חוּמָּשׁ עִם רַשִּׁ"י · וירא · שֵׁנִי

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.

פָּסוּק א

Pasuk 1

וַתְּכַחֵשׁ שָׂרָה לֵאמֹר לֹא צָחַקְתִּי כִּי יָרֵאָה וַיֹּאמֶר לֹא כִּי צָחָקְתְּ׃

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

רַשִּׁ"י

כי יראה וגו' כי צחקת. הָרִאשׁוֹן מְשַׁמֵּשׁ לְשׁוֹן דְּהָא, שֶׁנּוֹתֵן טַעַם לַדָּבָר for the matter a reason which gives of because as the expression serves the first you did laugh but etc. she was afraid for

וַתְּכַחֵשׁ שָׂרָה – לְפִי שֶׁיָּרְאָה; וְהַשֵּׁנִי מְשַׁמֵּשׁ בִּלְשׁוֹן אֶלָּא, וַיֹּאמֶר לֹא not and He said of but in the expression serves and the second that she feared because Sarah and she denied

כִּדְבָרֶךָ הוּא אֶלָּא צָחַקְתְּ, שֶׁאָמְרוּ רַבּוֹתֵינוּ כִּי מְשַׁמֵּשׁ בְּאַרְבַּע לְשׁוֹנוֹת, אִי, like your word it is but you did laugh as they said our Rabbis the word כי serves in four meanings if

דִּלְמָא, אֶלָּא, דְּהָא׃ perhaps but because

פָּסוּק ב

Pasuk 2

וַיָּקֻמוּ מִשָּׁם הָאֲנָשִׁים וַיַּשְׁקִפוּ עַל פְּנֵי סְדֹם וְאַבְרָהָם הֹלֵךְ עִמָּם with them was walking and Avraham Sodom the face of upon and they looked the men from there And they arose

לְשַׁלְּחָם׃

to escort them

רַשִּׁ"י

וישקיפו. כָּל הַשְׁקָפָה שֶׁבַּמִּקְרָא לְרָעָה חוּץ מֵהַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ 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 , שֶׁגָּדוֹל כֹּחַ מַתְּנוֹת עֲנִיִּים שֶׁהוֹפֵךְ מִדַּת הָרִגָּז לְרַחֲמִים:
Devarim 26 for great is the power of gifts of the poor that it turns the attribute of anger to mercy

רַשִּׁ"י

לשלחם. לְלַוּוֹתָם; כַּסָּבוּר אוֹרְחִים הֵם:
to send them to escort them as he thought guests they were

פָּסוּק ג

Pasuk 3

וַיהוָה אָמָר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה:
And Hashem said Shall I hide I from Avraham that which I am doing

רַשִּׁ"י

המכסה אני. בְּתִמְיָהּ:
Shall I hide I in wonder

רַשִּׁ"י

אשר אני עושה בְּסְדוֹם. לֹא יָפֶה לִי לַעֲשׂוֹת דָּבָר זֶה שֶׁלֹּא מִדַּעְתּוֹ. אֲנִי נָתַתִּי לוֹ
that I am doing in Sodom not proper for Me to do thing this without his knowledge I gave to him

אֶת הָאָרֶץ הַזֹּאת, וַחֲמִשָּׁה כְּרָכִין הַלָּלוּ שֶׁלּוֹ הֵן, שֶׁנֶּאֱמַר: גְּבוּל הַכְּנַעֲנִי מִצִּידֹן
— the land this and five cities these his they are as it is said the boundary of the Canaanite from Sidon

בֹּאֲכָה סְדֹמָה וַעֲמֹרָה וְגוֹ' בראשית י' . קָרָאתִי אוֹתוֹ אַבְרָהָם – אַב הֲמוֹן
as you go toward Sodom and Gomorrah etc. 10 Bereshis I called him Avraham father of a multitude of

גּוֹיִם, וְאַשְׁמִיד אֶת הַבָּנִים וְלֹא אוֹדִיעַ לָאָב, שֶׁהוּא אוֹהֲבִי?
nations and should I destroy — the children and not inform the father who is my beloved

פָּסוּק ד

Pasuk 4

וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם וְנִבְרְכוּ בוֹ כֹּל גּוֹיֵי
and Avraham surely will become a nation great and mighty and shall bless themselves in him all the nations of

הָאָרֶץ:
the earth

רַשִּׁ"י

ואברהם היו יהיה. מִ"אַ: זֵכֶר צַדִּיק לִבְרָכָה, הוֹאִיל וְהִזְכִּירוֹ –
And Avraham surely shall become from here the mention of a righteous man is for a blessing since and He mentioned him

בֵּרְכוֹ. וּפְשׁוּטוֹ: וְכִי מִמֶּנּוּ אֲנִי מַעֲלִים, וַהֲרֵי הוּא חָבִיב לְפָנַי לִהְיוֹת
He blessed him And its plain meaning is it that from him I am concealing and behold he is beloved before Me to become

לְגוֹי גָּדוֹל וּלְהִתְבָּרֵךְ בּוֹ כָּל גּוֹיֵי הָאָרֶץ.
into a nation great and to bless themselves through him all the nations of the earth

