



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Nedarim Daf Lamed Beis

GEMARA

- A Braisa says, **R' Yehoshua ben Korcha** said, milah is so great as we see that all of Moshe Rabbeinu's merits did not protect him from punishment when he delayed giving his son a bris milah. **Rebbi** said, chas v'shalom to say that Moshe delayed in giving the bris. Rather, when his son Eliezer was born he was unsure what to do. He didn't want to give him the bris, because Hashem had just told him to go to Mitzrayim, and traveling after having the bris would have been a danger for the baby. He could not give the bris and delay going to Mitzrayim, because Hashem told him to go! Instead, he began to travel and delayed giving the bris. The reason he was punished was, that when he got to his point of travel he first worried about finding a place to stay before doing the bris immediately. **R' Shimon ben Gamliel** said, it was not Moshe who the Malach tried to kill, rather it was the baby Eliezer.
 - **R' Yehuda bar Bizna** said, when Moshe delayed doing the milah to his son, the Malachim of "Ahf" and "Cheimah" swallowed him up, leaving out only his milah. When Tziporah saw this she took a sharp stone and gave a bris milah to their son. The Malachim then let go of Moshe. Moshe wanted to kill those Malachim at that point. Others say that he actually did.
- A Braisa says, **Rebbi** says that milah is so great, because no one did mitzvos like Avrohom Avinu, and he was not called complete until he had a bris milah. Another drasha based on a pasuk is that milah is equal to all of the Torah. Another drasha based on a pasuk is, that if not for the mitzvah of bris milah, Hashem would not have created His world.
 - **R' Elazar** said, this last pasuk refers to Torah, and Torah is the reason Hashem created His world.
- **R' Yehuda in the name of Rav** said, when Hashem told Avrohom "Walk before Me and be complete", Avrohom trembled, thinking that maybe there was something wrong with him. When he then understood that Hashem was referring to bris milah, he calmed down.
 - The pasuk says that Hashem took Avrohom "outside". The Gemara says, Avrohom said to Hashem "My mazel based on the stars tells me that I will not have another son". Hashem told him, "Go out from your star gazing, because Yidden are not bound by mazel".
- **R' Yitzchak** darshens a pasuk to teach that one who totally relies on Hashem will merit to have Hashem act in a way that will justify the reliance. **R' Hoshaya** said, one who does so will merit to ascend to greatness. **Rebbi** said, one who needs assurance of the future will not get a favorable result. **Ahava the son of R' Zeira** said, one who doesn't seek assurances for the future is put in an especially close place to Hashem.
- **R' Avahu in the name of R' Elazar** said, Avrohom was punished in that his children were enslaved in Mitzrayim for 210 years, because he used talmidei chachomim to help him fight the war against the 4 kings. **Shmuel** said, it was because he asked Hashem for proof of His statement. **R' Yochanan** said, it was because he gave up a chance to take all the Sedom prisoners and to teach them to serve Hashem.
 - The pasuk says "vayarek". **Rav** darshened this to mean that Avrohom "emptied" these people from Torah by having them come and fight with him. **Shmuel** said, it means that Avrohom had to entice them with gold.

- The pasuk says that Avrohom took 318 people with him. **R' Ami bar Abba** said, Eliezer was equivalent to all these people. **Others** say that he only took Eliezer, whose name is gematriya 318.
- **R' Ami bar Abba** said, Avrohom was 3 years old when realized the existence of Hashem. The pasuk says "eikev" that Avrohom listened to Hashem, and eikev equals 172. Avrohom lived to 175, which means that the first 3 years he didn't know of Hashem.
- **R' Ami bar Abba** said, the word "haSatan" equals 364, to teach that there is one day a year that the Satan does not have power over us. This one day is Yom Kippur (Ran).
- **R' Ami bar Abba** said, the letter "hey" was added to Avrom's name. This is because initially Avrom was master over 243 limbs (the gematriya of his name). When he became Avrohom, he became master over all 248 limbs. The last 5 were the 2 eyes, the 2 ears, and the eiver.
- **R' Ami bar Abba** explained a mashal from Koheles about a city, its enemies taking siege, and a wise man who used wisdom to save the city. He said, this refers to the body, the enemy being the Yetzer Harah, the siege being the aveiros, the wise man being the Yetzer Tov, and the wisdom being teshuva and good deeds.
- A pasuk says that wisdom strengthens the wise more than 10 rulers. This refers to teshuva and good deeds, which strengthen a person more than his 2 eyes, 2 ears, 2 hands, 2 feet, eiver, and mouth.
- **R' Zecharya in the name of R' Yishmael** said, initially Hashem was going to have the Kohanim come from the descendants of Shem. However, after the war with the kings, he first blessed Avrohom and only then blessed Hashem. After that, Hashem said that the Kohanim will come from Avrohom (although Avrohom came from Shem, it was now in the zechus of Avrohom that the Kohanim came from him, and no longer in the zechus of Shem – Ran).

HADRAN ALACH PEREK ARBA'AH NEDARIM!!!