

Nedarim 32a

Because מפני

he was 'busy with' the inn first תחלה במלון תחלה
as it says (Shemos 4:24) שְׁנֵאתָ עֵסֶק

“And he was on the way at the inn” וַיְהִי בְדַרְדָּר בְּמִלּוֹן

The posuk describes how when Moshe was on the way to Mitzrayim, he stopped at an inn in order to spend the night there and it was at this point that there was a complaint against him.

As the Ran explains, at that point he was close to Mitzrayim and if he would have given his son a bris at that point, it would not have been considered a danger to then continue to Mitzrayim with the baby, as the distance from that inn to Mitzrayim was very short.

And yet, the first thing that Moshe did when he arrived at the inn was not to give his son a bris but rather he arranged his lodgings for the night. And this was something wrong. Moshe should have first given his son a bris and only then should he have planned for his night stay, and it is for this reason that the malach came to kill him.

Rabban Shimon רבן שמעון

ben Gamliel says בן גמליאל אומר

it was not Moshe Rabbinu לא למשה רבינו
that the Satan wanted to kill שטן להרוג

rather it was that child אלא לאותו תינוק

as it says (Shemos 4:25) שְׁנֵאתָ מֵר

“For a ‘chosson’ of blood כי חתן דמים”

you are to me” אתה לי

Go out and see צא וראה

who is called a chosson (bridegroom) מי קרוי חתן

it is said הוי אומר

this is the child זה התינוק

The Maharsha explains that the Gemara did not want to say that when Tzipporah used the word ‘chosson’ she was referring to Moshe because seemingly this would be an inappropriate title for him, as Moshe was her husband and not just her chosson (the Maharsha refers to a chosson as a man who just did אירוסין – the first part of marriage, and it does not refer to someone’s husband).

The Maharsha (and similarly the Rosh) explains that the baby who gets a bris is called a chosson as this is his first mitzvah.

The Ran seems to say that the baby who gets a bris is called a chosson not just because this is his first mitzvah but rather the title comes from the fact that he is doing the mitzvah of milah specifically, עי שם.

R' Yehuda bar Bizna darshined ר' יהודה בר ביזנא

(expounded)

at the time בשעה

that Moshe Rabbinu was lax שנתרשל משה רבינו

from the mitzvah of milah מן המילה

‘Af and ‘Chaima’ came באו אף וחימה

and swallowed him ובלעוהו

and they did not leave over from him ולא שיררו ממנו

except for his legs אלא רגליו

Immediately מיד

“and Tzipporah took a sharp stone ותקח צפרה צר

and she cut ותכרת

the orlah (foreskin) of her son” את ערלת בנה

(and) immediately מיד

“he let him go” וירף ממנו

At that time, two melachim, one named ‘Af’ (anger), and one named ‘Chaima’ (Rage) came and completely swallowed Moshe to the point that only his legs remained outside the malach. The term legs refer to the place of the milah, and as such, when Tzipporah (Moshe’s wife) saw what was happening, she realized that the reason Moshe was being punished was because he had not given his son a milah. She therefore grabbed a sharp stone and did the milah herself. Once the milah was complete, the malach let Moshe go.

The Gemara continues:

At that time באותה שעה

Moshe wanted ביקש משה רבינו

to kill them (the two malachim) להורגן

as it says (Tehillim 37:8) שְׁנֵאתָ מֵר

“Stop from anger and leave rage” הרף מאף ועזב חמה

The Ran explains that this posuk is telling us that Hashem told Moshe to leave these two malachim (Af and Chaima) alone. If Hashem needed to tell Moshe to leave them, we see that if not for the fact that Hashem told them this, indeed, he would have killed them.

And some say ויש אומרים

(that) he did kill Chaima להימה הרגו

as it says (Yeshaya 27:4) שְׁנֵאתָ מֵר

“(But) Chaima I do not have” חמה אין לי

The Ran explains that the reason Chaima was no longer here was because Moshe had killed him.

And on this the Gemara asks:

But it is written (Devorim 9:19) והכתוב

“For I shuddered (i.e., was scared) כי יגרתי

from the anger and rage” מפני האף והחמה

From this posuk we see that the malach ‘Chaima’ was still around at that point (when Moshe is speaking to Klal Yisroel at the end of his life) and not that it was killed when this story took place.

The Gemara answers:

There were two תרי

(malachim named) Chaima חימה הו

And if you want to say ואיבבעית אימא

(that it was) the armies of Chaima (that Moshe was גונדא דחימה
scared of)

The Gemara answers that although it was true that Moshe had killed the malach Chaima, its army was still in existence, and it was from them that Moshe was scared of.