פָּסוּק ה

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת בָּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו

For I have known him so that he will command — his children and — his household after him

וְשָׁמְרוּ דֶּרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא יְהוָה עַל

and they will keep the way of Hashem to do righteousness and justice in order to bring Hashem upon

אַבְרָהָם אֵת אֲשֶׁר דִּבֶּר עָלָיו׃

Avraham — that which He spoke concerning him

רַשִׁ"י

כי ידעתיו. לְשׁוֹן חִבָּה, כְּמוֹ מוֹדָע לְאִישָׁהּ רות ב' , הֲלֹא בֹעַז מֹדַעְתָּנוּ שם

For I know him an expression of affection like a kinsman of her husband Ruth chapter 2 , Is not Boaz our kinsman there

ג' , וָאֵדָעֲךָ בְּשֵׁם שמות ל"ג . וְאָמְנָם עִקַּר לְשׁוֹן כֻּלָּם

chapter 3 and I distinguished you by name Shemos chapter 33 And indeed the primary meaning of the expression of all of them

אֵינוֹ אֶלָּא לְשׁוֹן יְדִיעָה, שֶׁהַמְחַבֵּב אֶת הָאָדָם מְקָרְבוֹ אֵצְלוֹ וְיוֹדְעוֹ

but is not an expression of knowing for one who loves the person — his children draws him close to himself and knows him

וּמַכִּירוֹ, וְלָמָּה יְדַעְתִּיו?

and is familiar with him And why do I know him

רַשִׁ"י

למען אשר יצוה. לְפִי שֶׁהוּא מְצַוֶּה אֶת בָּנָיו עָלַי לִשְׁמֹר דְּרָכַי. וְאִם

In order that he will command because he commands — his children concerning Me to keep My ways and if

תְּפָרְשֵׁהוּ כְּתַרְגּוּמוֹ, יוֹדֵעַ אֲנִי בּוֹ שֶׁיְּצַוֶּה אֶת בָּנָיו וְגוֹ', אֵין לְמַעַן נוֹפֵל עַל

you explain it like its Targum I know of him that he will command — his children etcetera not in order fits upon

הַלָּשׁוֹן׃

the phrasing

רַשִׁ"י

יצוה. לְשׁוֹן הֹוֶה, כְּמוֹ כָּכָה יַעֲשֶׂה אִיּוֹב איוב א' :

He will command is an expression of continuous action like thus would do Iyov Iyov chapter 1

רַשִׁ"י

למען הביא. כָּךְ הוּא מְצַוֶּה לְבָנָיו, שִׁמְרוּ דֶּרֶךְ ה' כְּדֵי שֶׁיָּבִיא ה' עַל

in order that may bring so he commands his children keep the way of Hashem in order Hashem that He may bring upon

אַבְרָהָם וְגוֹ'; עַל בֵּית אַבְרָהָם לֹא נֶאֱמַר אֶלָּא עַל אַבְרָהָם, לָמַדְנוּ, כָּל הַמַּעֲמִיד

Avraham etc. upon the house of Avraham not it is said but rather upon Avraham we learn whoever raises

בֵּן צַדִּיק כְּאִלּוּ אֵינוֹ מֵת׃

a son righteous it is as if he is not dead

פָּסוּק ו

וַיֹּאמֶר יְהוָה זַעֲקַת סְדֹם וַעֲמֹרָה כִּי רָבָּה וְחַטָּאתָם כִּי כָבְדָה

And Hashem said the outcry of Sedom and Amorah because it is great and their sin because it is heavy

מְאֹד:

very much

רַשִׁ"י

ויאמר ה'. אֶל אַבְרָהָם שֶׁעָשָׂה כַּאֲשֶׁר אָמַר, שֶׁלֹּא יְכַסֶּה מִמֶּנּוּ:

And said Hashem to Avraham that He did as He said that not He would conceal from him

רַשִׁ"י

כי רבה. כָּל רַבָּה שֶׁבַּמִּקְרָא הַטַּעַם לְמַטָּה בַּבֵּי"ת, לְפִי שֶׁהֵן מְתֻרְגָּמִין גְּדוֹלָה,

Because it is great every rabah that is in Scripture the accent is below on the Beis because that they are translated great

אוֹ גְּדֵלָה וְהוֹלֶכֶת, אֲבָל זֶה טַעֲמוֹ לְמַעְלָה בָּרֵי"ש, לְפִי שֶׁמְּתֻרְגָּם גָּדְלָה כְּבָר

or becoming great and continuing but this its accent is above on the Reish because it is translated it became great already

כְּמוֹ שֶׁפֵּרַשְׁתִּי וַיְהִי הַשֶּׁמֶשׁ בָּאָה, הִנֵּה שָׁבָה יְבִמְתֵּךְ:

just as I explained and it was the sun had set behold has returned your sister-in-law

פָּסוּק ז

Pasuk 7

אֵרֲדָה נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם לֹא

I will go down please and I will see whether according to her outcry that comes to Me they have done destruction and if not

אֵדָעָה:

