָה שְׁנַת הַפְּלָגָה,
 the Dispersal the year of was year and that 209 behold 48 to them add 161 behold 70

וּכְשֶׁנִּחְרְבָה סְדוֹם הָיָה אֲבְרָהָם בֶּן צ"ט שָׁנָה, הִרְי מְדוֹר הַפְּלָגָה עַד
until the Dispersal from the generation of behold years 99 the age of Avraham was Sodom and when was destroyed
כָּאן נ"ב שָׁנָה; וַצֵּר אַחֲרָה יְשִׁיבָתָהּ אַחֲרֵי יְשִׁיבַת סְדוֹם וְחִבְרוֹתֶיהָ שָׁנָה אַחַת,
one year and its sister cities Sodom the settlement of after its settlement delayed And Zoar years 52 here
הוּא שֶׁנֶּאֱמַר אִמְלָטָה נָא, נָא בְּגִימַטְרִיא נ"א:
51 in gematria na please let me escape which is said that

רש"י

הֲלֹא מִצֵּר הִיא. וְהֲלֹא עוֹנוֹתֶיהָ מוֹעֲטִין וְיָכוֹל אַתָּה לְהִנִּיחָהּ:
to leave it are you and able few its sins and are not it small Is it not

רש"י

וְתַחֲי נַפְשִׁי בָּהּ, זֶהוּ מְדָרְשׁוֹ. וּפְשׁוּטוֹ שֶׁל מִקְרָא הֲלֹא עִיר קְטַנָּה הִיא
it is small a city is it not the verse of and its plain meaning its Midrashic explanation this is in it my soul and may live
וְאֲנָשִׁים בָּהּ מְעַט, אֵין לָהּ לְהִקְפִּיד אִם תִּנְיָחָנָהּ, וְתַחֲי נַפְשִׁי בָּהּ:
in it my soul and may live you leave it if to be particular for you there is not are few in it and people

CHAPTER SUMMARY

The aliyah details the dramatic rescue of Lot and his family from the doomed city of Sodom. Although Lot's sons-in-law mock his warnings of the impending destruction, the angels urge Lot to hurry as dawn breaks, eventually grabbing him, his wife, and his two daughters by the hand to drag them out of the city due to Hashem's mercy. Once outside, the angels command them to flee for their lives without looking back, but Lot, fearing he cannot make it to the hills in time, begs to be allowed to escape to a nearby small town instead.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a fascinating, scary picture of how a person can get stuck in a bad environment. Look at Lot. He knows Sodom is evil, he knows the angels are there to destroy it, and the angels are literally screaming at him to run for his life. Yet, the pasuk says, "Vayismahmah", he hesitated, he dragged his feet. Even when he finally starts moving, he begs not to go to the mountains, but to stay in a nearby small town. Why? Because when you live in a place of spiritual darkness, it gets under your skin. Even when you know you have to leave, a part of you wants to linger.

This is a powerful yesod in our own avodas Hashem. Sometimes we know we have a bad habit, a toxic environment, or a negative influence in our lives that we must break away from. We know it is destroying us. But the yetzer hara makes us hesitate. We say, "I'll stop next week," or "Let me just keep a small connection to it." We try to negotiate, just like Lot did, wanting to stay in the "small town" nearby instead of making a clean break.

Lichoira, the only way to truly save ourselves is to not look back and not linger. When you recognize something is holding you back spiritually, you cannot afford to hesitate or make compromises. You have to run.

Today, identify one negative habit, bad influence, or waste of time that you know you need to cut out of your life, and make a clean, immediate break from it without lingering or negotiating.

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THE SUGYA

We begin the daf by wrapping up the shakla v'tarya regarding the exact parameters of the feeding test used to determine if an animal's eye ailment is a permanent blemish. The Gemara raises a series of detailed questions about how the test must be administered—such as whether the animal is fed before or after drinking, whether it must be tied up or loose, and whether it should be fed alone or with other animals. We also learn a major kasha from Pinchas, the brother of Mar Shmuel, regarding whether a blemish that is finally confirmed after three months of testing is considered a blemish retroactively or only from this point forward.

