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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Circumcision

The Gemora cites a Baraisa: Rabbi Yehoshua ben Korchah said: Great is circumcision, for all the meritorious deeds performed by Moshe our teacher did not protect him when he tarried in fulfilling the commandment of circumcision (regarding his son Eliezer), as it is written [Shmos 4:24]: *And Hashem met him, and sought to kill him*. Rabbi Yosi said: Heaven forbid that Moshe delayed circumcising his son, but rather, this is what Moshe said, “If I circumcise my son and immediately leave Midian to return to Pharaoh, I will endanger his life, as it is written: *and it came to pass on the third day, when they were in pain*.¹ I cannot circumcise him and wait three days, for the Holy One, blessed be He, has commanded me to go and return to Egypt! Why then was Moshe punished? It was because he occupied himself with arranging a place of lodging first prior to circumcising his son, as it is written: *And it came to pass by the way, in the inn*.

Rabban Shimon ben Gamliel says: The Satan was not trying to kill Moshe, our teacher, but rather, he was trying to kill that child (Eliezer, the second son of Moshe). This is as is stated: *for you are a bridegroom of blood to me*. Go out and see: Who is called a bridegroom? You will say: It is a child (where circumcision is his first mitzvah).

Rabbi Yehudah bar Bizna expounded: When Moshe, our teacher, was late in performing the circumcision, (two Heavenly angels called) Af - anger and Cheimah - fury came

and swallowed him up and left only his legs (*unswallowed*). Immediately, *Tziporah took a sharp stone and she cut off the foreskin of her son*. Immediately, *he let go of him (Moshe)*. At that time, Moshe, our teacher, wanted to kill them (*these angels*) as it states: *let go of anger and leave fury*. And some say: he actually killed fury, as it states: *I have no fury*.

The Gemora asks: But it is written: *for I was scared of the anger and fury*?

The Gemora answers: There are two angels (called) fury (*but only one was killed*). Alternatively, the Gemora answers: This (that Moshe was scared of) was the army of fury.

The Gemora cites a Baraisa: Rebbe said: Great is circumcision, as there was no one who was involved in mitzvos like Avraham Avinu, and yet, he was not called complete except on account of circumcision, as it states: *walk before me and be complete*, and it is written (immediately following that): *and I will place my covenant between Me and you*.

Another teaching: Great is circumcision, as it is equal to all of the mitzvos in the Torah, as it states: *based on these words (mitzvos, I have sealed a covenant)*.

Another teaching: Circumcision is great, as without circumcision, heaven and earth would not endure, as it is

¹ This refers to the inhabitants of the city of Shechem, who underwent circumcision. Moshe considered it dangerous to take his son on a journey within the first three days of circumcision.



written: *If not my covenant of day and night, I had not established the ordinances of heaven and earth.*

The Gemora notes: This (exposition) disputes a statement of Rabbi Eliezer, for Rabbi Eliezer said: Torah is great, as without torah, heaven and earth would not endure, as it is written: *If not my covenant of day and night, I had not established the ordinances of heaven and earth.*

Rav Yehudah said in the name of Rav: When the Holy One, Blessed be He, said to our father Avraham: *Walk before me and be complete*, he started shaking. He thought: Is there something horrible in me (*as I am now*)? Once God said to him: *I will place my covenant between Me and you*, he was pacified.

It is written: *And he took him outside*. Avraham said before Hashem: Master of the Universe, I have gazed into my constellation and it indicates that I will have but one son (and he and Sarah would not have children together). Hashem said to him: Leave your astrology, for there are no celestial signs over Israel.