I will know

רַשִׁ"י

ארדה נא. לִמֵּד לַדַּיָּנִים שֶׁלֹּא יִפְסְקוּ דִינֵי נְפָשׁוֹת אֶלָּא בִרְאִיָּה, 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

שֶׁפֵּרַשְׁתִּי בְפָרָשַׁת הַפַּלָּגָה. דָּבָר אַחֵר, אֵרְדָה נָא לְסוֹף מַעֲשֵׂיהֶם:

I explained in the section of the dispersion another explanation I will go down now to the end of their deeds

רַשִׁ"י

הכצעקתה. שֶׁל מְדִינָה:

whether like her cry of the country

רַשִׁ"י

הבאה אלי עשו. וְכֵן עוֹמְדִים בְּמִרְדָּם, כָּלָה אֲנִי עוֹשֶׂה בָהֶם, וְאִם לֹא

which is come unto Me they have done and so they persist in their rebellion an end I will make of them and if not

יַעַמְדוּ בְמִרְדָּן אֵדְעָה מָה אֶעֱשֶׂה לְהִפָּרַע מֵהֶן בְּיִסּוּרִין וְלֹא אֲכַלֶּה אוֹתָן.

they persist in their rebellion I shall know what I shall do to punish them with suffering but not I will destroy them

וְכַיּוֹצֵא בוֹ מָצִינוּ בְּמָקוֹם אַחֵר, וְעַתָּה הוֹרֵד עֶדְיְךָ מֵעָלֶיךָ וְאֵדְעָה מָה אֶעֱשֶׂה

and similar to it we have found in a place another and now put off your ornaments from you that I may know what I will do

לָךְ שמות ל"ג ; וּלְפִיכָךְ יֵשׁ הֶפְסֵק נְקֻדַּת פְּסִיק בֵּין עָשׂוּ לְכָלָה, כְּדֵי

to you Shemos 33 and therefore there is a separation the mark of a pesik between they have done and kalah in order

לְהַפְרִיד תֵּבָה מֵחֲבֶרְתָּהּ. וְרַבּוֹתֵינוּ דָרְשׁוּ הַכְּצַעֲקָתָהּ – צַעֲקַת רִיבָה אַחַת שֶׁהָרְגוּ

to separate a word from its companion and our Rabbis explained the cry of her the cry of a girl one whom they killed

מִיתָה מְשֻׁנָּה עַל שֶׁנָּתְנָה מָזוֹן לְעָנִי, כַּמְּפֹרָשׁ בְּחֵלֶק:

in Chelek as is explained to a poor man food she gave because unnatural a death

פָּסוּק ח

Pasuk 8

וַיִּפְנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה וְאַבְרָהָם עוֹדֶנּוּ עֹמֵד לִפְנֵי יְהוָה:

Hashem before standing was still and Avraham to Sodom and they went the men from there And they turned

רַשִׁ"י

ויפנו משם. מִמָּקוֹם שֶׁאַבְרָהָם לְוָם שָׁם:

there accompanied them that Avraham from the place from there And they turned

רַשִׁ"י

ואברהם עודנו עומד לפני ה'. וַהֲלֹא לֹא הָלַךְ לַעֲמֹד לְפָנָיו, אֶלָּא הַקָּבָ"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 סְדֹם וַעֲמֹרָה כִּי רָבָּה, וְהָיָה לוֹ לִכְתֹּב "וַה' עוֹדֶנּוּ

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 אַבְרָהָם"? אֶלָּא תִּקּוּן סוֹפְרִים הוּא זֶה אֲשֶׁר הֲפָכוּהוּ רַזַ"ל לִכְתֹּב כֵּן

thus to write our Sages they reversed it which is this it the Scribes an emendation of rather Avraham over standing

בראשית רבה :

Rabbah Bereishis

פָּסוּק ט

Pasuk 9

וַיִּגַּשׁ אַבְרָהָם וַיֹּאמַר הַאַף תִּסְפֶּה צַדִּיק עִם רָשָׁע:

wicked with righteous You destroy will indeed and said Avraham And drew near

רַשִׁ"י

ויגש אברהם. מָצִינוּ הַגָּשָׁה לַמִּלְחָמָה, וַיִּגַּשׁ יוֹאָב וְגוֹ' שמואל ב י',

ten two Shmuel etcetera Yoav and he drew near for war drawing near we find Avraham And he drew near

וְהַגָּשָׁה לְפִיּוּס וַיִּגַּשׁ אֵלָיו יְהוּדָה, וְהַגָּשָׁה לִתְפִלָּה, וַיִּגַּשׁ אֵלִיָּהוּ

Eliyahu and he drew near for prayer and drawing near Yehudah to him and he drew near for appeasement and drawing near

הַנָּבִיא מלכים א י"ח , וּלְכָל אֵלֶּה נִכְנַס אַבְרָהָם לְדַבֵּר קָשׁוֹת וּלְפִיּוּס

and for appeasement harsh words to speak Avraham entered these and for all eighteen one Melachim the prophet

