

חומש עם רש"י • וירא • שני

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

VAYERA • 2ND ALIYAH

CHAPTER PREVIEW

We begin this aliyah right after Sarah Imeinu, out of fear, denies that she laughed when she heard the news of having a child. Hashem corrects her, establishing the absolute truth. Right after this, the malachim set out toward Sodom, and Avraham Avinu, in his tremendous hachnasas orchim, walks along with them to escort them on their way.

Then, Hashem reveals His plans to Avraham Avinu. Because Avraham is destined to become a great nation and will teach his children to keep the way of Hashem through tzedakah and mishpat, Hashem decides not to hide the impending destruction of Sodom and Gomorrah. This sets the stage for one of the most powerful and moving tefillos in the entire Torah.

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

פסוק א

Pasuk 1

וַתִּכְחַשׁ שָׂרָה לֵאמֹר לֹא צָחַקְתִּי כִּי יִרְאָה וַיֹּאמֶר לֹא כִּי צָחַקְתָּ:

you did laugh but No And He said she was afraid for laugh I did not saying Sarah And she denied

רש"י

כִּי יִרְאָה וּגו' כִּי צָחַקְתָּ. הָרִאשׁוֹן מְשַׁמֵּשׁ לְשׁוֹן דָּהָא, שְׁנוֹתַי טַעַם לְדַבֵּר

for the matter a reason which gives of because as the expression serves the first you did laugh but etc. she was afraid for

וַתִּכְחַשׁ שָׂרָה - לְפִי שִׁירְאָה; וְהַשֵּׁנִי מְשַׁמֵּשׁ בְּלִשׁוֹן אֱלֹהִים, וַיֹּאמֶר לֹא

not and He said of but in the expression serves and the second that she feared because Sarah and she denied

כְּדַבְרָהּ הוּא אֱלֹהִים צָחַקְתָּ, שֶׁאָמְרוּ רַבּוֹתֵינוּ כִּי מְשַׁמֵּשׁ בְּאַרְבַּע לְשׁוֹנוֹת, אִי,

if meanings in four serves the word כי our Rabbis as they said you did laugh but it is like your word

דְּלָמָא, אֱלֹהִים, דָּהָא:

because but perhaps

פסוק ב

Pasuk 2

וַיִּקְמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקֹפוּ עַל פְּנֵי סֹדֶם וְאַבְרָהָם הֵלךְ עִמָּם

with them was walking and Avraham Sodom the face of upon and they looked the men from there And they arose

לְשִׁלָּחָם:

to escort them

רש"י

וַיִּשְׁקִיפוּ. כָּל הַשְּׁקִיפָה שֶׁבַּמִּקְרָא לְרָעָה חוּץ מִהַשְּׁקִיפָה מִמְּעוֹן קִדְשֶׁךָ

Your holiness from the habitation of from look forth except is for evil that is in Scripture glancing every And they glanced

דברים כ"ו, שגדול כח מתנות עניים שהופך מדת הרגז לרחמים:

to mercy anger the attribute of that it turns the poor gifts of the power of for great is 26 Devarim

רש"י

לשלחם. ללוותם; פסבור אורחים הם:

they were guests as he thought to escort them to send them

פסוק ג

Pasuk 3

ויהיה אמר המכסה אני מאברהם אשר אני עשה:

am doing I that which from Avraham I Shall I hide said And Hashem

רש"י

המכסה אני. בתמיה:

in wonder I Shall I hide

רש"י

אשר אני עושה בסדום. לא נפה לי לעשות דבר זה שלא מדעתו. אני נתתי לו

to him gave I his knowledge without this thing to do for Me proper not in Sodom am doing I that

את הארץ הזאת, וחמשה כרכין הללו שלו הן, שנאמר: גבול הפנעני מצידון

from Sidon the Canaanite the boundary of as it is said they are his these cities and five this the land —

באכה סדמה ועמרה וגו' בראשית י'. קראתי אותו אברהם – אב המון

a multitude of father of Avraham him I called 10 Bereshis etc. and Gomorrah toward Sodom as you go

גוים, ואשמיד את הפנים ולא אודיע לאב, שהוא אוהבי?

my beloved who is the father inform and not the children — and should I destroy nations

פסוק ד

Pasuk 4

ואברהם היו יהיה לגוי גדול ועצום ונברכו וכל גויי

the nations of all in him and shall bless and mighty great a nation will become surely and Avraham themselves

הארץ:

the earth

רש"י

ואברהם היו יהיה. מ"א: זכר צדיק לברכה, הואיל והזכירו –

and He mentioned him since is for a blessing a righteous man the mention of from here shall become surely And Avraham

ברכו. ופשוטו: וכי ממנו אני מעלים, והרי הוא חביב לפני להיות

to become before Me is beloved he and behold am concealing I from him is it that And its plain meaning He blessed him

לגוי גדול ולהתברך בו כל גויי הארץ.

the earth the nations of all through him and to bless themselves great into a nation

פסוק ה

כִּי יִדְעֵתִיו לְמַעַן אֲשֶׁר יִצְוֶה אֶת בָּנָיו וְאֵת בֵּיתוֹ אַחֲרָיו
 after him his household and — his children — he will command which so that I have known him For
 וְשָׁמְרוּ דֶּרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא יְהוָה עַל
 upon Hashem to bring in order and justice righteousness to do Hashem the way of and they will keep
 אַבְרָהָם אֵת אֲשֶׁר דִּבֶּר עָלָיו:
 concerning him He spoke that which — Avraham

רש"י

כִּי יִדְעֵתִיו. לְשׁוֹן חֶבֶה, כְּמוֹ מוֹדֵעַ לְאִישָׁהּ רוּת ב' , הֲלֹא כַעַז מִדַּעְתָּנוּ שֶׁ
 there our kinsman Boaz Is not chapter 2 Ruth of her husband a kinsman like affection an expression of I know him For
 ג' , וְאִדְעָה בְּשֵׁם שְׁמוֹת ל"ג . וְאַמְנָם עָקַר לְשׁוֹן כָּלָם
 of all of them of the expression the primary meaning And indeed chapter 33 Shemos by name and I distinguished you chapter 3
 אִינוֹ אֶלָּא לְשׁוֹן יְדִיעָה, שֶׁהַמַּחֲבִיב אֶת הָאָדָם מְקַרְבּוֹ אֶצְלוֹ וְיוֹדְעוֹ
 and knows him to himself draws him close the person — for one who loves knowing an expression of but is not
 וּמִכִּירוֹ, וְלָמָּה יִדְעֵתִיו?
 do I know him And why and is familiar with him

רש"י

לְמַעַן אֲשֶׁר יִצְוֶה. לְפִי שֶׁהוּא מִצְוֶה אֶת בָּנָיו עָלַי לְשֹׁמֵר דֶּרֶכִּי. וְאִם
 and if My ways to keep concerning Me his children — commands that he because he will command that In order
 תִּפְרָשֶׁהוּ כְּתַרְגוּמוֹ, יוֹדֵעַ אֲנִי כּוֹ שִׁיִּצְוֶה אֶת בָּנָיו וְגו', אֵין לְמַעַן נוֹפֵל עַל
 upon fits in order not etcetera his children — that he will command of him I know like its Targum you explain it
 הַלְשׁוֹן:
 the phrasing

רש"י

יִצְוֶה. לְשׁוֹן הוֹוֶה, כְּמוֹ כֹּכֵה יַעֲשֶׂה אִיּוֹב אִיּוֹב א' :
 chapter 1 Iyov Iyov would do thus like continuous action is an expression of He will command