Next, we move into a new Mishnah that lists various blemishes of the head, specifically focusing on the nose, lips, and mouth. The Gemara clarifies which parts of the nostrils and lips must be damaged to count as an open blemish, and we delve into a machlokes Tannaim regarding the teeth and gums. This leads to a fundamental lomdishe inquiry by Rav Achadvoi bar Ami about whether the lack of an internal organ is halachically considered a blemish that disqualifies a korban.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 39A

QUESTION

או דלמא בכל סעודה וסעודה?

Or perhaps does it mean that we feed it this amount at each and every meal?

QUESTION

אם תימצי לומר בסעודה ראשונה — קודם אכילה או לאחר אכילה?

And if you will say that it is only at the first meal of the day, does it mean before eating its regular food, or after eating?

QUESTION

קודם אכילה ודאי מעלי ליה כסמא, לאחר אכילה מאי?

If you feed it before eating, certainly it is effective for it like a medicine, which is taken on an empty stomach. But if you feed it after eating, what is the halacha? Is that a proper test?

QUESTION

קודם שתיה או לאחר שתיה?

Similarly, do we feed it before drinking or after drinking?

QUESTION

וקודם שתיה ודאי מעלי ליה כשערי, לאחר שתיה מאי?

And before drinking, certainly it is effective for it like barley, which is digested well before drinking. But if you feed it **after drinking**, what is the halacha?

QUESTION

קשור או מותר?

Should the animal be **tied or untied** during this test?

QUESTION

מותר — ודאי מעלי ליה, קשור מאי?

When it is **untied**, certainly it is effective for it because it is relaxed. But if it is **tied**, what is the halacha?

QUESTION

לבדו או עם חבירו?

Should it be fed **by itself or with its companion**?

QUESTION

עם חבירו — ודאי מעלי ליה, לבדו מאי?

When it is **with its companion**, certainly it is effective for it because it eats happily. But when it is **by itself**, what is the halacha?

QUESTION

בעיר (ובשדה) [או בשדה]?

Should it be fed **in the city or in the field**?

QUESTION

בשדה — ודאי מעלי ליה, בעיר — מאי?

When it is **in the field**, certainly it is effective for it because it is calm. But when it is **in the city**, what is the halacha?

QUESTION

בעי רב אשי: אם תימצי לומר בשדה — גינה הסמוכה לעיר מאי?

Rav Ashi asks a further kasha: **If you will say** that it is only effective **in the field**, then what about a garden adjacent to the city, **what** is the halacha? Is it considered like the field or like the city?

RESOLUTION

תיקו.

The Gemara concludes: The questions **shall stand** unresolved.

משנה MISHNAH

MISHNAH

רבי חנניא בן אנטיגנוס אומר.

The Mishnah had stated: **Rabbi Chananya ben Antigonus** says that we examine the animal three times within eighty days.

גמרא GEMARA

STATEMENT

אמר רב נחמן בר יצחק: ובלבד שיהו משולשים.

Rav Nachman bar Yitzchak said: And this is **provided that they are divided into equal thirds**, meaning there must be an equal gap of time between each of the three examinations.

QUESTION

בעי מיניה פנחס, אחיה דמר שמואל, משמואל: אכל ולא איתסי — למפרע הוי מומא, או מיכן ולהבא הוי מומא?

Pinchas, the brother of Mar Shmuel, asked Shmuel: If the animal **ate** the moist and dry fodder for three months **and was not healed**, which proves it is a permanent blemish, **is it a blemish retroactively** from the day it was first seen, **or is it a blemish from this point forward**?

QUESTION

למאי נפקא מינה?

The Gemara asks: **What is the practical difference?**

ANSWER

למימעל בפדיונו.