וּלְתִפִלָּה:

and for prayer

רַשִׁ"י

האף תספה. הֲגַם תִּסְפֶּה. וּלְתַרְגּוּם שֶׁל אֻנְקְלוֹס, שֶׁתִּרְגְּמוֹ לְשׁוֹן רֹגֶז,

anger an expression of who translated it Onkelos of And according to translation You destroy Will also You destroy Will even

כָּךְ פֵּרוּשׁוֹ, הַאַף יַשְׁיאֲךָ צַדִּיק עִם רָשָׁע שֶׁתִּסְפֶּה:

wicked with righteous that You destroy incite You will anger its explanation so is

פָּסוּק י

Pasuk 10

אוּלַי יֵשׁ חֲמִשִּׁים צַדִּיקִם בְּתוֹךְ הָעִיר הַאַף תִּסְפֶּה וְלֹא תִשָּׂא
forgive and not destroy will You indeed the city within righteous ones fifty there are perhaps

לַמָּקוֹם לְמַעַן חֲמִשִּׁים הַצַּדִּיקִם אֲשֶׁר בְּקִרְבָּהּ׃
in its midst who are righteous ones the fifty for the sake of the place

רַשִׁ״י

אולי יש חמשים צדיקים. עֲשָׂרָה צַדִּיקִים לְכָל כְּרַךְ וּכְרַךְ, 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 הַצַּדִּיקִים אֶת הָרְשָׁעִים, לָמָּה תָּמִית הַצַּדִּיקִים?
the righteous should You kill why the wicked — the righteous will save not you will say and if

פָּסוּק יא

Pasuk 11

חָלִלָה לְךָ מֵעֲשֹׂת כַּדָּבָר הַזֶּה לְהָמִית צַדִּיק 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

כַּצַּדִּיק כָּרָשָׁע חָלִלָה לָךְ 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

רַשִׁ״י

חלילה לך. חֻלִּין הוּא לְךָ, יֹאמְרוּ כָּךְ הוּא אָמָּנוּתוֹ, שׁוֹטֵף הַכֹּל, צַדִּיקִים
righteous everyone He washes away His practice is so they will say for You it is a profanation from You Far be it

וּרְשָׁעִים, כָּךְ עָשִׂיתָ לְדוֹר הַמַּבּוּל וּלְדוֹר הַפַּלָּגָה׃
the Dispersion and to the generation of the Flood to the generation of You did so and wicked

רַשִׁ״י

כדבר הזה. לֹא הוּא וְלֹא כַּיּוֹצֵא בּוֹ׃
it anything like and not it not this like a matter

רַשִׁ״י

חלילה לך. לָעוֹלָם הַבָּא׃
to come in the world to you It is profane

רַשִׁ״י

השופט כל הארץ. נָקוּד בַּחֲטַף פַּתָּח 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

תְּמִיהָ, וְכִי מִי שֶׁהוּא שׁוֹפֵט לֹא יַעֲשֶׂה מִשְׁפַּט אֱמֶת׃
truth justice of do will not Judge is He who is it that wonderment

פָּסוּק יב

Pasuk 12

וַיֹּאמֶר יְהוָה אִם אֶמְצָא בִסְדֹם חֲמִשִּׁים צַדִּיקִם בְּתוֹךְ הָעִיר וְנָשָׂאתִי
then I will forgive the city within righteous ones fifty in Sedom I find If Hashem And He said

לְכָל הַמָּקוֹם בַּעֲבוּרָם׃

for their sake the place for all of

רַשִׁ״י

אם אמצא בסדם וגו' לכל המקום. לְכָל הַכִּכָּרִים; וּלְפִי שֶׁסְּדוֹם הָיְתָה מֶטְרוֹפּוֹלִין

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

וַחֲשׁוּבָה מִכֻּלָּם, תָּלָה בָהּ הַכָּתוּב׃

the Scripture on it hung of all of them and important

פָּסוּק יג

Pasuk 13

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה נָא הוֹאַלְתִּי לְדַבֵּר אֶל אֲדֹנָי וְאָנֹכִי עָפָר

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

וָאֵפֶר׃

and ashes

רַשִׁ״י

הואלתי. רָצִיתִי כְּמוֹ וַיּוֹאֶל מֹשֶׁה שמות ב' :

two Shemos Moshe and was pleased just as Idesired Ihave willed

רַשִׁ״י

ואנכי עפר ואפר. וּכְבָר הָיִיתִי רָאוּי לִהְיוֹת עָפָר עַל יְדֵי הַמְּלָכִים, וְאֵפֶר עַל

by and ashes the kings hands of by dust to be fitting Iwas and already and ashes dust And Iam

יְדֵי נִמְרוֹד, לוּלֵי רַחֲמֶיךָ אֲשֶׁר עָמְדוּ לִי׃

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

פָּסוּק יד

Pasuk 14

אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה הֲתַשְׁחִית בַּחֲמִשָּׁה אֶת כָּל הָעִיר

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

וַיֹּאמֶר לֹא אַשְׁחִית אִם אֶמְצָא שָׁם אַרְבָּעִים וַחֲמִשָּׁה׃

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

רַשִׁ״י

התשחית בחמשה. וַהֲלֹא הֵן ט' לְכָל כְּרַךְ, וְאַתָּה צַדִּיקוֹ 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