רש"י

לְמַעַן הָבִיא. כֹּה הוּא מִצְוֶה לְבָנָיו, שָׁמְרוּ דֶּרֶךְ ה' כְּדִי שְׁיָבִיא ה' עַל
 upon Hashem that He may bring in order Hashem the way of keep his children commands he so may bring in order that
 אַבְרָהָם וְגו'; עַל בֵּית אַבְרָהָם לֹא נֶאֱמַר אֶלָּא עַל אַבְרָהָם, לְמַדְנוּ, כֹּל הַמַּעֲמִיד
 raises whoever we learn Avraham upon but rather it is said not Avraham the house of upon etc. Avraham
 בֶּן צָדִיק כְּאִלוֹ אִינוֹ מֵת:
 dead he is not it is as if righteous a son

פסוק 6

וַיֹּאמֶר יְהוָה זַעֲקַת סְדֹם וְעִמֹּרָה כִּי רַבָּה וַחֲטָאתָם כִּי כִבְדָּה
 it is heavy because and their sin it is great because and Amorah Sedom the outcry of Hashem And Hashem said

מאד:

very much

רש"י

וַיֹּאמֶר ה'. אֶל אַבְרָהָם שְׁעָשָׂה כַּאֲשֶׁר אָמַר, שֶׁלֹּא יִכְסֶּה מִמֶּנּוּ:
And said Hashem to Avraham that He did as that He said that not He would conceal from him

רש"י

כִּי רַבָּה. כָּל רַבָּה שְׁבַמְקָרָא הַטַּעַם לְמַטָּה בְּבִי"ת, לְפִי שֶׁהֵן מִתְרַגְּמִין גְּדוּלָּה,
Because it is great every rabah that is in Scripture the accent is below on the Beis because that they are translated great
אוּ גְדֻלָּה וְהוֹלָכָתָּ, אֲבָל זֶה טַעְמוֹ לְמַעַלָּה בְּרִי"שׁ, לְפִי שֶׁמִּתְרַגֵּם גְּדֻלָּה כְּבָר
or becoming great but this its accent is above on the Reish because it is translated great it became great already
כְּמוֹ שֶׁפִּרְשְׁתִּי וַיְהִי הַשֶּׁמֶשׁ בָּאָה, הִנֵּה שָׁבָה יְבֻמְתָּהּ:
I explained and it was the sun had set your sister-in-law has returned behold

פסוק ז

Pasuk 7

אֲרֹדָה נָא וְאֶרְאֶה הַכְּצַעְקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם לֹא
I will go down please and I will see whether according to her outcry to Me that comes destruction they have done not and if

אֲדַעָה:

I will know

רש"י

אֲרֹדָה נָא. לְמַד לְדִינִים שֶׁלֹּא יִפְסְקוּ דִינֵי נַפְשׁוֹת אֲלֵא בְּרֹאִיָּה, הַכֹּל כְּמוֹ
I will go down now this teaches the judges that they should not decide laws of capital cases except by seeing all just as
שֶׁפִּרְשְׁתִּי בְּפֶרֶשׁת׃ הַפְּלָגָה. דְּבָר אַחֵר, אֲרֹדָה נָא לְסוֹף מַעֲשֵׂיהֶם:
I explained in the section of the dispersion another explanation now I will go down to the end of their deeds

רש"י

הַכְּצַעְקָתָהּ. שֶׁל מְדִינָה:
whether like her cry of the country

רש"י

הַבָּאָה אֵלַי עָשׂוּ. וְכֵן עוֹמְדִים בְּמַרְדָּם, כָּלָה אֲנִי עוֹשֶׂה בָּהֶם, וְאִם לֹא
which is come unto Me they have done and so they persist in their rebellion I will make an end of them not and if
יַעֲמְדוּ בְּמַרְדָּן אֲדַעָה מָה אֶעֱשֶׂה לְהַפְרֵעַ מֵהֶן בִּיסוּרִין וְלֹא אֶכְלֶה אוֹתָן.
they persist in their rebellion I shall know what I shall do to punish them with suffering but not I will destroy them
וְכִיּוֹצֵא בּוֹ מְצִינוּ בְּמָקוֹם אַחֵר, וְעַתָּה הוֹרֵד עֲדִיךָ מֵעֲלֶיךָ וְאֲדַעָה מָה אֶעֱשֶׂה
to it and similar we have found in a place another and now put off your ornaments from you I will do what that I may know
לְךָ שְׁמוֹת ל"ג ; וְלִפְיִכָּה יֵשׁ הַפֶּסֶק נִקְדַּת פְּסִיק בֵּין עָשׂוּ לְכָלָה, כְּדִי
and therefore 33 Shemos to you there is the mark of a separation between a pesik they have done in order and kalah
לְהַפְרִיד תִּכָּה מִחִבְרָתָהּ. וְרַבּוֹתֵינוּ דָּרְשׁוּ הַכְּצַעְקָתָהּ – צַעֲקַת רִיבָה אַחַת שֶׁהָרְגוּ
a word to separate from its companion and our Rabbis explained the cry of her the cry of one a girl whom they killed

מִיתָה מְשָׁנָה עַל שְׁנֵתָנָה מִזֶּן לָעֲנִי, כַּמְפָּרֵשׁ בְּחֶלֶק:
in Chelek as is explained to a poor man food she gave because unnatural a death

פסוק ח

Pasuk 8

וַיִּפְּנוּ מִנְּשֵׁם הָאֲנָשִׁים וַיֵּלְכוּ סֹדֶמָה וְאַבְרָהָם עוֹדְנָו עֶמֶד לִפְנֵי יְהוָה:
Hashem before standing was still and Avraham to Sodom and they went the men from there And they turned

רש"י

וַיִּפְּנוּ מִנְּשֵׁם. מִמָּקוֹם שֶׁאַבְרָהָם לָנָם שָׁם:
there accompanied them that Avraham from the place from there And they turned

רש"י

וַאֲבִרְהָם עוֹדְנָו עוֹמֵד לִפְנֵי ה'. וְהָלֹא לֹא הָלַךְ לַעֲמֹד לִפְנָיו, אֲלֹא הִקְפָּ"ה בָּא
came the Holy One rather before Him to stand did he go not But surely Hashem before standing was still And Avraham
אָצְלוֹ וְאָמַר לוֹ, זַעֲקַת סֹדֶם וְעִמְרָה כִּי רַבָּה, וְהָיָה לוֹ לְכַתֵּב "וְה'" עוֹדְנָו
was still and Hashem to write for Him and it was it is great because and Amorah Sedom the cry of to him and said to him
עוֹמֵד עַל אֲבָרְהָם? אֲלֹא תִקּוֹן סוֹפְרִים הוּא זֶה אֲשֶׁר הִפְכוּהוּ רַז"ל לְכַתֵּב כֵּן
thus to write our Sages they reversed it which is this it the Scribes an emendation of rather Avraham over standing
בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis

פסוק ט

Pasuk 9

וַיִּגַּשׁ אֲבָרְהָם וַיֹּאמֶר הָאֵף תִּסְפֶּה צְדִיק עִם רָשָׁע:
wicked with righteous You destroy will indeed and said Avraham And drew near

רש"י

וַיִּגַּשׁ אֲבִרְהָם. מְצִינוּ הַגֵּשָׁה לְמִלְחָמָה, וַיִּגַּשׁ יוֹאֵב וְגו' שְׁמוֹאל ב' י'
ten two Shmuel etcetera Yoav and he drew near for war drawing near we find Avraham And he drew near
וְהַגֵּשָׁה לְפִיּוֹס וַיִּגַּשׁ אֵלָיו יְהוּדָה, וְהַגֵּשָׁה לְתַפְלָה, וַיִּגַּשׁ אֵלֵיהֶו
Eliyahu and he drew near for prayer and drawing near Yehudah to him and he drew near for appeasement and drawing near
הַנְּבִיא מַלְכִּים א' י"ח, וְלִכְלֹל אֵלֶּה נִכְנַס אֲבָרְהָם לְדִבַּר קָשׁוֹת וּלְפִיּוֹס
and for appeasement harsh words to speak Avraham entered these and for all eighteen one Melachim the prophet
וְלְתַפְלָה:
and for prayer