Additional Examples of How We See the Greatness of Milah

We learned in a Baraisa תניא

Rebbi says רבי אומר

great is milah גדולה מילה

for you do not have שאין לך

someone מי

who was ‘busy’ with mitzvohs שנתעסק במצות

like Avrohom Avinu כאברהם אבינו

and (even he) was not called ולא נקרא

‘complete’ תמים

except on account of milah אלא על שם מילה

as it says (Bereisis 17:1) שנאמר

“Go before me התהלך לפני

and be complete” והיה תמים

and it is written (right afterwards) וכתוב

“And I will place ואתנה

my bris between me and you” בריתי ביני ובינך

From here we see that Avrohom’s being called תמים-complete depended on his bris.

A different thing (a different explanation) דבר אחר

great is milah גדולה מילה

for it is equal ששקולה

corresponding כנגד

(to) all the mitzvohs of the Torah כל המצות שבתורה

as it says (Shemos 34:27) שנאמר

“For with these words etc.” כי על פי הדברים האלה וגו’

The next words of the posuk say “I will make a bris with you”. If so, we see that the bris is equal to “these words”, i.e., all of the Torah.

A different thing (a different explanation) דבר אחר

great is milah גדולה מילה

for if not for milah שאילמלא מילה

it would not ‘have been made’ לא נתקיימו

the heavens and the land שמים וארץ

as it says (Yirmiyah 33:25) שנאמר

“If not for my bris אם לא בריתי

day and night etc.” יומם ולילה וגו’

The complete posuk says that if not for My bris, day and night, all the laws of heaven and earth I would not have placed (i.e., I would not have made). From this posuk we see the greatness of milah, as Hashem says, if not for the fact that there is the mitzvah of milah, Hashem would not have created the world.

On this drasha the Gemara points out:

And it argues on R' Eliezer ופליגא דרבי אליעזר

for R' Eliezer says דאמר רבי אליעזר

great is Torah גדולה תורה

for if not for Torah שאילמלא תורה

it would not have ‘been made’ לא נתקיימו

the heavens and earth שמים וארץ

as it says (ibid.) שנאמר

“If not for my bris אם לא בריתי

day and night יומם ולילה

the laws of חקות

(the) heavens and earth שמים וארץ

I would not have placed” לא שמתתי וגו’

R' Eliezer holds that the word bris in this posuk does not refer to the bris milah but rather to the Torah (which is also called a bris and is learned day and night). And if so, the posuk is telling us that the determining factor if Hashem would have made the world or not, was not the mitzvah of bris milah but rather it was the Torah.

Rav Yehuda said that Rav said אמר רב יהודה אמר רב

at the time בשעה

that he said to him שאמר לו

Hashem הקדוש ברוך הוא

to Avrohom Avinu לאברהם אבינו

“Go before me התהלך לפני

and be complete” והיה תמים

a trembling grabbed ahold of him אחזתו רעדא

he (Avrohom) said אָמַר
 “maybe שָׁמָא
 I have in me בִּי
 something disgusting” דְּבַר מְגוּנָה

The Mefaraish explains that Avrohom was concerned on account of this that Hashem did not ask him to walk with him until now. Avrohom thought that perhaps the reason for this was because of something that was wrong with Avrohom.

The Gemara continues:

Since He said to him לוֹ
 “And I will place my bris וְאַתְּנָה בְּרִיתִי
 between me and your children” בֵּינִי וּבֵינֶיךָ
 his mind (concern) was cooled off דַּעְתּוֹ

There is No Mazel to Yisroel (Hashem’s response to Avrohom Avinu)

The posuk (Bereisis 15:5) continues and says:

“And he went outside” וַיֵּצֵא אֹתוֹ הַחוּצָה
 He said before לוֹ
 “Hashem רְבוּנוֹ שֶׁל עוֹלָם
 I looked in my mazal שְׁלִי
 and I do not have (i.e., I will not have) לִי
 but one son” אֶלָּא בֶן אֶחָד
 (In response) He (Hashem) said to him לוֹ
 “Go out צֵא
 from your ‘star-telling’ שֶׁלְּךָ מְאַיֶּצְטַגְּנִינוֹת

(for) there is no mazal to Yisroel” אֵין מָזָל לְיִשְׂרָאֵל

The Advantage of Going with תְּמִימוּת

R’ Yitzchok said אָמַר רַבִּי יִצְחָק
 ‘any who acts with temimus’ עֲצֻמוֹ
 Hashem הקדוש ברוך הוא
 acts with temimus with him עִמוֹ
 as it says (Shmuel 2 22:26) שְׁנֵאמַר
 “With the righteous one עִם חֲסִיד
 You act with righteousness תִּתְחַסֵּד
 with the one strong in his righteousness עִם גְּבוּר תְּמִים
 you act with temimus” תִּתְמַם