The Gemara answers: The difference is **regarding whether one has committed me'ilah** (misuse of consecrated property) **with its redemption money**.

QUESTION

אי אפרת למפרע הוי מומא — מעיל, ואי מיכן ולהבא הוי מומא — לא מעיל, מאי?

For **if you say it is a blemish retroactively**, then the redemption performed during the three months was valid, so the money became holy and anyone who benefits from it **has committed me'ilah**. But **if you say it is a blemish from this point forward**, then the redemption was invalid because it was still unblemished, so the money remains chullin and he **has not committed me'ilah**. What is the halacha?

STATEMENT

קרי שמואל עליה: "פסחים בזו בז".

Shmuel read about him, applying the pasuk: "**The lame take the prey**", meaning that even someone who is not a regular bais medrash scholar has asked a powerful kasha that I cannot answer.

משנה MISHNAH

MISHNAH

מתני' חוטמו שניקב, ושנפגם, ושנסדק. שפמו שניקב, שנפגם, שנסדק.

MISHNAH: The following are blemishes for which we may slaughter a firstborn animal: Its nose that was pierced, or that was damaged, or that was split. Its lip that was pierced, or that was damaged, or that was split.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: ניקבו חוטמין זה לתוך זה — מבחוץ הרי זה מום, מבפנים אינו מום.

GEMARA: The Rabbis taught in a braisa: If its nostrils were pierced one into the other, if the hole is visible from the outside, this is a blemish; if it is only visible from the inside, it is not a blemish.

EXPLANATION

שפתו שניקב ושנפגם ושנסדק, אמר רב פפא: תורא ברא דשיפתייה.

Regarding the Mishnah's case of its lip that was pierced, or that was damaged, or that was split, Rav Pappa said: This refers to the outer row of its lip, which is visible.

משנה MISHNAH

MISHNAH

מתני' חוטין החיצונות שנפגמו, ושנגממו, הפנימים שנעקרו.

MISHNAH: The outer gums that were damaged, or that were worn down, and the inner teeth that were uprooted are blemishes.

MISHNAH

רבי חנינא בן אנטיגנוס אומר: אין בודקין מן התיומת ולפנים, ואף לא את התיומת.

Rabbi Chanina ben Antigonus says: We do not examine from the double teeth and inward, and we do not even examine the double teeth themselves, because a blemish there is considered a hidden blemish.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: התיומת, איזהו תיומת? מן התיומת ולפנים, ותיומת עצמה כלפנים.

GEMARA: The Rabbis taught in a braisa: Regarding the double teeth, what are the double teeth? The area from the double teeth and inward, and the double teeth themselves are considered like the inward part.

BRAISA

רבי יהושע בן קפוצאי אומר: אין שוחטין אלא על החיצונות בלבד.

Rabbi Yehoshua ben Kefutzai says: We only slaughter a firstborn for a blemish on the outer teeth alone.

BRAISA

רבי חנינא בן אנטיגנוס אומר: אין משגיחין על התיומת כל עיקר.

Rabbi Chanina ben Antigonus says: We do not pay attention to the double teeth at all.

QUESTION

מאי קאמר? ותו, רבי יהושע בן קפוצאי היינו תנא קמא!

The Gemara asks: What is the Tanna saying in the first part of the braisa? And furthermore, the opinion of Rabbi Yehoshua ben Kefutzai is the same as the First Tanna!

ANSWER

חסורי מיחסרה והכי קתני: איזהו הפנימית? מן התיומת ולפנים, ותיומת עצמה כלפנים.

The Gemara answers: The braisa is missing words, and this is what it is teaching: What is the inner gums? The area from the double teeth and inward, and the double teeth themselves are considered like the inward part.

EXPLANATION

במה דברים אמורים? שנפגמו ונשנגממו, אבל נעקרו — שוחטין.

In what case are these words said, that it is not a blemish? When they were damaged or worn down; but if they were uprooted, we do slaughter the firstborn.