רש"י

הָאֵף תִּסְפֶּה. הִגַּם תִּסְפֶּה. וּלְתַרְגּוּם שֶׁל אֲנֶלּוֹס, שֶׁתַּרְגְּמוּ לְשׁוֹן רָגִז,
anger an expression of who translated it Onkelos of And according to You destroy Will also You destroy Will even
כִּן פְּרוּשׁוֹ, הָאֵף יִשְׂאֵף שֶׁתִּסְפֶּה צְדִיק עִם רָשָׁע:
wicked with righteous that You destroy incite You will anger its explanation so is

פסוק י

אוֹלֵי יֵשׁ חַמְשִׁים צְדִיקִים בְּתוֹךְ הָעִיר הָאֵת תִּסְפֶּה וְלֹא תִשָּׂא

forgive and not destroy will You indeed the city within righteous ones fifty there are perhaps

לְמָקוֹם לְמַעַן חַמְשִׁים הַצְדִּיקִים אֲשֶׁר בְּקִרְבָּהּ:

in its midst who are righteous ones the fifty for the sake of the place

רש"י

אוֹלֵי יֵשׁ חַמְשִׁים צְדִיקִים. עֲשֶׂה צְדִיקִים לְכָל כְּרֵךְ וּכְרֵךְ, כִּי ה' מְקוֹמוֹת יֵשׁ.

there are places five for and city city for each righteous men ten righteous fifty there are perhaps

וְאִם תֹּאמַר: לֹא יַצִּילוּ הַצְדִּיקִים אֶת הָרָשָׁעִים, לָמָּה תִּמְוֶה הַצְדִּיקִים?

the righteous should You kill why the wicked — the righteous will save not you will say and if

פסוק יא

חָלָה לָּךְ מַעֲשֵׂת כְּדָבָר הַזֶּה לְהַמִּית צְדִיק עִם רָשָׁע וְהָיָה

and it will be a wicked person with a righteous person to kill this like the matter from doing from You Far be it

כְּצְדִיק כְּרָשָׁע חָלָה לָּךְ הַשֹּׁפֵט כָּל הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט:

justice do not the earth all shall the Judge of from You far be it like the wicked like the righteous

רש"י

חֲלִילָה לָּךְ. חָלִין הוּא לָּךְ, יֹאמְרוּ כֵּךְ הוּא אֲמָנוֹתוֹ, שׁוֹטֵף הַכֹּל, צְדִיקִים

righteous everyone He washes away His practice is so they will say for You it is a profanation from You Far be it

וְרָשָׁעִים, כֵּךְ עָשִׂיתָ לְדוֹר הַמַּבּוּל וְלְדוֹר הַפִּלְגָּה:

the Dispersion and to the generation of the Flood to the generation of You did so and wicked

רש"י

כְּדָבָר הַזֶּה. לֹא הוּא וְלֹא כִּיּוֹצֵא בּוֹ:

it anything like and not it not this like a matter

רש"י

חֲלִילָה לָּךְ. לְעוֹלָם הַבָּא:

to come in the world to you It is profane

רש"י

הַשּׁוֹפֵט כָּל הָאָרֶץ. נִקּוּד בְּחֹטֵף פֶּתַח ה"א שֶׁל הַשּׁוֹפֵט, לְשׁוֹן

an expression of Hashofet of the letter Heh patach with a chataph is punctuated the earth all Shall the Judge of

תְּמִינָה, וְכִי מִי שֶׁהוּא שׁוֹפֵט לֹא יַעֲשֶׂה מִשְׁפָּט אֱמֶת:

truth justice of do will not Judge is He who is it that wonderment

פסוק יב

וַיֹּאמֶר יְהוָה אִם אֶמְצָא בְּסֹדֶם חַמְשִׁים צְדִיקִים בְּתוֹךְ הָעִיר וְנִשְׂאתִי

then I will forgive the city within righteous ones fifty in Sedom I find If Hashem And He said

לְכֹל הַמָּקוֹם בְּעִבּוּרָם:

for their sake the place for all of

רש"י

אם אמצא בסדם וגו' לכל המקום. לְכֹל הַפָּרָפִים; וּלְפִי שְׂסֻדּוֹם הָיְתָה מְטְרוֹפּוֹלִין

a metropolis was that Sodom and because the cities for all the place for all etc. in Sodom I will find If

וְחִשּׁוּבָהּ מְכֻלָּם, תָּלָה בָּהּ הַפֶּתוּב:

the Scripture on it hung of all of them and important

פסוק יג

Pasuk 13

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה נָא הוֹאֵלְתִּי לְדַבֵּר אֶל אֲדֹנָי וְאֲנֹכִי עֹפָר

dust and I am my Lord to to speak I have ventured please behold and said Avraham And answered

וְאַפֶּר:

and ashes

רש"י

הוֹאֵלְתִּי. רָצִיתִי כְמוֹ וַיּוֹאֵל מֹשֶׁה שְׁמוֹת ב':

two Shemos Moshe and was pleased just as I desired I have willed

רש"י

וְאֲנֹכִי עֹפָר וְאַפֶּר. וּכְכֹר הָיִיתִי רְאוּיָה לְהִיּוֹת עֹפָר עַל יְדֵי הַמְּלָכִים, וְאַפֶּר עַל

by and ashes the kings hands of by dust to be fitting I was and already and ashes dust And I am

יְדֵי נִמְרֹד, לֹוִלִי רַחֲמֶיךָ אֲשֶׁר עָמְדוּ לִי:

for me stood up that Your mercies were it not for Nimrod hands of

פסוק יד

Pasuk 14

אוֹלֵי יַחְסְרוֹן חַמְשִׁים הַצְּדִיקִים חֲמִשָּׁה הַתְּשׁוּחִית בְּחֲמִשָּׁה אֶת כָּל הָעִיר

the city all of — for the five will You destroy five righteous ones the fifty will lack perhaps

וַיֹּאמֶר לֹא אֲשַׁחִית אִם אֶמְצָא שָׁם אַרְבָּעִים וְחֲמִשָּׁה:

and five forty there I find if destroy I will not and He said

רש"י

הַתְּשׁוּחִית בַּחֲמִשָּׁה. וְהֵלֵא הֵן ט' לְכֹל כְּרֹה, וְאַתָּה צְדִיקוֹ שֶׁל עוֹלָם

the universe of the Righteous One and You city for each nine they are and is it not for the five Will You destroy

תִּצְטָרֶף עִמָּהֶם:

with them will join

פסוק טו

Pasuk 15

וַיִּסָּף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר אוֹלֵי יִמְצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר

and He said forty there there will be found perhaps and he said to Him to speak yet And he continued

לֹא אֶעֱשֶׂה בְּעִבּוֹר הָאַרְבָּעִים:

the forty for the sake of do it I will not

רש"י

אוֹלִי יִמָּצְאוּ שָׁם אַרְבָּעִים. וְיִמָּלְטוּ ד' הַכְּרָכִים וְכֵן ל' יִצִּילוּ ג' מֵהֶם אוֹ

or of them three let them save thirty and so the cities four and let escape forty there there will be found perhaps