תְּצָטָרֵף עִמָּהֶם׃

with them will join

פָּסוּק טו

Pasuk 15

וַיֹּסֶף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמַר אוּלַי יִמָּצְאוּן 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 בַּעֲבוּר הָאַרְבָּעִים׃

I will not do it for the sake of the forty

רַ״שִׁ״י

אולי ימצאון שם ארבעים. וְיִמָּלְטוּ ד' הַכְּרַכִּים וְכֵן ל' יַצִּילוּ ג' מֵהֶם אוֹ

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

כ' יַצִּילוּ ב' מֵהֶם אוֹ י' יַצִּילוּ אֶחָד מֵהֶם׃

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

פָּסוּק ט ז

Pasuk 16

וַיֹּאמֶר אַל נָא יִחַר לַאדֹנָי וַאֲדַבְּרָה אוּלַי יִמָּצְאוּן שָׁם שְׁלֹשִׁים

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

וַיֹּאמֶר לֹא אֶעֱשֶׂה אִם אֶמְצָא שָׁם שְׁלֹשִׁים׃

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

פָּסוּק י ז

Pasuk 17

וַיֹּאמֶר הִנֵּה נָא הוֹאַלְתִּי לְדַבֵּר אֶל אֲדֹנָי אוּלַי יִמָּצְאוּן שָׁם עֶשְׂרִים

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

וַיֹּאמֶר לֹא אַשְׁחִית בַּעֲבוּר הָעֶשְׂרִים׃

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

רַ״שִׁ״י

הואלתי. רָצִיתִי, כְּמוֹ וַיּוֹאֶל מֹשֶׁה שמות ב' :

Ihave willed Idesired like and was willing Moshe Shemos two

פָּסוּק י ח

Pasuk 18

וַיֹּאמֶר אַל נָא יִחַר לַאדֹנָי וַאֲדַבְּרָה אַךְ הַפַּעַם אוּלַי יִמָּצְאוּן שָׁם

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

עֲשָׂרָה וַיֹּאמֶר לֹא אַשְׁחִית בַּעֲבוּר הָעֲשָׂרָה׃

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

רַ״שִׁ״י

אולי ימצאון שם עשרה. עַל הַפָּחוּת לֹא בִּקֵּשׁ, אָמַר דּוֹר הַמַּבּוּל הָיוּ

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

ח', נֹחַ וּבָנָיו וּנְשֵׁיהֶם, וְלֹא הִצִּילוּ עַל דּוֹרָם; וְעַל ט' עַל יְדֵי צֵרוּף

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

כְּבָר בִּקֵּשׁ וְלֹא מָצָא׃

already he requested and not did he find

פָּסוּק י ט

וַיֵּלֶךְ יְהוָה כַּאֲשֶׁר כִּלָּה לְדַבֵּר אֶל אַבְרָהָם וְאַבְרָהָם שָׁב לִמְקֹמוֹ׃

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

רַשִּׁ"י

וילך ה' וגו'. כֵּיוָן שֶׁנִּשְׁתַּתֵּק הַסָּנֵגוֹר הָלַךְ לוֹ הַדַּיָּן׃

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

רַשִּׁ"י

ואברהם שב למקומו. נִסְתַּלֵּק הַדַּיָּן נִסְתַּלֵּק הַסָּנֵגוֹר, וְהַקָּטֵיגוֹר מְקַטְרֵג וּלְפִיכָךְ

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

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה, לְהַשְׁחִית׃

and they came the two angels to Sodom, to destroy

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.

לְמַעֲשֶׂה — WHAT TO TAKE HOME

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.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״ח

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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.

עַמּוּד א׳ DAF 38A

OBJECTION

כְּמִלֹּא נֶקֶב שֶׁל עוֹל!

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

אִישְׁתִּיק,

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

STATEMENT

וְאָמַר לֵיהּ רַב חִסְדָּא:

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

EXPLANATION

שֶׁמָּא מַקְדֵּחַ וְחִיסּוּמוֹ שָׁנִינוּ.

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 לֵיהּ רַב תַּחְלִיפָא:

And Rav Tachlifa said to him in response:

ANSWER

לָא תֵּימָא שֻׁמָּא, אֶלָּא וַדַּאי מַקְדֵּחַ וְחִיסּוּמוֹ,

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

צָרִיךְ לְהִתָּלוֹת עָלֶיהָ כְּחִזְקִיָּה אֲבִי עִקֵּשׁ.

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

BRAISA

דְּתָנַן: זוֹ עֵדוּת הֵעִיד חִזְקִיָּה אֲבִי עִקֵּשׁ לִפְנֵי רַבָּן גַּמְלִיאֵל בְּיַבְנֶה, שֶׁאָמַר מִשּׁוּם רַבָּן גַּמְלִיאֵל הַזָּקֵן:

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

כֹּל שֶׁאֵין לוֹ תּוֹךְ בִּכְלִי חֶרֶס — אֵין לוֹ אֲחוֹרַיִם לַחֲלִיקָה.

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 תּוֹכוֹ — נִטְמָא גַּבּוֹ, נִטְמָא גַּבּוֹ — נִטְמָא תּוֹכוֹ.