The word תְּמִים is generally understood to mean complete, and in this context, when we say that the person acts with temimus it means that he acts with complete faith in Hashem,

that is, he is not busy with trying to figure out the future because he has full trust in Hashem that Hashem will do whatever is good for him. The Gemara tells us that since this person has this faith in Hashem, Hashem will act in kind and reward him by acting with temimus as well. That is, Hashem will act with only good with him, in accordance with the faith that this person had in him

R’ Oshiya said אָמַר רַבִּי הוֹשֵׁעִיא
 ‘whoever acts with temimus’ עֲצֻמוֹ

the hour שְׁעָה
 will stand with him (will be good to him) לוֹ
 as it says (Bereisis 17:1) שְׁנֵאמַר
 “Go before me לְפָנַי
 and be complete” וְהָיָה תְּמִים
 and it is written (ibid. 4) וְכָתִיב
 “And you be הָיִיתָ
 a father to many nations” לְאָב הַמְּיוֹן גוֹיִם

R’ Oshiya said that if someone acts with תְּמִימוּת, then the hour will be good to him which the Ran explains to mean that this person will reach greatness. And this is what we see from Avrohom Avinu. Hashem told him to walk with תְּמִימוּת, and the next posuk tells us that if he will do this then he will be the father to many nations (that is, he will achieve greatness).

The Danger of Using נִחוּשׁ

Rebbi said אָמַר רַבִּי
 all who use nichush חֲנֻשׁ
 the nicush will be to him (i.e., against him) לוֹ
 as it says (Bamidbar 23:23) שְׁנֵאמַר
 “For there is no nichush to Yaakov כִּי לֹא נִחוּשׁ בְּיַעֲקֹב

The Gemara asks rhetorically:

But (with the letters) lamed alef אֶלֶף
 it is written כָּתִיב
 rather אֶלָּא
 (we know this) because מִשּׁוּם
 of (the rule of) ‘a measure מִדָּה
 for a measure מִדָּה

Rebbi said that anyone who uses nichush (‘super-natural forces’, i.e., certain spells and chants) to tell the future will suffer from these ‘super-natural forces’. The Ran explains this idea with the Gemara in meseches Pesachim that tells us that those that are makpid (concerned) on zuggos (the idea that shaydim – ‘demons’ come when things are done in pairs) those are the ones who suffer from zuggos. The Ran says that this idea applies to using nichush

as well. If a person gives credence to these ‘super-natural’ forces then these forces will affect him (i.e., causes him harm).

The Gemara at first wants to learn this out of the posuk that Bilam Harasha said in reference to Klal Yisroel. The posuk says **כִּי לֹא נִחַשׁ בְּיַעֲקֹב**, the Gemara understands this to mean ‘To him there will be nichush’. That is, because this person uses the nichush, the nichush will be to him, that is, it will go after him and cause him harm. And on this the Gemara asks that the word is spelled with a lamed and an alef, not a lamed and a vov. That is, the word **לו** – lamed vov means to him, and if this would have been the word of the posuk, we would have understood the darsha very well.

But that is not the way the word is spelled, the word is spelled **לא** – lamed alef, which means no, that is there is no nichush among them. But if so, we have lost our drasha that the ones who use nichush will have nichush follow them.

The Gemara answers that this is true, that there is no drasha to this idea from the posuk, but we know that this is true from the rule of **מדה כנגד מדה** – the rule that tells us that the way a person acts, that is how he is dealt with. Therefore, since this person believes in nichush, he gives the nichush the ability to act upon him (see footnote for how the Maharsha explains the Gemara).²⁰

The Gemara continues:

אָהָבָה בְּרִיָּה דְרַבִּי זִירָא Ahava the son of R' Zayra learned

כָּל אָדָם Any man

שְׂאִינוּ מְנַחֵשׁ that does not use nichush

מְכַנְיְסִין אוֹתוֹ they bring him

בְּמַחֲצִיזָה into the mechitza (enclosure)

שְׂאִפִּילוּ that even

מְלָאכֵי הַשָּׁרַת the malachi hashareis (‘ministering angels’)

אֵין יְכוּלִין are not able

לִכְנַס בְּתוֹכָהּ to enter into it

שְׁנָאָמַר as it says (ibid.)

כִּי לֹא נִחַשׁ “For there is not nichush

בְּיַעֲקֹב with Yaakov

וְלֹא קָסָם בְּיִשְׂרָאֵל וְגוֹ’ and no magic with Yisroel”

²⁰ The Maharsha’s Explanation of the Gemara (the source for the rule of **מדה כנגד מדה**)

According to the basic understanding of the Gemara, although the Gemara at first thought that this rule could be learned out of a posuk, in the end the Gemara says that it is a shevara. But on this the Maharsha asks two questions. Firstly, what is the chiddush of the Gemara that nichush works specifically against those who believe in it because of the rule of **מדה כנגד מדה**? This is a rule that we find all over, and if so, why should this case be any different?