Rabbi Yitzchak said: Whoever conducts himself wholeheartedly (and does not worry excessively regarding the future), the Holy One, Blessed be He, will act wholeheartedly with him, as it is stated: *With a pious person You deal piously, and with one who is strong in his wholeheartedly You act wholeheartedly.*

Rav Hoshaya says: Whoever conducts himself wholeheartedly, the time will stand for him (i.e., he will be elevated to greatness), as it is stated: *Walk before me and be complete*, and (immediately following) it is written: *and you will be the father to a multitude of nations.*

Rebbe said: Whoever seeks out the future, the future will run after him (and he will suffer an evil fate through spells and incantations), as it states: *as there is no (could also be read "to him" instead of "no") divination in Yaakov.*

The Gemora asks: The word is spelled with a "lamed" and "aleph" (*and therefore read "no," not "to him"!*)?!

The Gemora answers: It (this point) is due to a measure for a measure (*if one is worried about his future on account of certain signs, he will be punished that unnatural things will happen to him; the inverse is true as well that one will be rewarded for trusting in God*).

Ahavah the son of Rabbi Zeira taught a Baraisa: Whoever does not seek out the future (will be rewarded in the following way) – they bring him to an enclosure that even the Ministering angels cannot enter. This is as the verse states: for there is no divination in Yaakov, and no sorcery in Israel (*now it will be said to Yaakov and to Israel (by the angels) - what has God done?*). (31b3 – 32a3)

Why were the Jewish people enslaved in Egypt?

Rabbi Avahu says in the name of Rabbi Elozar: Why was our father Avraham punished that his descendants were enslaved in Egypt for two hundred and ten years? This is because he recruited the Torah scholars (to help him in the war against the four kings). This is as the verse states: *and he mobilized his prodigies, those who were born in his house.*

And Shmuel said: It was because he questioned the decrees of Hashem, as it states: *How will I know that I will inherit it?*

And Rabbi Yochanan said: It was because he prevented people from being able to enter under the Wings of the Heavenly Presence, as it states: (*Avraham said to the king of Sedom*): *Give me the people and take the possessions for yourself (he should have kept the people and showed them the ways of Hashem).*

It is written: *and he mobilized his prodigies, those who were born in his house.* Rav said: He emptied them from Torah. And Shmuel said: He mobilized them by giving them gold.

It is written: *Three hundred and eighteen men*. Rabbi Ami bar Abba said: Eliezer (*Avraham's servant*) was equal (in strength) to all of them. And some say: This is referring to Eliezer (who fought by himself), as the numerical value of Eliezer's name is three hundred and eighteen.

And Rabbi Ami bar Abba says: Avraham was three years old when he recognized (the existence of) his Creator. This is apparent from that which it states: Because (eikev) Avraham listened to My voice. The numerical value of 'eikev' is one hundred and seventy-two (*and Avraham lived one hundred and seventy-five years, implying that he listened to Hashem since he was three*).

Rabbi Ami bar Abba also says: The "Satan" numerically equals three hundred and sixty-four (*implying that one day a year he is powerless, which is Yom Kippur*). (32a3 – 32a4)

Ruling over Limbs

Rabbi Ami bar Abba also says: It is written: *Avram*, and it is also written: *Avraham!*? Originally, the Holy One, Blessed be He, enabled him to rule over two hundred and forty-three limbs of his body (*numerical value of Avram*), and afterwards, He enabled him to rule over all two hundred and forty-eight limbs (*numerical value of Avraham*). The additional five are these: his two eyes, two ears, and the head of his organ (after circumcision).

Rabbi Ami bar Abba also said: What does the following which is written mean: *There was a small city and there were a few people in it* etc.? *A small city* refers to the body; *and there were a few people in it* refers to the limbs of the body; *a great king will come upon it and surround it* refers to the Evil Inclination; *and he built around it traps and mines* refers to sins; *and it was found in the city a poor wise man* refers to the Good Inclination; *and he saved the city with his wisdom* refers to repentance and doing good deeds; *and no man remembered this poor man* refers to the fact that at the time that someone is taken with his Evil Inclination, he doesn't remember his Good inclination.