EXPLANATION

רבי יהושע בן קפוצאי אומר: אין שוחטין אלא על החיצונות, אבל פנימיות שנעקרו — מישחט עליהו לא שחטינו, אבל אפסולי מיפסל.

Rabbi Yehoshua ben Kefutzai says: We only slaughter for the outer teeth; but as for the inner teeth that were uprooted, we do not slaughter for them, but they do disqualify the animal from being brought as a korban.

EXPLANATION

רבי חנינא בן אנטיגנוס אומר: אין משגיחין על התיומת כל עיקר, ואפילו איפסולי לא איפסיל.

Rabbi Chanina ben Antigonus says: We do not pay attention to the double teeth at all, and even to disqualify the animal, it does not disqualify.

QUESTION

בעי רב אחדבוי בר אמי: יש מחוסר אבר מבפנים, או אין מחוסר אבר מבפנים?

Rav Achadvoi bar Ami asked: Is there a halachic status of lacking an internal limb, or is there no halachic status of lacking an internal limb?

QUESTION

למאי? אי לבכור — "פסח או עור" כתיב, אי לקדשים, "עורת או שבור" כתיב!

The Gemara asks: **For what** halacha is this asked? If it is to permit a **firstborn** to be slaughtered, "**lame or blind**" is written, which are external blemishes! If it is to disqualify **kodashim**, "**blind or broken**" is written, which are also external!

EXPLANATION

לאישחטי ולאפרוקי לא איבעיא לן, כי מיבעיא לן לאיפסולי — מאי?

The Gemara clarifies: **To slaughter** a firstborn **or to redeem** kodashim, **we do not ask**, because that certainly requires an external blemish. **When we ask**, it is to **disqualify** the animal from being offered on the mizbeach: **What** is the halacha?

QUESTION

"תמים יהיה לרצון" אמר רחמנא, תמים — אין, חסרון — לא.

Do we say **the Torah said**, "**It shall be unblemished (tamim) to be accepted**", which implies **unblemished** — yes, it is accepted, but if there is a **lack** of an internal organ, **no**, it is not accepted?

QUESTION

או דלמא "תמים יהיה לרצון", "כל מום לא יהיה בו" — מה מום מאפראי, אף חסרון מאפראי.

Or perhaps we learn from the juxtaposition of "**It shall be unblemished to be accepted**" and "**no blemish shall be in it**" — just as a blemish must be **external**, so too a lack of an organ must be **external** to disqualify?

PROOF

תא שמע: "וְאֵת שְׁתֵּי הַכְּלִיֹּת" — וְלֹא פָעַל כּוֹלֵיאָ אַחַת, וְלֹא פָעַל שְׁלֹשׁ כּוֹלִיֹּת.

Come and hear a proof from a braisa: The Torah says regarding a shelamim, "**And the two kidneys**", which teaches: **but not** an animal **with only one kidney**, and **not** an animal **with three kidneys**.

PROOF

ותניא אידך: "יְסִירָנָה" — לרבות פֵּעַל כּוֹלֵיאָ אַחַת.

And another braisa taught: The word "**he shall remove it**" comes to include as kosher an animal **with only one kidney**.

STATEMENT

סברוה, דכולי עלמא אין בריה באחת, דהא מיחסר חסר.

The Gemara's scholars **assumed** that **everyone** agrees there is **no natural creation** of an animal **with only one kidney**, so it **must be** that it is **lacking** a kidney that was lost.

QUESTION

לימא בהא קמיפלגי: דמר סבר, חסרון מבפנים שמייה חסרון, ומר סבר, חסרון מבפנים לא שמייה חסרון.

Shall we say that they argue about this: that one Master holds that an internal lack is called a lack and disqualifies the animal, and one Master holds that an internal lack is not called a lack?