Secondly, what the Gemara does is not the way of the Gemara normally acts. We don’t find that the Gemara will at first attempt to use a posuk to prove a

The posuk continues and says that they will ask Klal Yisroel what is happening. The Ran explains that this refers to a time in which the malachim will ask Klal Yisroel what Hashem is doing. That is, because Klal Yisroel is not involved in nichush, this will result in them being in a place that even the malachim will not be able to enter (and that is why the malachim will need to ask Klal Yisroel what is happening with Hashem).

Why Was Avrohom Avinu Punished that His Descendants Would Have to be Enslaved in Mitzrayim for Two Hundred Ten Years?

אָמַר רַבִּי אֶבְהוּ R' Avahu said

אָמַר רַבִּי אֶלְעָזָר that R' Elazar said

מִפְּנֵי מָה because of what

נִעְנַשׁ אַבְרָהָם אָבִינוּ was Avrohom Avinu punished

וְנִשְׁתַּעַבְדוּ בְנָיו and his children were enslaved

לְמִצְרַיִם to Mitzrayim

מֵאֲתַתִּים וְעֶשְׂרֵי שָׁנִים two hundred ten years

מִפְּנֵי (it was) because

שֶׁעָשָׂה אֲנָרְיִיאַ “soldiers’ he made

בְּתַלְמֵי־דֵי חֲכָמִים with Talmidei Chachamim

שְׁנָאָמַר as it says (Bereisis 14:14)

וַיַּרְקֵם “And he armed

אֶת הַנִּיכְיָיו ‘those educated by him’

וְיִלְדֵי בֵיתוֹ and those born in his house”

When Avrohom went to war with the four kings, he brought those in his household with him. That is, even though these people were talmidei chachamim, Avrohom brought them to war with him, and for this he was punished.

Shmuel said **וְשִׂמוּאֵל אָמַר**

מִפְּנֵי because

שֶׁהִפְרִיז עַל מִדּוֹתָיו he ‘questioned the ways’

שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא of Hashem

שְׁנָאָמַר as it says (Bereisis 15:8)

בְּמָה אֲדַע “With what will I know

כִּי אֵירֶשֶׁתָּהּ that I will inherit”

halacha and then as the result of a question say that the source for the halacha is only a shevara.

Because of these questions the Maharsha explains that even in the end, the Gemara is still saying that the posuk is the source for Rebbi’s statement. The Maharsha explains that at first Bilam wanted to curse Klal Yisroel by using nichush. But then when he realized that they do not engage in using nichush, he said that if so, he cannot use nichush either, and the reason for this is because of the rule of **מדה כנגד מדה**. That is, the Maharsha says that this very posuk is the source for the rule of **מדה כנגד מדה** that we find all over.

After Hashem promised Avrohom Avinu that his children will inherit Eretz Yisroel, Avrohom asked how he would know that this will be true. This showed a certain lack of trust on his part and for this he was punished.

אמר ר' יוחנן R' Yochanan said

for he separated people **שֶׁהִפְרִישׁ בְּנֵי אֲדָם**
 from entering **מִלְחָמָה**
 under the 'wings' of the Shechina **תַּחַת כַּנְּפֵי הַשְּׁכִינָה**
 as it says (Bereisis 14:21) **שֶׁנֶּאֱמַר**
 "Give me the people **תֵּן לִי הַנֶּפֶשׁ**
 and the booty take for yourself" **וְהִרְבֵּשׁ חַח לְךָ**

After the war with the four kings, the king of Sodom asked Avrohom to give him the prisoners and he would let Avrohom keep the booty. Avrohom did not want to do this and he said that the king of Sodom could have everything. The Ran explains that Avrohom should have insisted that he keep the prisoners, and if Avrohom would have done so, he would have been able to teach them about mitzvohs and to bring them close to Hashem.

The Gemara will now discuss the meaning of the word וַיִּרַק

The posuk (ibid.) said:

"And he **וַיִּרַק** 'armed'
 'those who he educated' **אֶת הַנִּיבִיו**
 those born in his house" **וְלִידֵי בֵיתוֹ**
 Rav said (that this means **אמר**
 (that) he 'emptied' them from Torah **שֶׁהוֹרִיקוֹן בְּתוֹרָה**

In his first pshat (explanation) the Ran explains that Avrohom was encouraging them with Torah. According to this the word וַיִּרַק has the connotation of filling up. That is, although the word means to empty, the intent here is to say that he will fill them with Torah, similar to one who fills a pail of water by emptying water from another pail into it.