It is written: *Wisdom strengthens the wise more than ten rulers*. *Wisdom strengthens the wise* refers to repentance and good deeds; *more than ten rulers* refers to his two eyes, two ears, two hands, two feet, the head of the organ, and the mouth. (32a4 – 32b1)

Avraham and Shem

Rabbi Zecharyah said in the name of Rabbi Yishmael: The Holy One, Blessed be He, wanted to have the Kehunah descend from Shem (the son of Noach), as it is stated: *and he was a priest of God, the Most High*. However, once Shem recited a blessing of Avraham before the blessing of God, He decided that the Kehunah should emerge from Avraham. This is as it states: *And he* (Malkitzedek, who was Shem) *blessed him* (Avraham), *and he said: Blessed is Avram to God, the Most High, Maker of heaven and earth, and blessed is God, the Most High*. Avram said to him: Is it appropriate to mention first a blessing of the servant before the blessing of his Master? Immediately, He gave the kehunah to Avraham, as it states: *The word of Hashem to my master: Until I make your enemies into a footstool for your feet*, and afterwards it is written: *Hashem has sworn and will not relent: You shall be a priest forever, for you are a king of righteousness (al divrei Malkitzedek)*. This was on account of the words of Malkitzedek.

And this explains that which is written: *And he* (Shem) *was a priest of God, the Most High*. This implies that he (Shem) was a kohen, but his children would not be kohanim. (32b2)

WE SHALL RETURN TO YOU, ARBAAH NEDARIM

Mishnah

There is no difference between one who vows he will not benefit from his friend to one who vows he will not benefit from the food of his friend besides being able to go through his path and borrowing vessels that do not have to do with making food. Someone who vows that his friend cannot



benefit from his food should not lend him sifters, strainer, grinders, nor an oven. However, he can lend him a shirt, a ring, a cloak, and earrings. (32b3)

Our Tanna

The Gemora asks: Who is our Tanna (*who says one cannot go through his path*)? Rabbi Adda bar Ahavah says: This is Rabbi Eliezer, as the Baraisa quotes Rabbi Eliezer as stating that even something people usually forgo is forbidden from someone who is forbidden to have benefit from that person. (32b3)

DAILY MASHAL

The Gemora cites a Baraisa: Rebbe said: Great is circumcision, as there was no one who was involved in mitzvos like Avraham Avinu, and yet, he was not called complete except on account of circumcision, as it states: *walk before me and be complete*, and it is written (immediately following that): *and I will place my covenant between Me and you*.

The Ksav Sofer asks: Perhaps milah is a minor *mitzvah*, but it was the *mitzvah* that rendered Avraham Avinu complete, for even a minor deficiency can prevent completeness?

Rabbi Ami bar Aba also says: The "Satan" numerically equals three hundred and sixty four (*implying that one day a year he is powerless, which is Yom Kippur*).

The Chidah asks: What is the advantage to us that the Satan is powerless on *Yom Kippur*? Why, there are so many other days in the year where he is detrimental to us?

He answers: On *Yom Kippur*, the Satan contradicts what he is saying the rest of the year. On *Yom Kippur* he says that there is no nation with such kedushah as Klal Yisroel. This renders him a liar (*for that which he says the rest of the year*) and gives us the strength to fend off his attacks on us for the rest of the year.

Rabbi Zechariah said in the name of Rabbi Yishmael: The Holy One, Blessed be He, wanted to have the Kehunah descend from Shem (the son of Noach), as it is stated: *and he was a priest of God, the Most High*. However, once Shem recited a blessing of Avraham before the blessing of God, He decided that the Kehunah should emerge from Avraham.

It is written in Pirkei d'Rabbi Eliezer that Avraham married Keturah, who was Hagar, after she converted.

Reb Yosef Engel asks: If Avraham was a kohen, how was he permitted to marry a divorcee?

He answers: This Medrash is of the opinion that Avraham did not have a daughter. Consequently, he had not fulfilled the *mitzvah* of procreation yet. There was no other woman fitting for Avraham to marry, and therefore, the positive commandment of procreation was able to override the prohibition against a kohen marrying a divorcee.