ANSWER

אמר רב חייא בר יוסף: דכולי עלמא יוש בריה באחת, וחסרון מבפנים שמייה חסרון,

Rav Chiyya bar Yosef said: Actually, everyone agrees that there is a natural creation with one kidney, and everyone agrees that an internal lack is called a lack.

EXPLANATION

ולא קשיא: כאן — כשנבראה בשתיים וחסרו, כאן — כשנבראה באחת מעיקרא.

And it is not difficult: Here, where it is disqualified, is where it was created with two and one was lost; there, where it is kosher, is where it was created with only one from the beginning.

OBJECTION

והא דומיא דשלש קתני, מה שלש מעיקרא, אף אחת מעיקרא!

The Gemara objects: But it teaches the case of one kidney similar to the case of three kidneys; just as three kidneys must be from the beginning, so too the case of one kidney must refer to where it had one from the beginning, and yet the first braisa disqualifies it!

RESOLUTION

אלא, הכא ביש בריה מעיקרא קמיפלגי, מר סבר: יש בריה באחת, ומר סבר: אין בריה באחת.

Rather, here they argue about whether there is a natural creation from the beginning: one Master holds there is a natural creation with one kidney, and one Master holds there is no natural creation with one kidney.

STATEMENT

רבי יוחנן אמר: דכולי עלמא אין בריה באחת, וחסרון מבפנים שמייה חסרון.

And Rabbi Yochanan said: Actually, everyone agrees there is no natural creation with one kidney, and an internal lack is called a lack.

EXPLANATION

ולא קשיא: כאן שחסרה קודם שחיטה, כאן שחסרה לאחר שחיטה.

And it is not difficult: Here, where it is disqualified, is where it was lost before shechitah; there, where it is kosher, is where it was lost after shechitah.

QUESTION

ולאחר שחיטה קודם קבלה מי שרי?

The Gemara asks: But if it was lost after shechitah, before the receiving of the blood, is it permitted? Is it not disqualified as a lacking animal?

עמוד ב' DAF 39B

OBJECTION

והאמר רבי זירא אמר רב: הצורם און הפר ואחר כך קיבל דמו — פסול, שנאמר "ולקח מדם הפר" — הפר שהיה כבר!

But doesn't Rabbi Zeira say that Rav says: One who slits the ear of the bull after slaughter, making it blemished, and afterward collects its blood, the offering is disqualified, as it is stated: "And he shall take from the blood of the bull"—implying that it must be the bull that was already unblemished at the time of slaughter, and it must remain so during the collection of the blood!

RESOLUTION

אָלֹא: כָּאן שְׁחִטָּה קוֹדֵם מְבֻלָּה, כָּאן שְׁחִטָּה לְאַחֵר מְבֻלָּה.

Rather, we must distinguish: **here**, in the first braisa where it is disqualified, it is a case **where it lacked** the kidney **before the collection** of the blood; whereas **there**, in the second braisa where it is kosher, it is a case **where it lacked** the kidney only **after the collection** of the blood.

QUESTION

וְלֵאחֶר מְבֻלָּה קוֹדֵם זְרִיקָה, מִי שָׂרִי?

The Gemara asks: **And after the collection** of the blood but **before the sprinkling** of the blood, **is it permitted** to have a blemish or be lacking? Is the offering really kosher then?

OBJECTION

וְהַתְנִיחָא: "שָׁה תָמִים זָכָר בֶּן שָׁנָה יִהְיֶה לָכֶם", שְׂיֵהָא תָמִים בֶּן שָׁנָה בְּשַׁעַת שְׁחִיטָה.

But isn't it taught in a braisa: "Your lamb shall be without blemish, a male in its year"—this teaches that it must be unblemished and in its first year at the time of slaughter.

OBJECTION

וּמִנֵּין בְּמֻבָּלָה וְהוּלָכָה וְהוֹיָיָה? תִּלְמוּד לומר: "יִהְיֶה", שְׂיֵהָו כָּל הַיּוֹתָיו תָּם וּבֶן שָׁנָה.