The Ran then gives another pshat and explains that the posuk is saying that Avrohom caused them to be empty from Torah. The Ran explains that the word וַיִּרַק has the meaning of empty, as in the posuk **וְהָיָה רֶק אֵין בּוֹ מַיִם** – the pit was empty it had no water. That is, since Avrohom took them as soldiers, he caused them to be empty from Torah.

And Shmuel said **וַשְׁמוּאֵל אָמַר**
 he made them 'yellow/golden' **שֶׁהוֹרִיקוֹן**
 with gold **בְּזָהָב**

The Ran explains that Avrohom gave them a lot of gold in order to convince them to go to war with him.

Who Went with Avrohom when He Went to War (three hundred eighteen men or just Eliezer)?

The posuk (ibid.) continues and says that when Avrohom went to war, he did so with:

שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת Three hundred eighteen (men)

With regard to this posuk:
 R' Ami bar Aba said **אמר רבי אמי בר אבא**
אליעזר Eliezer

corresponded (was equal) to all of them **בְּנֶגְדוֹ כָּלֵם**

There are those who say **אֵיכָּא דְאָמְרֵי**

it is Eliezer (that the posuk refers to) **אֵלִיעֶזֶר הוּא**
 that his gematria (numerical of his name is **הוי**
 such)

This second pshat in the posuk says that in reality Avrohom only went with Eliezer. And even though the posuk says that he went with three hundred eighteen, this does not refer to an amount of men, but rather to the value of Eliezer's name – אליעזר. Alef = 1, lamed = 30, yud = 10, ayin = 70, zayin = 7, and Rais = 200. Add all these together and they come to 318.

How Do We Know that Avrohom Was Three Years Old when He Recognized Hashem?

And R' Ami bar Aba said **אמר רבי אמי בר אבא**

(at) three years old **בן שלש שנים**

Avrohom recognized **הכיר אברהם**

his creator **את בוראו**

as it says (Bereisis 26:5) **שנאמר**

"Because Avrohom listened to my **עקב אשר שמע אברהם בקלי**
 voice"

(And) its gematria (of the word aikev) **חושבניה**

is one hundred seventy two **מאה ושבעין ותריין**

The posuk says that 'עקב – because' Avrohom listened to my voice (i.e., he obeyed my commands). The Gematria of the word עקב is one hundred seventy-two, the implication being that Avrohom listened to Hashem for one hundred seventy-two years. Now Avrohom lived for one seventy-five years, and therefore, since we are saying that Hashem listened to Hashem for one hundred seventy-two years, it comes out that Avrohom started to listen to Hashem at the age of three.

**The One Day of the Year that the Satan Does Not Have
Power Over Klal Yisroel**

And Rami bar Abba **יאמר רמי בר אבא**

Nedarim 32b

The sotan **השטן**
with its gematria **בְּחִשְׁבֵּינֶיהָ**
is three hundred and sixty four **וְאַרְבַּעַת וּשְׁמֵינִי**

The Gemara tells us that the gematria of sotan is three hundred sixty-four. The Ran explains that the Gemara is telling us that the sotan only has 'permission (the ability) to have attack us on 364 days. The solar year has 365 days and the sotan can only attack us on 364 of them because on Yom Kippur he is unable to come against us.

(The mefarshim point out that seemingly it is hard to understand the Gemara. The day of Yom Kippur is determined by the lunar year, not the solar year, and if so, it needs to be explained how we can say that 364 days out of 365 days comes to exclude Yom Kippur, **עי במפרשים ואכמ"ל לאחר שדבריהם אינם** (מבונים לי כ"ך)

The Difference Between **אברָהם** and **אברהם**

And Rami bar Abba said **וְאָמַר רַמִּי בַר אַבְבָּא**
it is written Avrom **וְכָתִיב אַבְרָם**
and it is written Avrohom **וְכָתִיב אַבְרָהָם**

In some places in the Torah, the name is written as **אברם** - Avrom without a hay. And yet in other places, the name is written with a hay, as **אברהם** - Avrohom. The Gemara now comes to explain why sometimes it is written this way and why at times it is written a different way.

In the beginning (before Avrohom had a milah) **בְּתַחֲלָה**
Hashem ruled **הַמְּלִיכוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא**
over 243 of his limbs **עַל מְאֵתָיִם וְאַרְבַּעִים וּשְׁלֹשָׁה אַבְרָיִם**
and in the end (when he had his bris milah) **וּלְבִסּוֹף**
He ruled **הַמְּלִיכוֹ**
over 248 limbs **עַל מְאֵתָיִם וְאַרְבַּעִים וּשְׁמוֹנֶה אַבְרָיִם**

The gematria of the name **אברם** equals 243. This represents that Hashem at this point only ruled over 243 of his limbs. However, once he received his milah, Hashem now ruled over his five remaining limbs, for a total of 248. And this is why he was now called **אברהם**, as the gematria of **אברהם** is 248.