כ' יִצִּילוּ ב' מֵהֶם אוֹ י' יִצִּילוּ אֶחָד מֵהֶם:

of them one let them save ten or of them two let them save twenty

פסוק טז

Pasuk 16

וַיֹּאמֶר אֶל נָא יַחַר לִאֲדֹנִי וְאֶדְבָּרָה אוֹלִי יִמָּצְאוּ שָׁם שְׁלֹשִׁים

thirty there there will be found perhaps and I will speak my Lord be angry please let not And he said

וַיֹּאמֶר לֹא אֶעֱשֶׂה אִם אֶמָּצָא שָׁם שְׁלֹשִׁים:

thirty there I find if do I will not And He said

פסוק יז

Pasuk 17

וַיֹּאמֶר הִנֵּה נָא הוֹאֲלֹתִי לְדַבֵּר אֶל אֲדֹנִי אוֹלִי יִמָּצְאוּ שָׁם עֶשְׂרִים

twenty there there will be found perhaps my Lord to to speak I have ventured please behold And he said

וַיֹּאמֶר לֹא אֶשְׁחִית בְּעִבּוֹר הָעֶשְׂרִים:

the twenty for the sake of destroy I will not And He said

רש"י

הוֹאֲלֹתִי. רְצִיתִי, כְּמוֹ וַיּוֹאֶל מֹשֶׁה שְׁמוֹת ב':

two Shemos Moshe and was willing like I desired I have willed

פסוק יח

Pasuk 18

וַיֹּאמֶר אֶל נָא יַחַר לִאֲדֹנִי וְאֶדְבָּרָה אַף הַפֶּעַם אוֹלִי יִמָּצְאוּ שָׁם

there there will be found perhaps this time only and I will speak my Lord be angry please let not And he said

עֶשְׂרָה וַיֹּאמֶר לֹא אֶשְׁחִית בְּעִבּוֹר הָעֶשְׂרָה:

the ten for the sake of destroy I will not And He said ten

רש"י

אוֹלִי יִמָּצְאוּ שָׁם עֶשְׂרָה. עַל הַפָּחוֹת לֹא בִקֵּשׁ, אָמַר דּוֹר הַמַּבּוּל הָיוּ

there were the Flood the generation of he said did he request not the less for ten there there will be found perhaps

ח', נָח וּבָנָיו וּנְשֵׁיהֶם, וְלֹא הִצִּילוּ עַל דִּוְרָם; וְעַל ט' עַל יְדֵי צִרוּף

association means of by nine and for their generation did they save and not and their wives and his sons Noah eight

כָּבֵד בִּקֵּשׁ וְלֹא מָצָא:

did he find and not he requested already

פסוק יט

וַיֵּלֶךְ יְהוָה כְּאִשֶּׁר כָּלָה לְדַבֵּר אֶל אַבְרָהָם וְאַבְרָהָם שָׁב לְמָקוֹמוֹ:

to his place returned and Avraham Avraham to speaking He finished when Hashem And departed

רש"י

וַיֵּלֶךְ ה' וְגו'. כִּיּוֹן שֶׁנִּשְׁתַּתַּק הַסֵּנִיגוֹר הָלַךְ לוֹ הַדִּין:

the Judge for Himself went the defense counsel was silenced As soon as etc. Hashem And went

רש"י

וְאַבְרָהָם שָׁב לְמָקוֹמוֹ. נִסְתַּלַּק הַדִּין נִסְתַּלַּק הַסֵּנִיגוֹר, וְהַקְטִיגוֹר מְקַטֵּר וּלְפִיכָּהּ

and therefore accuses and the Prosecutor the Advocate departed the Judge departed to his place returned And Avraham

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה, לְהַשְׁחִית:

to destroy to Sodom angels the two and they came

CHAPTER SUMMARY

The aliyah describes how Hashem informs Avraham Avinu of the grave sins of Sodom and Gomorrah and His plan to investigate and destroy them. Hearing this, Avraham steps forward to daven and plead on behalf of the people, asking Hashem if He would destroy the righteous along with the wicked. Avraham bargains with Hashem, starting by asking if the city can be spared for the sake of fifty tzaddikim, and continues to plead for forty-five, forty, thirty, twenty, and finally down to ten tzaddikim. Once Hashem agrees that He would not destroy the city if ten tzaddikim are found, Hashem departs and Avraham returns to his place.

Look at the incredible yesod the Torah is teaching us here. When Hashem is about to destroy Sodom, He says, "Shall I hide from Abraham what I am about to do?" Why? Because Hashem knows that Avraham Avinu will teach his children to keep the way of Hashem by doing "tzedakah u'mishpat", righteousness and justice. And what does Avraham do the moment he hears about the impending destruction? He doesn't say, "Well, they are resha'im, they deserve it." He immediately steps forward to daven, pleading and bargaining for the lives of people who were the absolute antithesis of everything he stood for.

This is the true definition of a Yid, the legacy of Avraham Avinu that we carry in our own blood. To walk in the ways of Hashem means that we cannot remain indifferent to the pain or destruction of others, even those who seem completely distant from us. True tzedakah u'mishpat is not just about being honest in business or giving a few dollars to poor people; it is a deep, burning responsibility for the well-being of every single one of Hashem's creations. When we see someone struggling, physically or spiritually, our natural reaction must be to step forward and daven for them, to look for any merit we can find to sweeten the judgment.

Lichoira, we might think, "Who am I to make a difference? I am just a simple person." But look at Avraham's words: "I am but dust and ashes." He knew his own smallness, yet he did not let that stop him from standing before the Ribbono shel Olam to plead for an entire city. We must never underestimate the power of our tefillos and our care for another Yid.

Today, when you hear about someone who is going through a difficult time, or even someone who seems to be spiritually drifting, do not just pass it by. Take one minute to stop, stand before Hashem, and say a heartfelt perek of Tehillim or a personal tefillah for them, carrying on the legacy of Avraham Avinu.

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THE SUGYA

We start off on our daf with a fascinating shakla v'tarya trying to clarify the exact shiur of a drilled hole according to Beit Shammai. The Gemara brings a beautiful teretz from Rav Chisda, who explains that Beit Shammai were referring to the size of a drill and its obstruction, which is just slightly larger than a sela. This leads us into a chashuve braisa containing the reliable testimony of Chizkiyah the father of Ikkesh regarding the halachos of tumah and taharah in earthenware vessels and vessels of rinsing.

As the Gemara delves deeper into this testimony, we explore the fundamental differences between d'Oraisa and d'Rabbanan tumah. The sugya focuses on how the Rabbis set up specific gzeiros and distinctions, particularly regarding the tumah of liquids, to ensure that people would not mistakenly burn terumah and kodashim. We also analyze the essential requirements for a vessel to be mekabel tumah, comparing them to the classic model of a sack.

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

עמוד א' DAF 38A

OBJECTION

כמלא נקב של עול!

The size of the drilled hole Beit Shammai spoke of is **like the full size of the hole of a yoke** of an animal, which is much larger than a sela!

STATEMENT

אישתיק,

Rav Tachlifa **was silent**, as he did not have an immediate answer.

STATEMENT

ואמר ליה רב חסדא:

And Rav Chisda said to him to help resolve the difficulty:

EXPLANATION

שמה מקדח וחסומו שנינו.

Perhaps when Beit Shammai said the size of a drilled hole, **we learned** that they meant the size of **a drill and its obstruction**, meaning the hole must be large enough for the drill to be inserted and removed easily, which is slightly larger than a sela, but not as large as the hole of a yoke.

STATEMENT

וַאֲמַר לִיה רַב תַּחֲלִיפָא:

And Rav Tachlifa said to him in response:

ANSWER

לֹא תִימָא שְׁמָא, אֶלָּא וּדְאֵי מְקִדָּח וְחִיסוּמֹו,

Do not say 'perhaps' as if it is only a doubt; **rather**, say **certainly** that Beit Shammai meant the size of a drill and its obstruction,

STATEMENT

צְרִיךְ לְהִתְלוֹת עָלֶיהָ כְּחִזְקֶיהָ אָבִי עֲקֶשׁ.

and **one must rely upon this** explanation as being absolutely true, **like** the reliable testimony of Chizkiyah the father of Ikkesh.