And from where do we know that this is also required at the collection, and the conveying, and the sprinkling of the blood? The verse states: "Shall be"—implying that all of its states and procedures **must be** when it is **unblemished and in its first year**. This proves that a blemish before sprinkling disqualifies!

RESOLUTION

תַּרְגֻּמָּה אַפֵּן שָׁנָה,

The Gemara answers: **Interpret this** braisa as referring only **to** the requirement of being **in its first year**, meaning that only the age requirement continues until the sprinkling, but the requirement to be unblemished does not apply after collection.

PROOF

הָכִי נָמִי מְסַתְּבָרָא, דְּתַנִּינָא: רַבִּי יְהוֹשֻׁעַ אָמַר: כָּל הַזִּבְחִים שֶׁבַתּוֹרָה שֶׁנִּשְׁתַּיֵּיר מֵהֶן כֹּזֵית בָּשָׂר אוֹ כֹּזֵית חֵלֶב — זוֹרֵק אֶת הַדָּם, שְׂמַע מִינָהּ.

The Gemara adds: **So too** it is reasonable, as it is taught in a braisa that Rabbi Yehoshua says: Regarding all offerings in the Torah, if there remained of them even only an olive-sized piece of meat or an olive-sized piece of fat, the kohen **sprinkles the blood**. **Hear from this** that once the blood is collected, even if the animal's body is almost entirely missing, it does not disqualify.

QUESTION

וּמִי אֵיכָא מִיַּדִּי, דְּבִשְׁעַת שְׁחִיטָה הָיִי בֶן שָׁנָה, וּבְשַׁעַת מְבֻלָּה וְהוּלָכָה הָיִי בֶן שְׁתֵּי שָׁנִים?

The Gemara asks: **But is there anything where at the time of slaughter it is in its first year, and at the time of collection and conveying it is in its second year?** How can the animal age out in the middle of the service?

ANSWER

אמר רבא: זאת אומרת שעות פוסלות בקדשים.

Rava said: This is to say that hours disqualify in consecrated animals. We calculate the animal's age down to the exact hour of its birth, so it can literally become a year old in the minutes between slaughter and sprinkling.

STATEMENT

לימא כתנאי: "ומעור וכתות ונתוק וכרות" — כולן בפיצים, דברי רבי יהודה.

The Gemara suggests: **Let us say** that this dispute regarding whether an internal lack is considered a blemish is like a dispute between Tannaim. As it is taught in a braisa regarding the verse: "And that which is bruised, or crushed, or torn, or cut you shall not offer to Hashem"—all of these blemishes apply to the testicles; these are the words of Rabbi Yehuda.

QUESTION

בפיצים ולא בגיד?

The Gemara asks: Do they apply only to the testicles and not to the penis? Surely if they are blemishes on the testicles, they are blemishes on the penis!

ANSWER

אימא: אף בפיצים — דברי רבי יהודה.

Rather, say: Even in the testicles; these are the words of Rabbi Yehuda.

STATEMENT

רבי אליעזר בן יעקב אומר: כולן בגיד.

Rabbi Eliezer ben Yaakov says: All of them are blemishes only when they are on the penis, but not on the testicles.

STATEMENT

רבי יוסי אומר: "מעור וכתות" — אף בפיצים, "נתוק וכרות" — בגיד אין, בפיצים לא.

Rabbi Yose says: "Bruised and crushed" are blemishes even in the testicles; but "torn and cut" on the penis, yes, they are blemishes, but on the testicles, no, they are not blemishes.

EXPLANATION

מאי לאו בהא קמיפלגי, דמר סבר: חסרון מבפנים שמיא חסרון, ומר סבר: לא שמיא חסרון?

What, is it not that they argue about this: That one Master, Rabbi Yehuda, holds that an internal lack is called a lack, and therefore the testicles, which are internal, are disqualified when lacking; and one Master, Rabbi Eliezer ben Yaakov, holds that an internal lack is not called a lack?