The Gemara now tells us which were the five additional limbs that Hashem now had control over.

These are they **אֵלֵינוּ הֵן**
two eyes **שְׁתֵּי עֵינָיִם**
and the two ears **וּשְׁתֵּי אָזְנָיִם**
and the head of the aver (the place of the milah) **וְרֹאשׁ הַגְּוִיָּה**

The Ran explains that at first Hashem only ruled over the 243 limbs of a person, as these are the limbs that are in a person's control. However, with regard to seeing and hearing, these are things that are done against a person's will, and as such, even if the person would want to be careful, he would not be able to do so. But once Hashem gave the mitzvah of milah, this gave the person the ability to be careful even with regard to seeing and hearing.

The Mashal that is Written in Sefer Koheles with Regard to a Person's Spiritual Struggles

The Gemara will now explain a posuk in Koheles. The posuk is a mashal (parable) and the Gemara will explain its intent.

And Rami bar Abba said **וְאָמַר רַמִּי בַר אַבְבָּא**
what (is the meaning) of this **מֵאֵי**
that is written (Koheles 9:14) **דְּכָתִיב**
“There was a small city **עִיר קְטַנָּה**
and its men (were few) etc.” **וְאֲנָשִׁים וָגו'**
The small city **עִיר קְטַנָּה**
this (refers) to the body **זֶה הַגּוּף**
and the men were few **וְאֲנָשִׁים בָּהּ מְעַט**
these are the limbs (of the person) **אֵלֵינוּ אַבְרָיִם**

The posuk continues:

“And a big king came upon it **וּבָא אֱלִיָּהּ מֶלֶךְ גָּדוֹל**
and surrounded it” **וְסָבַב אֹתָהּ**
this (refers) to the yetzer hara **זֶה יֵצֵר הָרַע**

The posuk continues:

“And built on it **וּבְנָה עָלֶיהָ**
traps and nets” **מִצְדוּדִים וְחַרְמִים**
these are the avayros **אֵלֵינוּ עֲוֹנוֹת**

The posuk continues:

“And it was found in it **וּמְצָא בָּהּ**
a poor and wise man” **אִישׁ מִסְכָּן וְחָכָם**
this refers to the yetzer tov **זֶה יֵצֵר טוֹב**

The posuk continues:

“And he saved the city **וּמַלֵּט הוּא אֶת הָעִיר**
with his wisdom” **בְּחָכְמָתוֹ**
this refers to teshuva (repentance) **זֶה תְּשׁוּבָה**
and good actions (mitzvohs) **וּמַעֲשִׂים טוֹבִים**

The posuk continues:

“But man **וְאָדָם**
does not remember **לֹא זָכַר**
that poor man **אֶת הָאִישׁ הַמִּסְכָּן**
(this refers to the fact) that at the time **דְּבִשְׁעָת**

of the yetzer harah **יָצַר הָרַע**
there is no one who remembers **לִית דְּמַדְכֵּר לִיה**
the yetzer hatov **לְיָצַר טוֹב**

That is, just like the poor, wise man who saved the city is forgotten, so too the yetzer hatov is forgotten at the time that the yetzer harah comes to get him to do avayros.

The Gemara brings and explains another mashal. The posuk (Koheles 7:19) says:

“Wisdom **הַחֲכָמָה**
gives strength to the wise **תַּעֲזוּ לְחָכָם**
more than ten rulers” **מֵעֲשָׂרָה שְׁלִיטִים**

The Gemara explains what each one of these words refers to.

‘Wisdom **הַחֲכָמָה**
gives strength to the wise’ **תַּעֲזוּ לְחָכָם**
this refers to teshuva **זו תְּשׁוּבָה**
and good acts **וּמַעֲשִׂים טוֹבִים**
‘More than ten rulers’ **מֵעֲשָׂרָה שְׁלִיטִים**
(this refers to a person’s) two eyes **שְׁתֵּי עֵינָיִם**
and two ears **וּשְׁתֵּי אָזְנוֹתַי**
and two hands **וּשְׁתֵּי יָדַיִם**
and two feet **וּשְׁתֵּי רַגְלָיִם**
and the head of the aver (the milah) **וְרֹאשׁ הַגְּוִיָּה**
and the mouth **וּפֶה**

The Ran explains that most of a person’s actions come about through these ten limbs, and as such, the posuk is telling us that through teshuva and mitzvohs, a person will be able to control his actions and use them in the service of Hashem.