BRAISA

דְּתַנּוּ: זֹו עֲדוּת הָעִיד חִזְקִיָּה אָבִי עֲקֶשׁ לְפָנַי רַבִּין גַּמְלִיאֵל בִּיבְנָה, שְׁאָמַר מִשּׁוּם רַבִּין גַּמְלִיאֵל הַזֶּקֶן:

As we learned in a braisa: This testimony testified Chizkiyah the father of Ikkesh before Rabban Gamliel in Yavneh, which he said in the name of Rabban Gamliel the Elder:

BRAISA

כָּל שֶׁאֵין לוֹ תוֹךְ בְּכָלִי חָרָס — אֵין לוֹ אַחֲרִים לְחִלְקָהּ.

Any vessel that does not have an inside (a receptacle) in an earthenware vessel, there is no back (exterior) for division of its halachic status from its interior.

BRAISA

נִטְמָא תוֹכוֹ — נִטְמָא גִבּוֹ, נִטְמָא גִבּוֹ — נִטְמָא תוֹכוֹ.

Therefore, if its inside became tamei, its back becomes tamei; and if its back became tamei, its inside becomes tamei.

QUESTION

כָּלִי חָרָס, בְּתוֹכוֹ תֵּלָה רַחֲמָנָא — אֵית לֵיה תוֹךְ — אֵיטְמִי לֵיה, לֵית לֵיה תוֹךְ — לֹא אֵיטְמִי לֵיה!

The Gemara asks: But regarding an earthenware vessel, the Merciful One made its tumah dependent on its inside, as the Torah says 'into the inside of which...'! This implies that if it has an inside, it becomes tamei, but if it does not have an inside, it does not become tamei at all! How could Chizkiyah speak of an earthenware vessel without a receptacle becoming tamei?

ANSWER

אָמַר רַבִּי יִצְחָק בַּר אָבִין: הֵכִי קָאָמַר,

Rabbi Yitzchak bar Avin said: This is what the Tanna of the testimony is saying:

EXPLANATION

כָּל שֶׁאֵין לוֹ תוֹךְ בְּכָלִי חָרָס — כְּנֻדָּה בְּכָלִי שִׁטָּף אֵין לוֹ אַחֲרִים לְחִלְקָהּ,

Any vessel that does not have an inside in an earthenware vessel—meaning, the corresponding case parallel to it in a vessel of rinsing (a wooden vessel that is purified by immersion) which also lacks a receptacle—there is no back for division of its halachic status.

EXPLANATION

נְטֵמָא תּוֹכוֹ — נְטֵמָא גִבּוֹ, נְטֵמָא גִבּוֹ — נְטֵמָא תּוֹכוֹ.

Therefore, if its inside became tamei, its back becomes tamei; and if its back became tamei, its inside becomes tamei.

QUESTION

לָמָּה לִי לְמִיתְּלִיָּיה בְּכָלִי חֶרֶס? נִימָא: כָּל שְׂאִין לוֹ תוֹף בְּכָלִי שֵׁטֶף — אֵין לוֹ אַחֲרִים לְחִלְקָה!

The Gemara asks: Why do I need to hang it and make it dependent on an earthenware vessel? Let us simply say: Any vessel that does not have an inside in a vessel of rinsing, there is no back for division!

ANSWER

הָא קָא מְשַׁמַּע לֵן, דִּישׁ לוֹ תוֹף — הֲרִי הוּא בְּכָלִי חֶרֶס;

The Gemara answers: This comes to teach us that if the vessel of rinsing has an inside, it is like an earthenware vessel in its halachos of tumah.

EXPLANATION

מָה כָּלִי חֶרֶס, נְטֵמָא תּוֹכוֹ — נְטֵמָא גִבּוֹ, לֹא נְטֵמָא תּוֹכוֹ — לֹא נְטֵמָא גִבּוֹ;

Just as with an earthenware vessel, if its inside became tamei, its back becomes tamei, but if its inside did not become tamei (meaning, the tumah only touched its exterior), its back does not become tamei;

EXPLANATION

אֲךָ כָּלִי שֵׁטֶף, נְטֵמָא תּוֹכוֹ — נְטֵמָא גִבּוֹ, לֹא נְטֵמָא תּוֹכוֹ — לֹא נְטֵמָא גִבּוֹ.

so too, a vessel of rinsing, if its inside became tamei, its back becomes tamei, but if its inside did not become tamei, its back does not become tamei.

QUESTION

בְּשִׁלְמָא כָּלִי חֶרֶס, גָּלִי בִּיה רַחֲמֵנָא "תּוֹכוֹ", אֵלֶּא כָּלִי שֵׁטֶף, מִי גָּלִי בִּיה רַחֲמֵנָא תּוֹכוֹ?

The Gemara asks: Granted regarding an earthenware vessel, the Merciful One revealed in it that tumah depends on 'its inside'. But regarding a vessel of rinsing, did the Merciful One reveal in it that tumah depends on its inside? By Torah law, it should become tamei even if touched only on its exterior!

ANSWER

אִי בְּטוּמְאָה דְּאֻרְיִיתָא — הֲכִי נָמִי, הֲכָא בְּמַאי עֲסָקִינָן? בְּטוּמְאָת מַשְׁקִין דְּרַבְּנָן,

The Gemara answers: If we are dealing with tumah of Torah law, indeed so—it would become entirely tamei from its exterior. But here with what are we dealing? With the tumah of liquids, which is Rabbinic,

PROOF

דְּתַנּוּ: כָּלִי שֶׁנְטֵמָא אַחֲרָיו בְּמַשְׁקִין — אַחֲרָיו טְמֵאִין, תּוֹכוֹ אֲגִנּוּ אֲזִנּוּ וְיָדָיו טְהוֹרִין, נְטֵמָא תּוֹכוֹ — כּוּלּוֹ טְמֵא.

as we learned in a Mishnah: A vessel whose back became tamei through liquids, its back is tamei, but its inside, its rim, its handle, and its hangers remain tahor. But if its inside became tamei, the whole of it is tamei.

EXPLANATION

מִדְאוֹרֵייתָא, אֵין אוֹכֵל מִטְמֵא כָּלִי, וְאֵין מַשְׁקָה מִטְמֵא כָּלִי, וְרַבֵּנן הוּא דְגִזּוּר מִשּׁוּם מַשְׁקָה זָב וְזָבָה.

The Gemara explains: By Torah law, food does not make a vessel tamei, and liquid does not make a vessel tamei. And it is the Rabbis who decreed this tumah because of the liquid of a zav and a zava (like their saliva or urine, which are Torah-level Avos HaTumah).

EXPLANATION

הַלָּכָה, שְׁוִייה רַבֵּנן כְּטוּמְאָה דְּכָלִי חָרָס, וְלֹא שְׁוִייה רַבֵּנן כְּטוּמְאָה דְּאוֹרֵייתָא דִּנְפֻשִׁיהּ.

Therefore, the Rabbis equated it to the tumah of an earthenware vessel (where the exterior can remain tahor), and the Rabbis did not equate it to the Torah-level tumah of itself (where the whole vessel would become tamei).

EXPLANATION

עֲבָדוּ רַבֵּנן הֵיפִירָא, כִּי הֵיכִי דִּלָּא לִישְׁרוּף עָלֶיהָ תְּרוּמָה וְקֹדָשִׁים.

The Rabbis made a distinction (an indicator) so that they would not burn terumah and kodashim because of it, since by Torah law the vessel is actually tahor.

