

חומש עם רש"י • וירא • שלישי

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

VAYERA • 3RD ALIYAH

CHAPTER PREVIEW

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

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

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

פסוק א

Pasuk 1

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בְּעֶרְבַּי לֵוִי יָשֵׁב בְּשַׁעַר סְדֹם וַיֵּרָא

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

לֵוִי וַיָּקָם לִקְרֹאתָם וַיִּשְׁתַּחוּ אַפָּיִם אֶרֶצָה:

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

רש"י

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

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

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

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

רש"י

הַמַּלְאָכִים. וְלֵהֲלֹךְ קָרָא אֲנָשִׁים? כְּשֶׁהִיְתָה שְׂכִינָה עִמָּהֶם קָרָא אֲנָשִׁים;

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

דָּבָר אַחֵר אָצֵל אַבְרָהָם שִׁכְחוּ גְדוֹל וְהָיוּ הַמַּלְאָכִים תְּדִירִין אָצֵלוֹ כְּאֲנָשִׁים

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

קָרָא אֲנָשִׁים, וְאָצֵל לֵוִי קָרָא מַלְאָכִים בְּרֵאשִׁית רַבָּה:

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

רש"י

בְּעֶרְבַּי. וְכִי כָל כֹּהֵן שֶׁהוּא הַמַּלְאָכִים מִחֶבְרוֹן לְסְדֹם? אֵלָּא מַלְאָכֵי רַחֲמִים הָיוּ

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

וּמִמֶּתִינִים שָׁמָּה יוּכַל אַבְרָהָם לְלַמֵּד עֲלֵיהֶם סִגְוֹרָא:

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

רש"י

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

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

רבה :

Rabbah

רש"י

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

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

פסוק ב

Pasuk 2

וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ נָא אֶל בֵּית עַבְדְּכֶם וְלִינוּ וְרָחְצוּ

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

רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִּי בְּרָחוּב נָלִין:

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

רש"י

הִנֵּה נָא אֲדֹנָי. הִנֵּה נָא אַתֶּם אֲדוֹנִים לִי אַחֵר שְׁעַבְרְתֶּם עָלַי. דָּבָר אַחֵר הִנֵּה נָא

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

צְרִיכִים אַתֶּם לָתֵת לֵב עַל הָרָשָׁעִים הֵלָלוּ שְׁלֹא יִפְרִיחוּ בָכֶם וְזוֹ הִיא עֲצָה

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

נכונה:

proper

רש"י

סוּרוּ נָא. עֲקֹמוּ אֶת הַדֶּרֶךְ לְבֵיתִי דֶּרֶךְ עֲקֻלְתָּוִן שְׁלֹא יִפְרִיחוּ שְׁאֲתֶם נִכְנָסִין

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

שָׁם, לָכֵן נֶאֱמַר סוּרוּ בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis turn aside it was said for this there

רש"י

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

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

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

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

כְּשִׁיבָאוּ אֲנָשֵׁי סְדוֹם וַיֵּרְאוּ שֶׁכָּבֶר רָחְצוּ רַגְלֵיהֶם יַעֲלִילוּ עָלַי

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

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

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

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

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

לְפִיכָּה אָמַר לִינוּ תַחֲלֶה וְאַחֵר כֶּה רָחֲצוּ:

wash that and after first lodge he said therefore

רַש"י

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

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

לְגָדוֹל בְּרֵאשִׁית רַבָּה:

Rabbah Bereishis to a superior

רַש"י

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

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

בֵּיתָהּ אֶלָּא בְּרוּחוּבָהּ שֶׁל עִיר נִלְיִן:

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

פסוק ג

Pasuk 3

וַיִּפְצֹר בָּם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֵאוּ אֶל בֵּיתוֹ וַיַּעַשׂ לָהֶם

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

מִשְׁתֶּה וּמִצּוֹת אָפָה וַיֹּאכִלוּ:

and they ate he baked and matzos a feast

רַש"י

וַיִּסְרוּ אֵלָיו. עָקְמוּ אֶת הַדֶּרֶךְ לְצַד בֵּיתוֹ:

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

רַש"י

וּמִצּוֹת אָפָה. פֶּסַח הָיָה:

it was Passover he baked and unleavened bread

פסוק ד

Pasuk 4

טָרֵם יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סֹדֶם נִסְבּוּ עַל הַבַּיִת מִנְעָר

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

וְעַד זָקֵן כָּל הָעָם מִקְצָה:

from the end the people all elder and until

רַש"י

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

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

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

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

וּמַעֲשֵׂיהֶם וְהוּא אֹמֵר לָהֶם רַבָּם רָשָׁעִים; עוֹדָם מִדְּבָרִים בָּהֶם

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

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

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

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

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

סְדוֹם רָעִים וְחַטָּאִים:

and sinners were wicked Sodom

רש"י

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

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

שֶׁאִפְלוּ צַדִּיק אֶחָד אֵין בָּהֶם:

among them there is not one a righteous person for even

פסוק ה

Pasuk 5

וַיִּקְרָאוּ אֶל לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלֶיךָ הַלַּיְלָה