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

QUESTION

כְּלִי חֶרֶס, בְּתוֹכוֹ תְּלָה רַחֲמָנָא — אִית לֵיהּ תּוֹךְ — אִיטַּמֵּי לֵיהּ, לֵית לֵיהּ תּוֹךְ — לָא אִיטַּמֵּי לֵיהּ!

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: הָכִי קָאָמַר,

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

EXPLANATION

כֹּל שֶׁאֵין לוֹ תּוֹךְ בִּכְלִי חֶרֶס — כְּנֶגְדּוֹ בִּכְלִי שֶׁטַח אֵין לוֹ אֲחוֹרַיִם לַחֲלִיקָה,

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

נִטְמָא תּוֹכוֹ — נִטְמָא גַּבּוֹ, נִטְמָא גַּבּוֹ — נִטְמָא תּוֹכוֹ.

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

QUESTION

לְמָה לִי לְמִיתְלְיֵיהּ בִּכְלִי חֶרֶס? נֵימָא: כֹּל שֶׁאֵין לוֹ תּוֹךְ בִּכְלִי שֶׁטֶף — אֵין לוֹ אֲחוֹרַיִם לַחֲלִיקָה!

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 מַשְׁמַע לַן, דְּיֵשׁ לוֹ תּוֹךְ — הֲרֵי הוּא כִּכְלִי 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 כְּלִי חֶרֶס, נִטְמָא תּוֹכוֹ — נִטְמָא גַּבּוֹ, לֹא נִטְמָא תּוֹכוֹ — לֹא נִטְמָא גַּבּוֹ;

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

אַף כְּלִי שֶׁטֶף, נִטְמָא תּוֹכוֹ — נִטְמָא גַּבּוֹ, לֹא נִטְמָא תּוֹכוֹ — לֹא נִטְמָא גַּבּוֹ.

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

בִּשְׁלָמָא כְּלִי חֶרֶס, גַּלְּיֵי בֵּיהּ רַחֲמָנָא "תּוֹכוֹ", אֶלָּא כְּלִי שֶׁטֶף, מִי גַּלְּיֵי בֵּיהּ רַחֲמָנָא 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 דְּאוֹרַיְיתָא — הָכִי נָמֵי, הָכָא בְּמַאי עָסְקִינַן? בְּטוּמְאַת מַשְׁקִין דְּרַבָּנַן,

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

דִּתְנַן: כְּלִי שֶׁנִּטְמָא אֲחוֹרָיו בְּמַשְׁקִין — אֲחוֹרָיו טְמֵאִין, תּוֹכוֹ אָזְנוֹ וְיָדָיו טְהוֹרִין, נִטְמָא תּוֹכוֹ — כּוּלּוֹ טָמֵא.

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

מִדְּאוֹרָיְיתָא, אֵין אוֹכֶל מְטַמֵּא כְּלִי, וְאֵין מַשְׁקֶה מְטַמֵּא כְּלִי, וְרַבָּנַן הוּא דְּגָזוּר מִשּׁוּם מַשְׁקֶה 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

הִלְכָּךְ, שַׁוְיוּהּ רַבָּנַן כְּטוּמְאָה דִּכְלִי חֶרֶס, וְלָא שַׁוְיוּהּ רַבָּנַן כְּטוּמְאָה דְּאוֹרָיְיתָא דְּנַפְשֵׁיהּ.

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

עֲבַדוּ רַבָּנַן הֵיכֵּירָא, כִּי הֵיכִי דְּלָא לִישְׂרוֹף עֲלֵיהּ תְּרוּמָה וְקָדָשִׁים.

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 תּוֹךְ נָמֵי, לֵיעְבֵּיד נָמֵי הֵיכֵּירָא!

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

כֵּיוָן דַּעֲבַדוּ הֵיכֵּירָא בְּיֵשׁ לוֹ תּוֹךְ, יְדִיעַ דְּאֵין לוֹ תּוֹךְ דְּרַבָּנַן.

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 תּוֹךְ בִּכְלִי שֶׁטַח, דְּאוֹרָיְיתָא בַּר קַבּוֹלֵי 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 דְּשַׂק בָּעֵינַן, מָה שַׂק מִיטַּלְטֵל מָלֵא וְרֵיקָן, אַף כֹּל מִיטַּלְטֵל מָלֵא וְרֵיקָן.

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

בְּהָנָךְ דַּחֲזוּ לְמִדְרְסוֹת.

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

אִי הָכִי, חֶרֶס נָמֵי!

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

ANSWER

אֵין מִדְרָס בִּכְלֵי חֶרֶס.

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

ANSWER

רַב פָּפָּא אָמַר: מַקְדֵּחַ גָּדוֹל שָׁנִינוּ.

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

מִכְּלָל דְּמַקְדֵּחַ סְתָם זוּטַרָא נָמֵי מִכְּסֶלַע.

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

QUESTION

הָנִיחָא לְרַבִּי מֵאִיר, אֶלָּא לְרַבָּנַן מַאי אִיכָּא לְמֵימַר?