QUESTION

אִי הָכִי, אֵין לוֹ תוֹךְ נָמִי, לְיַעֲבִיד נָמִי הֵיפִירָא!

The Gemara asks: If so, for a vessel that does not have an inside also, let them make a distinction also, so that they do not burn holy foods because of it!

ANSWER

כִּינּוּ דְעֲבָדוּ הֵיפִירָא בְּיֵשׁ לוֹ תוֹךְ, יָדִיעַ דְּאֵין לוֹ תוֹךְ דְּרַבֵּנן.

The Gemara answers: Since they made a distinction in a vessel that has an inside, it is already known that the tumah of a vessel that does not have an inside is only Rabbinic, so no further indicator is needed.

QUESTION

וְאֵין לוֹ תוֹךְ בְּכָלִי שִׁטָּה, דְּאוֹרֵייתָא בְּרַבֵּנן קְבוּלָּה לִי טוּמְאָה הוּא?

The Gemara asks: And a vessel that does not have an inside in a vessel of rinsing, by Torah law is it even fit to receive tumah?

EXPLANATION

דּוּמְיָא דְּשִׁק בְּעִינּוּ, מָה שֶׁק מִיטְלִטֵּל מִלָּא וְרִיקוֹן, אַף כָּל מִיטְלִטֵּל מִלָּא וְרִיקוֹן.

Surely we require vessels to be similar to a sack (which has a receptacle): just as a sack is moved both when full and empty, so too, any vessel must be fit to be moved full and empty to be susceptible to tumah!

ANSWER

בְּהִנָּה דְּחִזּוּ לְמִדְרָסוֹת.

The Gemara answers: We are dealing with those flat vessels that are fit for midras-tumah (like a mat or seat), which do not require a receptacle.

QUESTION

אי הָכִי, חָרָס נָמִי!

The Gemara asks: **If so**, let **earthenware also** be susceptible to midras-tumah when flat!

ANSWER

אִין מִדְרָס בְּכָלִי חָרָס.

The Gemara answers: **There is no midras-tumah in an earthenware vessel** by Torah law.

ANSWER

רַב פָּפָא אָמַר: מִקְדָּח גָּדוֹל שְׁנִינּוּ.

Rav Papa said a different answer to resolve the contradiction between Beit Shammai's 'drilled hole' and Beit Hillel's 'sela': **We learned** that Beit Shammai meant **a large drill**.

INFERENCE

מִכָּלָּל דְּמִקְדָּח סֵתָם זֹוִטְרָא נָמִי מִכָּסְלָע.

The Gemara asks: This implies **by inference** that an ordinary drill is smaller even than a sela.

QUESTION

הַנִּיחָא לְרַבִּי מֵאִיר, אָלָא לְרַבֵּנּוּ מֵאִי אִיכָּא לְמִימַר?

This works out well according to Rabbi Meir, but according to the Rabbis, what is there to say?

PROOF

דִּתְנּוּ: בְּאִיזָה מִקְדָּח אָמְרוּ? בְּקֶטֶן שֶׁל רוֹפְאִים, דְּבָרֵי רַבִּי מֵאִיר. וְחֻכָּמִים אוֹמְרִים: בְּגָדוֹל שֶׁל לְשָׁכָה.

As we learned in a Mishnah: **With regard to which drill did they speak? With the small drill of doctors**, these are the words of Rabbi Meir. **And the Sages say: With the large drill of the Chamber** of the Beis HaMikdash.

QUESTION

וּלְרַבִּי מֵאִיר, מִי נִיחָא? הֲוָה לִיה מְקוּלֵי בֵּית שְׁמַאי וּמַחוּמְרֵי בֵּית הֵלֵל.

And according to Rabbi Meir, does it work out well? If Beit Shammai's measure (a small drill) is smaller than Beit Hillel's (a sela), then **this would be a case of the leniencies of Beit Shammai and the stringencies of Beit Hillel**, which is not listed in Eduyos!

ANSWER

וְאֵנּוּ דִּתְנּוּ — תֵּנּוּ, דְּלָא תֵּנּוּ — לָא תֵּנּוּ!

The Gemara answers: **And we, what we learned** in the tractate of Eduyos, **we learned**, and **what we did not learn**, we did **not learn** (it is not an exhaustive list).

ANSWER

אָמַר רַב נַחֲמָן: סָלַע נִירוּנִית שְׁנִינּוּ, בְּמִקְדָּח גָּדוֹל, סָלַע סֵתָם זֹוִטְרָא מִמִּקְדָּח סֵתָם.

Rav Nachman said: We learned that Beit Hillel meant a Neronian sela, which is like a large drill, whereas an ordinary sela is smaller than an ordinary drill.

משנה MISHNAH

MISHNAH

מתניי הריס של עין שניקב, שנפגם, שנסדק, הרי בעינו דק, תבלול, חלזון, נחש, עצב.

MISHNAH: The eyelid that was perforated, or that was nicked, or that was split; or if there is in his eye a dak (cataract), a tevallul, a chilazon, a nachash, or an atzav—all these are blemishes in a bechor.

MISHNAH

איזהו תבלול? לבן הפוסק בפסירא ונכנס בשחור. שחור נכנס בלבן — אינו מום.

What is a tevallul? The white of the eye that breaks through the ring around the iris and enters into the black (the iris). But if the black enters into the white, it is not a blemish.

עמוד ב' DAF 38B

גמרא GEMARA

GEMARA

גמ'

GEMARA:

QUESTION

מאי הריס?

The Mishnah listed a blemish of the eyelid, the ris. The Gemara asks: **What is** the meaning of **the ris**?

ANSWER

אמר רב פפא: תורא ברא דעינא.

Rav Pappa said: It means **the outer line**, or barrier, **of the eye**, which is the eyelid.

STATEMENT

דק תבלול,

The Mishnah further listed a cataract, dak, and a tevallul. **With regard to a cataract,**

BRAISA

תנו רבנן: דק משוקע — הרי זה מום, צף — אינו מום.

the Rabbis taught in a Braisa: A sunken cataract, which is deep in the eye, is a blemish; but a floating cataract, which is on the surface, is not a blemish.

QUESTION

וְהִתְנִיחַ אִיפְכָּא!

The Gemara asks: **But isn't the opposite taught** in another Braisa, that a sunken cataract is not a blemish while a floating one is?

ANSWER

לֹא קָשִׁיָּא, הָא פְּשָׁחוֹר הָא בְּלָבָן.

The Gemara answers: This is **not difficult**. This first Braisa is referring to a cataract **in the black** portion of the eye, whereas that second Braisa is referring to one **in the white** portion.

OBJECTION

וְהָא: אֵין מוּמִין בְּלָבָן!

The Gemara objects: **But** we have a rule that **there are no blemishes in the white** portion of the eye!

RESOLUTION

אֵלָּא, הָא בְּדוּק לָבָן, הָא בְּדוּק שָׁחֹר.

Rather, both Braisos refer to the black portion of the eye, but **this** second Braisa is referring **to a white cataract**, whereas **that** first Braisa is referring **to a black cataract**.

PROOF

דְּאָמַר רַבָּה בַּר בַּר חֲנָה: סָח לִי יֹאשִׁיָּה דְּמִן אוּשָׁא: דִּק שָׁחֹר מְשׁוּקָע — הֲרִי זֶה מוּם, צָף — אֵינּוּ מוּם.
דִּק לָבָן מְשׁוּקָע — אֵינּוּ מוּם, צָף — הֲרִי זֶה מוּם, וְסִימְנִיהּ: בִּרְקָא.