OBJECTION

ותסברא? רבי יוסי מאי קסבר?

The Gemara rejects this: And can you understand it this way? What does Rabbi Yose hold?

OBJECTION

אי קסבר חסרון מבפנים שמייה חסרון — אפילו "נתוק ופרות" נמי!

If he holds that an internal lack is called a lack, then even "torn and cut" should also be blemishes on the testicles!

OBJECTION

ואי קסבר לא שמייה חסרון — אפילו "מעוה וכתות" נמי לא!

And if he holds that an internal lack is not called a lack, then even "bruised and crushed" should also not be blemishes on the testicles!

RESOLUTION

אלא, הקא במומים שפגלוי קמיפלגי.

Rather, here they argue about visible blemishes, meaning whether these conditions on the testicles are considered visible blemishes.

EXPLANATION

רבי יהושע סבר: "מעוה וכתות" הוי מומא, דמיפּוּצָן, "נתוק ופרות" הוי מומא, דהא תליין.

Rabbi Yehuda holds: "Bruised and crushed" is a blemish because they shrink and look visibly different; "torn and cut" is a blemish because they hang down loosely in a visible way.

EXPLANATION

רבי אליעזר בן יעקב סבר: "מעוה וכתות" לא הוי מומא, דמעיקרא נמי זמנין דמיפּוּצָן, "נתוק ופרות" לא הוי מומא, דמעיקרא נמי זמנין דתליין.

Rabbi Eliezer ben Yaakov holds: "Bruised and crushed" is not a blemish because originally, too, there are times when they shrink naturally; "torn and cut" is not a blemish because originally, too, there are times when they hang down naturally, so it is not a distinct visible blemish.

EXPLANATION

ורבי יוסי סבר: "מעוה וכתות" הוי מומא — דהא ליתנהו, "נתוק ופרות" לא הוי מומא — דהא איתנהו.

And Rabbi Yose holds: "Bruised and crushed" is a blemish because they are no longer there in their normal form, as they are completely crushed; but "torn and cut" is not a blemish because they are still there inside the pouch, even if they are detached.

מִשְׁנָה MISHNAH

MISHNAH

מתני' נפגם הזכר, העריה של נקבה במוקדשיו, נפגם הזכר מן העצם, אכל לא מן הפרק, או שראש זנב מפצל, נקלפה העור והבשר והעצם נשאר, או שיש בשר מחוליא לחוליא מלא אצבע.

MISHNAH: If the pouch of the male genitalia was damaged; or the female genitalia of a consecrated animal was damaged and lacking; or if the tail was damaged from the bone, but not from the joint because that heals; or if the tip of the tail is split; or if the skin and flesh were peeled off and the bone remained exposed; or if there is a gap of flesh between one vertebra and another vertebra of a full fingerbreadth—all of these are blemishes.

גְּמָרָא GEMARA

STATEMENT

גְּמ' אָמַר רַבִּי אֱלִיעֶזֶר: נִפְגָּם וְלֹא נִיטַל, כִּיס וְלֹא זָכְרוֹת.

GEMARA: Rabbi Eleazar said: The Mishnah means damaged, but not removed entirely; and it means the pouch, but not the male organ itself.

PROOF

תִּנָּיָא נָמִי הָכִי: נִפְגָּם וְלֹא נִיטַל, כִּיס וְלֹא זָכְרוֹת.

It is also taught in a braisa likewise: Damaged, but not removed; the pouch, but not the male organ.

STATEMENT

אָמַר רַבִּי יוֹסִי בֶּן הַמְּשׁוּלָּם: מַעֲשֵׂה בְּעֵינָבֶל אֶחָד שֶׁנִּטְלוּ זָאֵב וְחִזְרָה לְאַיְתָּנּוּ.

Rabbi Yose ben Hamshulam said: There was an incident with a certain uvula-like organ that a wolf took, and it returned to its strength and healed.