The Cause of the Kahuna Coming from Avrohom and not Shaim

R' Zechariah said **אָמַר רַבִּי זְכַרְיָה**
in the name of R' Yismael **בְּשֵׁם רַבִּי יִשְׁמַעֲאֵל**
(at first) Hashem wanted **בִּיקָשׁ הַקְּדוֹשׁ בְּרוּךְ הוּא**
to bring out the Kahuna **לְהוֹצִיא כַּהֲנָה**
from Shaim (the son of Noach) **מִשָּׂם**
as it says (Bereisis 14:18) **שָׁנְאָמַר**
“For he was Kohen **וְהוּא כֹהֵן**
to Hashem up high” **לְקַל עֲלִיוֹן**
(but) since he put first **כִּיֹּן שֶׁהִקְדִּים**
the bracha of Avrohom **בְּרַכַּת אַבְרָהָם**
to (before) the bracha of Hashem **לְבְרַכַּת הַמָּקוֹם**
He (Hashem now) brought it (the Kahuna) **הוֹצִיאָהּ**

from Avrohom **מֵאַבְרָהָם**

After Shamim did the avayra of putting Avrohom’s bracha before Hashem’s bracha, Hashem took away the kahuna from Shaim and gave it to Avrohom (or as the Gemara says, now the kahuna would come out of Avrohom and not Shaim).

The Gemara now brings the pesukim that show how Shaim gave precedence to Avrohom’s bracha.

As it says (Bereisis 14 19-20) **שָׁנְאָמַר**
“And he (Shaim) blessed him (Avrohom) **וַיְבָרְכֵהוּ**
and he said **וַיֹּאמֶר**
blessed is Avrohom **בְּרוּךְ אַבְרָם**
to Hashem ‘up high’ **לְקַל עֲלִיוֹן**
the ‘maker’ of heaven and earth **קִנְיָה שָׁמַיִם וָאָרֶץ**
and blessed is Hashem up high **וַבְּרוּךְ לְקַל עֲלִיוֹן**

After Shaim gave Avrohom this bracha:

Avrohom said to him **אָמַר לוֹ אַבְרָהָם**
Does a person put first **וְכִי מִקְדִּימִין**
the bracha of a slave **בְּרַכַּת עֶבֶד**
before the bracha of his master **לְבְרַכַּת קוֹנוֹ**
(because of this) immediately (afterwards) **מִיָּד**
He (Hashem) gave it (the kahuna) **נָתַןָהּ**
to Avrohom **לְאַבְרָהָם**
as it says (Tehillim 110:1) **שָׁנְאָמַר**
“The word of Hashem **נְאֻם ה'**
to my master (to Avrohom) **לְאֹדֹנָי**
wait at my right **שֶׁב לְיַמִּינַי**
until I make your enemies **עַד אֲשִׁית אֵיבֶיךָ**
a stool for your feet” **הַדָּם לְרַגְלֶיךָ**
and afterwards it is written **וּבִתְרֵיהָ כָּתוּב**
“Hashem swore **נִשְׁבַּע ה'**
and he will not rest **וְלֹא יִנְחָם**

you (Avrohom) are a Kohen forever **אַתָּה כֹהֵן לְעוֹלָם**
according to my word **עַל דְּבַרְתִּי**
you are a king forever” **מִלְכִי צָדֵק**

Another name for Shaim was **מִלְכִי צָדֵק**, and as such the Gemara interprets the last part of the posuk as follows.

Because of the words **עַל דִּבְוֹרוֹ**
of Malkie Tzedek (you are a Kohen) **שֶׁל מִלְכִי צָדֵק**

According to this interpretation of the end of the posuk, the posuk is saying that the reason why Avrohom is a Kohen is because of the words of Malkie Tzedek. That is, since Shaim said the words of putting the bracha for Avrohom before the bracha of Hashem, Avrohom became the Kohen instead of him.

The Gemara concludes:

And this is the meaning of **הַיְינוּ**
 what is written **דְּכַתִּיב**
 for he was a Kohen **וְהוּא כֹהֵן**
 to Hashem up high **לְקַל עֲלֵיוֹן**
 The Gemara says that this implies:
 He was a Kohen **וְהוּא כֹהֵן**
 but his descendants are not Kohanim **וְאִינוּ יְרֵעוּ כֹהֵן**

The posuk says that he (Shaim) was a Kohen, which seems to imply that it was only he who was a Kohen but not his descendants, and this is in accordance with what the Gemara says that the kahuna was taken away from Shaim and given to Avrohom.

The Ran points out that although Avrohom was also a descendant of Shaim, the reason he was a Kohen was not because he was a descendant of Shaim but rather Avrohom became a Kohen only as the result of his own merit.