As Rabba bar bar Chana said: Yoshiya from Usha told me: A black cataract that is sunken is a blemish, but if it is floating, it is not a blemish. Conversely, a white cataract that is sunken is not a blemish, but if it is floating, it is a blemish. And your mnemonic to remember this is barka, which is a disease of white spots floating on the eye, and it is a blemish.

STATEMENT

חֲלָזוֹן נֶחֱשׁ וְעֶצֶב.

The Mishnah listed a growth in the shape of a snail, a snake, or a berry covering the pupil.

QUESTION

אִיפְכָּא לָהּ: חֲלָזוֹן הוּא נֶחֱשׁ, אוּ דְלָמָּא חֲלָזוֹן אוּ נֶחֱשׁ?

A dilemma was raised before them: Is the snail the same blemish as the snake, or perhaps they are two distinct blemishes, and the Mishnah means a snail or a snake?

PROOF

תָּא שְׁמַע, דְּאָמַר רַבָּה בַּר בַּר חֲנָה: סָח לִי רַבִּי יוֹחָנָן בֶּן אֶלְעָזָר, זָקוּ אֶחָד הָיָה בְּשִׁכּוּנֵיתֵינוּ, וְרַבִּי שְׁמַעוֹן בֶּן יוֹסִי לְקוֹנֵיָא שְׁמוֹ, וּמִיָּמִי לֹא עָבְרָתִי לְפָנָיו. פַּעַם אַחַת עָבְרָתִי לְפָנָיו, אָמַר לִי: שֵׁב בְּנִי, שֵׁב.

Come and hear, as Rabba bar bar Chana said: Rabbi Yochanan ben Elazar told me: There was a certain elder in our neighborhood, and Rabbi Shimon ben Yosei Lakonya was his name, and in all my days I did not pass before him. But once I did pass before him, and he said to me: Sit, my son, sit.

STATEMENT

חֲלוּזֵן זֶה מוֹם קְבוּעַ לְשִׁחוּט עָלָיו, וְזֶהוּ נֶחֱשׁ שְׁאֲמָרוּ חֲכָמִים.

He said: **This snail** that you see in the eye of a firstborn is a permanent blemish on account of which it is permitted to slaughter the animal, and **this is** the very same blemish as the snake that the Sages spoke of.

STATEMENT

וְאֵף עַל פִּי שְׁאֲמָרוּ: אֵין אָדָם רוֹאֶה מוֹמִין לְעַצְמוֹ, אֲבָל מוֹרֶה הַלָּכָה לְתַלְמִידִים, וְתַלְמִידִים מוֹרִין לוֹ.

He added: **And even though** the Sages said that a person cannot examine blemishes for himself, and therefore I cannot permit my own firstborn, **nevertheless**, a teacher may teach the halacha to his students, and the students may then rule for him based on what they learned. Therefore, you may now permit my firstborn for me.

QUESTION

וְהֶאֱמַר רַבִּי אֲבָא אָמַר רַב הוּנָא: כָּל תַּלְמִיד חָכָם שְׁמוּרָה הַלָּכָה וּבָא, אִם קוֹדֵם מַעֲשֵׂה אִמְרָה — שׁוֹמְעִין לוֹ, וְאִם לֹא — אֵין שׁוֹמְעִין לוֹ!

The Gemara asks: **But didn't** Rabbi Abba say that Rav Huna said: Any Torah scholar who rules on a halacha and comes to apply it to his own case, **if he stated** the ruling **before the incident** occurred, we listen to him; but if not, we do not listen to him? How could he rule now?

ANSWER

אִיהוּ נָמִי מוֹרֶה וּבָא הֵנָּה מַעֲיָקְרָא.

The Gemara answers: **He too was already teaching** this halacha **from the outset**, before this specific case arose.

STATEMENT

אֵיזְהוּ תֵבֵלּוּל? לָבָן הַפּוֹסֵק אֶת הַסִּירָא.

The Mishnah stated: **What is a tevallul?** A white thread that bisects the iris and enters the black pupil.

EXPLANATION

מִתְנִיתִין מִנִּי? רַבִּי יוֹסִי הִיא, דִּתְנִינָא: לָבָן וְנִכְנָס בְּשַׁחֲוֹר, שַׁחֲוֹר וְנִכְנָס בְּלָבָן — הֲרִי זֶה מוֹם, דְּבָרֵי רַבִּי מֵאִיר.

The Gemara asks: **Whose opinion is our Mishnah?** It is Rabbi Yosei, as it is taught in a Braisa: If there is a white thread that enters the black, or a black thread that enters the white, it is a blemish; this is the opinion of Rabbi Meir.

BRAISA

רַבִּי יוֹסִי אוֹמֵר: לָבָן וְנִכְנָס בְּשַׁחֲוֹר — הֲרִי זֶה מוֹם, שַׁחֲוֹר וְנִכְנָס בְּלָבָן — אֵינּוּ מוֹם, שְׂאִין מוֹמִין בְּלָבָן.

But Rabbi Yosei says: A white thread that enters the black is a blemish, but a black thread that enters the white is not a blemish, because there are no blemishes in the white of the eye.

EXPLANATION

אמר רב: מאי טעמא דרבי יוסי? דכתיב: "יצא מחלב עינימו", תרבא דעינא — איקרי, "עינימו" סתמא — לא איקרי.

Rav said: What is the reason of Rabbi Yosei? As it is written: "Their eyes stand forth from fatness." This teaches that the white portion is called the fat of the eye, but it is not called simply "their eyes." And a blemish must be in the eye itself.

EXPLANATION

ורבי מאיר מאי טעמיה? מה לשון "תבלול"? דכר המבלבל את העינים.

And Rabbi Meir, what is his reason? What is the meaning of the word tevallul? It means something that confuses and mixes the eyes, which applies to any thread crossing between the white and the black.

משנה MISHNAH

MISHNAH

מתני' תורוור והמים הקבועין.

MISHNAH: Pale spots on the eye and constant tears streaming from the eye are blemishes.

MISHNAH

איזהו תורוור הקבוע? כל ששעה שמונים יום.

Which are the pale spots that are constant? Any that remained for eighty days.

MISHNAH

רבי חנניא בן אנטיגנוס אמר: בודקין אותו שלש פעמים בתוך שמונים יום.

Rabbi Chananya ben Antigonus says: One examines it three times within eighty days to see if it is constant.

MISHNAH

ואלו הן מים הקבועין: אכל לח ויבש של גשמים, לח ויבש של שלחים, או אכל היבש ואחר כך הלח — אינו מום, עד שיאכל הלח ואחר כך היבש.

And these are the constant tears: If the animal ate moist and dry fodder from a rain-watered field, or moist and dry fodder from an irrigated field, or if it ate the dry fodder and afterwards the moist fodder, and was not healed, it is not considered a permanent blemish, until it eats the moist fodder and afterwards the dry fodder and is still not healed.

גמרא GEMARA

EXPLANATION

גַּמְ' מִתְנִיתִין מְנִי? רַבִּי יְהוּדָה הִיא, דִּתְנִיָא: חֲרֻר קְבוּעַ — אֲרַבְעִים יוֹם, וּמִים הַקְּבוּעִים — שְׁמוֹנִים יוֹם, דְּבָרֵי רַבִּי מֵאִיר. וְרַבִּי יְהוּדָה אָמַר: חֲרֻר — שְׁמוֹנִים יוֹם.

GEMARA: Whose opinion is our Mishnah? It is Rabbi Yehuda, as it is taught in a Braisa: Constant pale spots require forty days, and constant tears eighty days; this is the opinion of Rabbi Meir. But Rabbi Yehuda says: Pale spots require eighty days.