STATEMENT

נִפְגָּמָה הַזֶּנֶב מִן הָעֵצָם וְכוּ'.

We learned in the Mishnah: If the tail was damaged from the bone, etc.

STATEMENT

תָּנָא: אֶצְבַּע שְׁאֲמָרוּ — אֶחָד מֵאַרְבָּעָה בְּטַפַּח שֶׁל כָּל הָאָדָם.

A Tanna taught: The fingerbreadth that they spoke of is one-fourth of a handbreadth of an average man.

QUESTION

לְמַאי הִלְכְּתָא?

The Gemara asks: For what halachic purpose is this definition of a fingerbreadth given?

ANSWER

אָמַר רַבָּה: לְעֵנִין תִּכְלֶת, דִּתְנִינָא: כַּמָּה חוּטִין הוּא נוֹתֵן? בֵּית שְׁמַאי אוֹמְרִים: אַרְבָּעָה, וּבֵית הֵלֵל אוֹמְרִים: שְׁלֹשָׁה.

Rabbah said: Regarding the matter of techeiles. As it is taught in a braisa: How many threads does one place? Beis Shammai say: Four; and Beis Hillel say: Three.

STATEMENT

וכמה תהא משולשת? בית שמאי אומרים: ארבעה, ובית הלל אומרים: שלשה.

And how much must be hanging down? Beis Shammai say: Four fingerbreadths, and Beis Hillel say: Three fingerbreadths.

STATEMENT

ושליש שבית הלל אומרים — אחד מארבע בטפח של כל אדם.

And the third fingerbreadth that Beis Hillel speak of is one-fourth of a handbreadth of an average man.

ANSWER

רב הונא בריה דרב יהושע אמר: לשתי אמות, דתנן: שתי אמות היו

Rav Huna the son of Rav Yehoshua said: It is for the two cubit-measures kept in the Beis HaMikdash, as we learned in a Mishnah: There were two cubit-measures in Shushan the Palace.

SUMMARY

The daf concludes that the various practical questions regarding the feeding test for eye ailments remain unresolved. Shmuel highly praises a kasha from his brother Pinchas regarding the retroactive status of a blemish confirmed after three months, which has practical ramifications for me'ilah. The Gemara then transitions to the next Mishnah, clarifying that blemishes on the nose and lips must be visible on the outside to permit slaughtering a firstborn. Finally, the Gemara analyzes a braisa regarding the inner and outer teeth, and begins a deep halachic discussion on whether the lack of an internal organ disqualifies an animal from being offered on the mizbeach.

למעשה WHAT TO TAKE HOME

The Gemara is deeply bothered by the exact conditions needed for a sick animal to heal. We ask: does it need to eat before drinking or after? Does it need to be untied so it is relaxed, or with a companion so it eats happily? Does it need the calm of the open field, or is a garden near the city good enough? The Tanna is teaching us a profound yesod about how Hashem created the world: healing and growth do not happen in a vacuum. For a refuah or any real change to take hold, the environment and the emotional state of the creature must be just right.

We often wonder why our own avodas Hashem feels stuck, or why we struggle to heal from old habits and bad middos. We try to force a change, but we forget to look at our surroundings. Just like the animal in the field, a Yid needs the right conditions to thrive. If you are constantly tied down by stress, or if you are trying to grow entirely on your own without a warm chavrusa or a supportive friend, you are making the avodah much harder than it needs to be.

To make a real change in your life, you must create the environment that allows it to happen. You cannot expect to find yiras Shamayim or peace of mind in the middle of a noisy, chaotic rush. You need to set up your day with the spiritual "medicine" of Torah before the distractions of the world crowd in, and surround yourself with people who make you happy to do the ratzon of Hashem.

Today, choose one small way to improve your environment for growth: set a fixed time for learning or davening when you are completely free from the distraction of your phone, or reach out to a friend who inspires you so you can learn together.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'