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

PROOF

דְּתַנַן: בְּאֵיזֶה מַקְדֵּחַ אָמְרוּ? בְּקָטָן שֶׁל רוֹפְאִים, דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים: בְּגָדוֹל שֶׁל לִשְׁכָּה.

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

וְלְרַבִּי מֵאִיר, מִי נִיחָא? הָוֵה לֵיהּ מִקּוּלֵי בֵּית שַׁמַּאי וּמֵחוּמְרֵי בֵּית הִלֵּל.

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

וַאֲנַן דְּתַנַן — תְּנַן, דְּלָא תְּנַן — לָא תְּנַן!

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 נַחְמָן: סֶלַע נִירוֹנִית שָׁנִינוּ, כְּמַקְדֵּחַ גָּדוֹל, סֶלַע סְתָם זוּטַרָא מִמַּקְדֵּחַ סְתָם.

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.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָרִיס שֶׁל עַיִן שֶׁנִּיקַּב, שֶׁנִּסְדַּק, חֲרֵי בְּעֵינוֹ דַּק, תְּבַלּוּל, חִלָּזוֹן, נָחָשׁ, עָצָב.

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

אֵיזֶהוּ תְּבַלּוּל? לָבָן הַפּוֹסֵק בַּסִּירָא וְנִכְנָס בַּשָּׁחוֹר. שָׁחוֹר נִכְנָס בַּלָּבָן — אֵינוֹ מוּם.

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.**

עַמּוּד ב׳ DAF 38B

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

QUESTION

מַאי הָרִיס?

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

ANSWER

אָמַר רַב פָּפָּא: תּוֹרָא בָּרָא דְּעֵינָא.

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

STATEMENT

דַּק תְּבַלּוּל,

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

BRAISA

תָּנוּ רַבָּנַן: דַּק מְשׁוּקָּע — חֲרֵי זֶה מוּם, צָף — אֵינוֹ מוּם.

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

וְהָתַנְיָא אִיפְּכָא!

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

לָא קַשְׁיָא, הָא בַּשָּׁחוֹר הָא בַּלָּבָן.

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 בַּלָּבָן!

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

RESOLUTION

אֶלָּא, הָא בְּדוּק לָבָן, הָא בְּדוּק שָׁחוֹר.

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 חָנָה: סָח לִי יֹאשִׁיָּה דְּמִן אוּשָׁא: דַּק שָׁחוֹר מְשׁוּקָּע — חֲרֵי זֶה מוּם, צָף — אֵינוֹ מוּם. דַּק לָבָן מְשׁוּקָּע — אֵינוֹ מוּם, צָף — חֲרֵי זֶה מוּם, וְסִימָנָיךְ: בַּרְקָא.

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

חִלָּזוֹן נָחָשׁ וְעָצָב.

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

QUESTION

אִיבַּעְיָא לְהוּ: חִלָּזוֹן הוּא נָחָשׁ, אוֹ דִלְמָא חִלָּזוֹן אוֹ נָחָשׁ?

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 חָנָה: סָח לִי רַבִּי יוֹחָנָן בֶּן אֶלְעָזָר, זָקֵן אֶחָד הָיָה בִּשְׁכוּנָתֵינוּ, וְרַבִּי שִׁמְעוֹן בֶּן יוֹסֵי לָקוֹנְיָא שְׁמוֹ, וּמִימַי לֹא עָבַרְתִּי לְפָנָיו. פַּעַם אַחַת עָבַרְתִּי 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

חִלָּזוֹן זֶה מוּם קָבוּעַ לִשְׁחוֹט עָלָיו, וְזֶהוּ נָחָשׁ שֶׁאָמְרוּ 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

וְאַף עַל פִּי שֶׁאָמְרוּ: אֵין אָדָם רוֹאֶה מוּמִין לְעַצְמוֹ, אֲבָל מוֹרֶה הֲלָכָה לַתַּלְמִידִים, 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

וְהָאָמַר רַבִּי אַבָּא אָמַר רַב הוּנָא: כָּל תַּלְמִיד חָכָם שֶׁמּוֹרֶה הֲלָכָה וּבָא, אִם קוֹדֶם מַעֲשֶׂה אֲמָרָהּ — שׁוֹמְעִין לוֹ, וְאִם לָאו — 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 נָמֵי מוֹרֶה וּבָא הֲוָה מֵעִיקָּרָא.

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

STATEMENT

אֵיזֶהוּ תְּבַלּוּל? לָבָן הַפּוֹסֵק אֶת הַסִּירָא.

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

EXPLANATION

מַתְנִיתִין מַנִּי? רַבִּי יוֹסֵי הִיא, דְּתַנְיָא: לָבָן וְנִכְנָס בַּשָּׁחוֹר, שָׁחוֹר וְנִכְנָס בַּלָּבָן — הֲרֵי זֶה מוּם, דִּבְרֵי 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 יוֹסֵי אוֹמֵר: לָבָן וְנִכְנָס בַּשָּׁחוֹר — הֲרֵי זֶה מוּם, שָׁחוֹר וְנִכְנָס בַּלָּבָן — אֵינוֹ מוּם, שֶׁאֵין מוּמִין בַּלָּבָן.