BRAISA

וְאֵלֵיוֹ הֵן מִים הַקְּבוּעִים: אָכַל לֶחֶם וְיֵבֶשׁ שֶׁל בֵּית הַשְּׂלָחִין, אוֹ שָׂאֵכַל יֵבֶשׁ וְאַחֵר כֶּהָ אָכַל הֶלֶח — אֵין מוֹם עַד שִׁיאֵכַל יֵבֶשׁ אַחֵר הֶלֶח, וְיִשְׁנֹו שְׁלֹשָׁה חֳדָשִׁים.

The Braisa continues: And these are the constant tears according to Rabbi Yehuda: If it ate moist and dry fodder from an irrigated field, or if it ate dry and afterwards ate moist, it is not a blemish until it eats dry after moist, and this feeding period lasts for three months.

QUESTION

וְהָא תְרוּיָהּ תִּנְנָהּ: אָכַל לֶחֶם וְיֵבֶשׁ שֶׁל גִּשְׁמִים, לֶחֶם וְיֵבֶשׁ שֶׁל בֵּית הַשְּׂלָחִין!

The Gemara asks: But we learned both of them in our Mishnah: If it ate moist and dry of rain-watered fields, and moist and dry of irrigated fields! Why does the Braisa present them as a dispute?

RESOLUTION

חֲסוּרֵי מִיחְסָרָא וְהָכִי קִתְנִי: אָכַל לֶחֶם וְיֵבֶשׁ שֶׁל גִּשְׁמִים — הֲרִי זֶה מוֹם, בֵּית הַשְּׂלָחִין — אֵינוֹ מוֹם, וְהַגִּשְׁמִים נָמִי, אָכַל יֵבֶשׁ וְאַחֵר כֶּהָ אָכַל לֶחֶם — אֵינוֹ מוֹם, עַד שִׁיאֵכַל יֵבֶשׁ אַחֵר הֶלֶח. וְיִשְׁנֹו שְׁלֹשָׁה חֳדָשִׁים.

The Gemara answers: The Mishnah is missing words, and this is what it is teaching: If it ate moist and dry of rain-watered fields and was not healed, this is a blemish. But if it ate from an irrigated field, it is not a blemish. And even for rain-watered fields, if it ate dry and afterwards ate moist, it is not a blemish until it eats dry after moist, and this feeding lasts for three months.

QUESTION

אֵינִי? וְהִתְנִיָא — וְהָא רַב אִידִי בַר אֲבִין אָמַר רַב יִצְחָק בַּר אֲשִׁיָּאן: אֶדָר וְנִיסָן — לֶחֶם, אֱלוּל וְתִשְׁרִי — יֵבֶשׁ!

The Gemara asks: Is that so? But didn't Rav Idi bar Abin say that Rav Yitzchak bar Ashyan said: Adar and Nissan are the season of moist fodder, while Elul and Tishrei are the season of dry fodder? That leaves a gap of several months between them, so how can they be eaten consecutively?

ANSWER

אִמָּא: אֶדָר וְחֻצֵי נִיסָן — לֶחֶם, אֱלוּל וְחֻצֵי תִשְׁרִי — יֵבֶשׁ.

The Gemara answers: Say instead: Adar and half of Nissan are the season of moist, and Elul and half of Tishrei are the season of dry.

QUESTION

אִיפְעָא לָהּ: לֶחֶם בְּזִמְנָא לֶחֶם, וְיֵבֶשׁ בְּזִמְנָא הַיֵּבֶשׁ, אוֹ דְלָמָּא: לֶחֶם וְיֵבֶשׁ בְּזִמְנָא הַלֶּחֶם?

A dilemma was raised before them: Does the animal eat moist in the moist season and dry in the dry season, or perhaps it must eat both moist and dry during the moist season?

PROOF

תָּא שְׁמַע, דְּאָמַר רַב אִידִי בַר אֲבִין אָמַר רַב יִצְחָק בַּר אֲשִׁיָּא: אָדָר וְנִיסָן — לַח, אֶלּוּל וְתִשְׁרֵי — יָבֵשׁ.

Come and hear, as Rav Idi bar Abin said that Rav Yitzchak bar Ashyan said: Adar and Nissan are the season of moist, and Elul and Tishrei are the season of dry. This implies they are eaten in their respective seasons.

OBJECTION

דְּלָמָא פִּירִי דְּאֶלּוּל וְתִשְׁרֵי מְאָכִילָנָן לִיָּהּ בְּאָדָר וְנִיסָן!

The Gemara objects: Perhaps we feed it the produce of Elul and Tishrei which was stored, during Adar and Nissan! So both are eaten in the moist season.

QUESTION

וְכַמָּה מְאָכִילִין אוֹתוֹ?

The Gemara asks: And how much do we feed it of this fodder to test the blemish?

ANSWER

אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי פִּנְחָס בֶּן עֲרוּבָא: כְּגִוְּגֶרֶת.

Rabbi Yochanan said in the name of Rabbi Pinchas ben Arova: The size of a dried fig.

STATEMENT

אָמַר רַבָּא: (בְּעִי) [בְּעֵין] בְּמַעְרְבָא: כְּגִוְּגֶרֶת בְּסַעֲוָדָה רְאִשׁוֹנָה,

Rava said: They asked in the West (Eretz Yisrael): Does it mean the size of a dried fig in the first meal of each day, or throughout the day?

SUMMARY

In summary, the daf resolves the kasha on Beit Shammai by establishing that their shiur of a drilled hole refers to a drill and its obstruction, bringing a raaya from the testimony of Chizkiyah the father of Ikkes. The Gemara then analyzes the halachos of tumah in flat vessels and those with receptacles, explaining that while d'Oraisa tumah of an earthenware vessel depends on its inside, the Rabbis created a special distinction for vessels of rinsing affected by Rabbinic liquid tumah to prevent the mistaken burning of holy foods. Finally, the Gemara addresses the requirement of being similar to a sack for susceptibility to tumah, concluding that flat wooden vessels are susceptible because they are fit for midras-tumah, whereas flat earthenware vessels are completely tahor d'Oraisa.

In our sugya, we see a beautiful and deep yesod about how we look at ourselves and others. The Gemara is discussing the mum of a "tevalul" in the eye of a bechor, which is a blemish that disqualifies it from the Mizbe'ach. The Mishnah teaches that if the white part of the eye breaks through and enters the black part, it is a mum. But if the black part enters the white part, it is not a mum. Why? Because, as Rabbi Yose says, "ein mumin b'lavan", there are no halachic blemishes in the white of the eye. The white is not considered the essential place of sight, so a blemish there is not a blemish at all.

Think about this, my dear friend. How often do we look at another Yid, or even at ourselves, and focus entirely on the "white", the external, less central parts of their personality, their background, or their daily struggles? We see a flaw there and we think, "Oy, what a blemish!" But the Torah is teaching us a major chiddush in how to look at a neshama. The white of the eye is not the main thing. The essence of a Yid is the "black" of the eye, the pupil, the place of actual sight, which represents the inner ratzon, the pure neshama that wants nothing more than to do the ratzon of Hashem.

When you look at your spouse, your children, or the person sitting next to you in the bais medrash, remember this yesod: "ein mumin b'lavan." Don't define people by the external areas where they might seem a bit off or lacking. Those are just the outer white of the eye. Look at their inner core, their pnimiyus, where their true desire to connect to Hashem lies. When we train our eyes to look past the external "blemishes" and focus on the beautiful, holy core of every Yid, we bring more ahavas Yisrael and shalom into the world.

Today, when you interact with someone who pushes your buttons or seems to have a flaw, consciously tell yourself "ein mumin b'lavan", ignore the external blemish and find one good, pure point in their inner essence to focus on instead.

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת 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 עֲדִיו לִבְלוֹם 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 אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

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 צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים 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 כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהֶבֶה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהַלּוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

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 הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'