

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 אֱלֹא, 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 אֱלֹא 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, אֱלֹא, 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 קֹדֶשׁךָ

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 לְאִישָׁה רֹת 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. וְאַמָּנָם עָקָר 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 וְיֹדְעוֹ
 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 כֹּכָה יַעֲשֶׂה אִיּוֹב אִיּוֹב א':
 chapter 1 Iyov Iyov would do thus like continuous action is an expression of He will command

רש"י

לְמַעַן הַבִּיא. כֹּךְ 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 יִכְסֶה מִמֶּנּוּ:

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

רש"י

כִּי רַבָּה. כָּל רַבָּה שֶׁבְּמִקְרָא הַטַּעַם לְמַטָּה בְּבִי"ת, לְפִי שֶׁהֵן מִתְּרַגְּמִין גְּדוּלָּה,

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

אוֹ גְּדוּלָּה וְהוֹלָכָתָּ, אֲבָל זֶה טַעְמוֹ לְמַעַלָּה בְּרִי"שׁ, לְפִי שֶׁמִּתְרַגֵּם גְּדוּלָּה כְּבָר

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

כְּמוֹ שֶׁפִּרְשְׁתִּי וַיְהִי הַשֶּׁמֶשׁ בָּאָה, הִנֵּה שָׁבָה יְבֻמְתָּהּ:

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

פסוק ז

Pasuk 7

אֲרֹדָה נָא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם לֹא

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

אֲדַעָה:

I will know

רש"י

אֲרֹדָה נָא. לְמַד לְדִינִים שֶׁלֹּא יִפְסְקוּ דִינֵי נַפְשׁוֹת אֲלֵא בְּרֹאִיָּה, הַכֹּל כְּמוֹ

just as all by seeing except capital cases laws of decide that they should not the judges this teaches now I will go down

שֶׁפִּרְשְׁתִּי בְּפֶרֶשׁת׃ הַפְּלָגָה. דְּבָר אַחֵר, אֲרֹדָה נָא לְסוֹף מַעֲשֵׂיהֶם:

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

רש"י

הַכְּצַעֲקָתָהּ. שֶׁל מְדִינָה:

the country of whether like her cry

רש"י

הַבָּאָה אֵלַי עָשׂוּ. וְכֵן עוֹמְדִים בְּמִרְדָּם, כָּלָה אֲנִי עוֹשֶׂה בָּהֶם, וְאִם לֹא

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

יַעֲמְדוּ בְּמִרְדָּן אֲדַעָה מָה אֶעֱשֶׂה לְהַפְרַע מֵהֶן בִּיסוּרִין וְלֹא אֶכְלֶה אוֹתָן.

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

וְכִיּוֹצֵא בּוֹ מְצִינוּ בְּמָקוֹם אַחֵר, וְעַתָּה הוֹרֵד עֲדִיךָ מֵעֲלֶיךָ וְאֲדַעָה מָה אֶעֱשֶׂה

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

לָךְ שְׁמוֹת ל"ג ; וּלְפִיכָּךְ יֵשׁ הַפֶּסֶק נִקְדַּת פְּסִיק בֵּין עָשׂוּ לְכָלָה, כְּדִי

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

לְהַפְרִיד תִּכָּה מִחִבְרָתָהּ. וְרַבּוֹתֵינוּ דָּרְשׁוּ הַכְּצַעֲקָתָהּ – צַעֲקַת רִיבָה אַחַת שֶׁהָרְגוּ

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

מִיָּתָה מְשָׁנָה עַל שְׁנֵתָנָה מִזֶּיֶן לְעֲנִי, כַּמְּפָרֶשׁ בְּחֶלֶק:
in Chelek as is explained to a poor man food she gave because unnatural a death

פסוק ח

Pasuk 8

וַיִּפְּנוּ מִנֶּשֶׁם הָאֲנָשִׁים וַיֵּלְכוּ סֹדְמָה 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 מִשָּׁם. מִמָּקוֹם שֶׁאַבְרָהָם לָּם שָׁם:
there accompanied them that Avraham from the place from there And they turned

רש"י

וַאֲבִרְהָם עוֹדְנָו עוֹמֵד לִפְנֵי ה'. וְהָלֹא לֹא הָלַךְ לְעֶמֶד לִפְנֵיו, 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 אֲבְרָהָם? 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 אֲבְרָהָם וַיֹּאמֶר הָאֵף תִּסְפֶּה צְדִיק עִם רָשָׁע:
wicked with righteous You destroy will indeed and said Avraham And drew near

רש"י

וַיִּגַּשׁ אֲבִרְהָם. מְצִינוּ הַגָּשָׁה 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
וְהַגָּשָׁה לְפָיוס וַיִּגַּשׁ אֵלָיו יְהוּדָה, וְהַגָּשָׁה 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, וְלִכְלֹ אֵלֶּה נִכְנַס אֲבְרָהָם לְדִבַּר קָשׁוֹת וְלְפָיוס
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. הַגָּם תִּסְפֶּה. וְלִתְרָגוּם שֶׁל אֲנָקְלוֹס, שֶׁתְּרָגְמוּ 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

אוֹלַי יֵשׁ חַמְשִׁים צְדִיקִים בְּתוֹךְ הָעִיר הַאֵף 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

אוֹלַי יֵשׁ חַמְשִׁים צְדִיקִים. עֲשֶׂה צְדִיקִים לְכָל כִּרְה וְכִרְה, 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

חָלְלָה 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 חָלְלָה 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 אֲמָנוּתוֹ, 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. לָעוֹלָם הַבֹּא:

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 וְנִשְׁאַתִּי

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

לְכָל הַמָּקוֹם בְּעִבּוּרָם:

for their sake the place for all of

רש"י

אם אמצא בסדם וגו' לכל המקום. לְכָל הַפָּרָפִים; וּלְפִי שְׂסֻדּוֹם הָיְתָה מְטְרוּפוּלִין

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 רְאוּי 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 חַמֶּשֶׁה הַתְּשׁוּחִית בְּחַמֶּשֶׁה אֶת כָּל הָעִיר

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

וַיֹּאמֶר לֹא אֲשַׁחֵית אִם אֶמְצָא שָׁם אַרְבָּעִים וַחֲמִשָּׁה:

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

רש"י

הַתְּשׁוּחִית בַּחֲמִשָּׁה. וְהֵלֵא הֵן ט' לְכָל 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

תִּצְטָרֵף 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. רָצִיתִי, כְּמוֹ וַיּוֹאֵל 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

עֲשָׂרָה וַיֹּאמֶר לֹא אֶשְׁחִית בְּעִבּוֹר הָעֲשָׂרָה:

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

רש"י

אוֹלִי יִמָּצְאוּ שָׁם עֲשָׂרָה. עַל הַפְּחֻת לֹא בִקְשׁ, 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 צְרוּף

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

כָּבֵד בִּקְשׁ 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 מְקַטֵּרֵג 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.