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

הוֹצִיָאם אֵלֵינוּ וְנִדְעָה אֹתָם:

them that we may know to us bring them out

רש"י

וְנִדְעָה אוֹתָם. בְּמִשְׁכַּב זָכָר כְּמוֹ אֲשֶׁר לֹא יָדְעוּ אִישׁ בִּרְאשִׁית רְבָה :

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

פסוק ו

Pasuk 6

וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתַחַה וַהֲדִלַת סָגַר אַחֲרָיו:

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

פסוק ז

Pasuk 7

וַיֹּאמֶר אֶל נָא אַחֵי תִרְעוּ:

do evil my brothers please do not and he said

פסוק ח

Pasuk 8

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

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

אֲלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק לְאֲנָשִׁים הָאֵל אֵל תַּעֲשׂוּ דָבָר

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

כִּי עַל כֵּן בָּאוּ בְּצֶל קַרְתִּי:

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

רש"י

האל. כמו הֵאלָה:

these is like These

רש"י

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

פסוק ט

Pasuk 9

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

רש"י

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

רש"י

הדלת. היא הסוככת לנעל ולפתח:

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

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

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

רש"י

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

רש"י

בסנורים. מַכַּת עֵוְרוֹן:
 blindness a plague of With blindness

רש"י

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

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

רש"י

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

רש"י

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

המקום:

the place

רש"י

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

פסוק יג

Pasuk 13

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

פסוק יד

Pasuk 14

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

רש"י

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

רש"י

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

פסוק טו

Pasuk 15

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

רש"י

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

רש"י

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

של מקרא:
the verse of

רש"י

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

כל דרא:
the generation all

פסוק טז

Pasuk 16

ויתמהמה ויחזקו האנשים ביָדוּ ובִיד אִשְׁתּוֹ ובִיד שְׁתֵּי בָנָתָיו
daughters his two and the hand of his wife and the hand of his hand the men and they seized And he delayed
בְּחַמְלַת יְהוָה עָלָיו וַיֵּצְאָהוּ וַיַּנְחֵהוּ מִחוּץ לְעִיר:
the city outside and they set him and they brought him upon him Hashem in the mercy of out

רש"י

ויתמהמה. כִּדִּי לְהַצִּיל אֶת מְמוֹנּוֹ:
his money — to save in order And he lingered

רש"י

ויחזיקו. אֶחָד מֵהֶם הָיָה שְׁלִיחַ לְהַצִּילוֹ וַחֲבֵרוֹ לְהַפֵּךְ סְדוֹם, לָכֵן נֶאֱמַר
it is said therefore Sodom to overthrow and his companion to rescue him an emissary was of them one And they laid hold
"וַיֹּאמֶר" הַמֶּלֶט, וְלֹא נֶאֱמַר וַיֹּאמְרוּ בְּרֹאשִׁית רַבָּה :
Rabbah Bereishis and they said it is said and not escape and he said

פסוק יז

Pasuk 17

וַיְהִי כְּהוֹצִיאֵם אֹתָם הַחוּצָה וַיֹּאמֶר הַמֶּלֶט עַל נַפְשְׁךָ אֵל תִּבֵּיט
look do not your life for flee and he said outside them when they brought out And it was
אַחֲרֶיךָ וְאַל תַּעֲמֹד בְּכָל הַפֶּכֶר הַהָרָה הַמֶּלֶט פֶּן תִּסָּפֶה:
you be swept away lest flee to the mountain the plain in all stand and do not behind you

רש"י

המלט על נפשך. דִּיךָ לְהַצִּיל נַפְשׁוֹת, אֵל תַּחֲוֹס עַל הַמָּוֶן:
the money on pity do not lives to save it is enough for you your life for escape

רש"י

אל תביט אחריך. אֶתָּה הִרְשַׁעְתָּ עִמָּהֶם וּבִזְכוֹת אַבְרָהָם אַתָּה נָצַל; אֵינְךָ
you are not are saved you Avraham and in the merit of with them wickedly sinned you behind you look Do not

כְּדַאי לְרֹאוֹת בְּפָרְעֵנוּתָם וְאַתָּה נִצָּל:

are saved while you their punishment to see worthy

רש"י

בְּכָל הַכֹּכֵר. כָּפַר הִירְדֵּן:

the Yarden the plain of the plain in all of

רש"י

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

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

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

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

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

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

הָרַבָּה הָיוּ לוֹ וְנִמְשְׁכוּ עַד חֶבְרוֹן:

Chevron until and they stretched to him were many

רש"י

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

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

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

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

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

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

פסוק יח

Pasuk 18

וַיֹּאמֶר לוֹט אֵלֵהֶם אֵל נָא אֲדֹנָי:

my lords please no to them Lot And said

רש"י

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

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

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

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

ה':

Hashem

רש"י

אֵל נָא. אֵל תֹּאמְרוּ אֵלַי לְהַמִּלֵּט הַהֲרָה:

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

רש"י

נָא. לְשׁוֹן בִּקְשָׁה:

request is an expression of Please

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

רש"י

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

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

רש"י

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

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

רש"י

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

רש"י

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