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

אָמַר רַב: מַאי טַעְמָא דְּרַבִּי יוֹסֵי? דִּכְתִיב: "יָצָא מֵחֵלֶב עֵינֵימוֹ", תַּרְבָּא דְּעֵינָא — אִיקְּרֵי, "עֵינֵימוֹ" סְתָמָא — לָא אִיקְּרֵי.

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

וְרַבִּי מֵאִיר מַאי טַעְמֵיהּ? מָה לְשׁוֹן "תְּבַלּוּל"? דָּבָר הַמְבַלְבֵּל אֶת הָעֵינַיִם.

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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' חֲוָרָוור וְהַמַּיִם הַקְּבוּעִין.

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

MISHNAH

אֵיזֶהוּ חֲוָרָוור הַקָּבוּעַ? כֹּל שֶׁשָּׁהָה שְׁמוֹנִים יוֹם.

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

MISHNAH

רַבִּי חֲנַנְיָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: בּוֹדְקִין אוֹתוֹ שָׁלֹשׁ פְּעָמִים בְּתוֹךְ שְׁמוֹנִים יוֹם.

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

MISHNAH

וְאֵלּוּ הֵן מַיִם הַקְּבוּעִין: אָכַל לַח וְיָבֵשׁ שֶׁל גְּשָׁמִים, לַח וְיָבֵשׁ שֶׁל שְׁלָחִים, אוֹ אָכַל הַיָּבֵשׁ וְאַחַר כָּךְ הַלַּח — אֵינוֹ מוּם, עַד שֶׁיֹּאכַל הַלַּח וְאַחַר כָּךְ הַיָּבֵשׁ.

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.

גְּמָרָא GEMARA

EXPLANATION

גְּמָ׳ מַתְנִיתִין מַנִּי? רַבִּי יְהוּדָה הִיא, דְּתַנְיָא: חֲוָרָוור קָבוּעַ — אַרְבָּעִים יוֹם, וּמַיִם הַקְּבוּעִים — שְׁמוֹנִים יוֹם, דִּבְרֵי רַבִּי מֵאִיר. וְרַבִּי יְהוּדָה אוֹמֵר: חֲוָרָוור — 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

וְאֵלּוּ הֵן מַיִם הַקְּבוּעִים: אָכַל לַח וְיָבֵשׁ שֶׁל בֵּית הַשָּׁלְחִין, אוֹ שֶׁאָכַל יָבֵשׁ וְאַחַר כָּךְ אָכַל הַלַּח — אֵין מוּם עַד שֶׁיֹּאכַל יָבֵשׁ אַחַר הַלַּח, וְיֶשְׁנוֹ 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 תַּרְוַיְיהוּ תְּנַנְהִי: אָכַל לַח וְיָבֵשׁ שֶׁל גְּשָׁמִים, לַח וְיָבֵשׁ שֶׁל בֵּית הַשָּׁלְחִין!

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

חַסּוֹרֵי מִיחַסְּרָא וְהָכִי קָתָנֵי: אָכַל לַח וְיָבֵשׁ שֶׁל גְּשָׁמִים — הֲרֵי זֶה מוּם, בֵּית הַשָּׁלְחִין — אֵינוֹ מוּם, וְהַגְּשָׁמִים נָמֵי, אָכַל יָבֵשׁ וְאַחַר כָּךְ אָכַל לַח — אֵינוֹ מוּם, עַד שֶׁיֹּאכַל יָבֵשׁ אַחַר הַלַּח. וְיֶשְׁנוֹ 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

אִינִי? וְהָתַנְיָא — וְהָא רַב אִידִי בַּר אָבִין אָמַר רַב יִצְחָק בַּר אַשְׁיָאן: אֲדָר וְנִיסָן — לַח, אֱלוּל וְתִשְׁרֵי — יָבֵשׁ!

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

אֵימָא: אֲדָר וַחֲצִי נִיסָן — לַח, אֱלוּל וַחֲצִי תִּשְׁרֵי — יָבֵשׁ.

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

אִיבַּעְיָא לְהוּ: לַח בִּזְמַן לַח, וְיָבֵשׁ בִּזְמַן הַיָּבֵשׁ, אוֹ דִלְמָא: לַח וְיָבֵשׁ בִּזְמַן הַלַּח?

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 בַּר אָבִין אָמַר רַב יִצְחָק בַּר אַשְׁיָאן: אֲדָר וְנִיסָן — לַח, אֱלוּל 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

דִּלְמָא פֵּירֵי דֶּאֱלוּל וְתִשְׁרֵי מַאֲכִילְנַן לֵיהּ בַּאֲדָר 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 מַאֲכִילִין אוֹתוֹ?

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

ANSWER

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי פִּנְחָס בֶּן עָרוֹבָא: כִּגְרוֹגֶרֶת.

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

STATEMENT

אָמַר רָבָא: (בָּעֵי) [בָּעַן] בְּמַעְרָבָא: כִּגְרוֹגְרוֹת בִּסְעוּדָה רִאשׁוֹנָה,

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 Ikkesh. 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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'