הַדָּרוֹן עֲלֵיךָ כָּל אֲרֻבָּעָה נְדָרִים

משנה

The Difference Between A Regular Neder and a Neder that Just Forbids Food

There is no difference between **אִין בֵּין**
 one who makes a neder to forbid benefit **הַמְנַדֵּר הַנְּאָה**
 from his friend **מִמְחַבְרֵוֹ**
 and one who makes a neder to (forbid) **לְמִנְדֵּר**
 food from him **הַיִּמְנוֹ מֵאֲכָל**
 exempt for 'the right to walk' **הַרְגֵּל הַרְגֵּל**
 and utensils **וְכֵלִים**
 that food is not made with them **שֶׁאִינוֹ עוֹשִׂין בָּהֶם אוֹכֵל נֶפֶשׁ**

The halacha is that even if one forbids only the benefit of food from someone, the other person is assur to benefit from anything that this person has, even with regard to objects that are not food related. This is true because if a person's uses his friend's object for free, that saved money that normally would have been needed to rent this object, will be available to use to buy food.

Therefore, any benefit that is normally paid for, is considered a 'food-related' benefit. And this is what the Mishna tells us, that in reality there is no difference between someone who forbids all benefit and someone who forbids just 'food-related' benefit

except for **הַרְגֵּל הַרְגֵּל** (lit. trampling with the foot, i.e., the right of passage, something that a person does not normally charge for) and those kaylim that are not used for food and are not commonly rented out. These two benefits are not considered as 'food-related' as one cannot get money for them. Therefore, they are only assur to one who is assur to benefit as a result of a general neder not to benefit.

The Mishna said that if one makes a neder to assur 'food-related' benefit, then it would be assur to lend him kaylim that are needed for food preparation, even if they are not normally rented out.. The Mishna now explains which kaylim (utensils) are considered as kaylim that are needed for food.

One who makes a neder (to assur) **הַמְנַדֵּר**
 food from his friend **מֵאֲכָל מִמְחַבְרֵוֹ**
 he cannot lend him **לֹא יִשְׁאִלְנוּ**
 a sieve (to shift flour) **נֶפֶה**
 or a sieve (to sift grain) **וְכַבְרָה**
 or a mill **וְרִיחִים**
 or a oven **וְתַנּוּר**
 but he can lend him **אֲבָל מִשְׂאִיל לּוֹ**
 a shirt **חִלּוּק**
 and a ring **וְטַבַּעַת**
 and a tallis **וְטַלִּית**
 and earrings **וְיַנְזָמִים**

The Ran explains that the Mishna needs to tell us that it is assur to lend him a sieve etc., as one could have thought that if the person made a neder with regard to food, then this should only assur kaylim that are directly used to eat food, for example a fork or knife (or the spit that meat is roasted on). But with regard to these kaylim, since they are not used to actually eat the food, but rather they are used to prepare the food, they should not be assur. The Mishna therefore comes to teach us otherwise.

גמרא

Who is the Tanna that Evens Assurs Benefit that is Given Away (אֲפִילוֹ וִיתוּר)?

Who is the Tanna (of our Mishna) **מֵאֵן תַּנָּא**

Our Mishna says that if someone assurs benefit from someone, then that person cannot pass through his property. That is, even though this benefit is considered as a very small benefit, and a person does not charge for it, the Tanna of our Mishna still says that it is considered benefit and is therefore assur.

The Gemara answers:

Rav Ada bar Ahava said **אמר רב אדא בר אהבה**

it is R' Eliezer **רבי אליעזר היא**

as we learned in a Baraisa **דתניא**

R' Eliezer says **רבי אליעזר אומר**

even 'visitor' **אפילו ויתור**

is assur **אסור**

for one 'who has a neder of benefit' (against him) **במותר הנאה**

In those times it was the custom of sellers to add a little extra for their customers at no cost to them. This was referred to as 'vitor' from the word to forgive, i.e., they would forgive this little extra. R' Eliezer says that if a person is forbidden to get benefit from a seller, then the seller would not be allowed to give him this small amount of merchandise, and this is true even though this benefit is not considered a 'real benefit'. If so, we understand why the Tanna of our Mishna says that the person cannot even pass through this person's yard. The Tanna of the Mishna is the shita of R' Eliezer who holds that all benefit is assur, even these types of small benefits.

The Ran explains that the Rabbanan disagree with R' Eliezer and they hold that in a case in which the person does not mind if

people pass through his property, and in the case in which the seller does not mind given the buyer a little extra, these two cases are not considered cases that the person gets 'real benefit' and therefore they will be mutur even to a person who is assur to get benefit.

(In the case of the seller adding on, the Ran points out that it must be discussing a case in which the merchandise is not in high demand. Because if the merchandise would be in high demand, then the actual sale itself would be considered as a benefit to the buyer, and for this reason alone it would be assur for this person to buy from the seller.)

<p>Which Neder Will Assur Even Kaylim that are Used in the Preparation of Food?</p>
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The next part of the Mishna said:

One who makes a neder (forbidding benefit) המותר

from food מאכל