

## OVERVIEW of the Daf

### 1) The bris of Moshe Rabbeinu's son (cont.)

The Baraisa continues with a dispute about whether Moshe Rabbeinu's life was threatened or it was the life of his son that was threatened.

A related exposition of R' Yehudah bar Bizna is recorded.

### 2) Bris Milah

A Baraisa is recorded that discusses the greatness of bris milah.

One of the verses used in the Baraisa is used, according to a differing opinion, to describe the greatness of Torah rather than bris milah.

A statement from R' Yehudah in the name of Rav related to bris milah is recorded.

The Gemara digresses to discuss Avrohom Avinu and the benefit of trusting Hashem.

Another statement related to trusting Hashem is recorded.

Three opinions suggest a reason that Avrohom Avinu's descendants became slaves.

An exposition of an earlier-cited verse is presented.

### 3) Expositions of R' Ami bar Abba

The Gemara records a number of expositions from R' Ami bar Abba, most of which are numerically based.

Another exposition that relates to taking control over one's body is recorded.

### 4) Avrohom Avinu

R' Zechariah in the name of R' Yishmael teaches that Hashem originally intended to have kehunah derive from Shem but He later changed His mind and had kehunah derive from Avrohom Avinu.

A verse is cited that supports this assertion.

הדרן עלך ארבעה נדרים

5) **MISHNAH:** The Mishnah begins by distinguishing between a general vow from benefiting from a friend and a vow against having food benefit from a friend. The Mishnah concludes with halachos related to the consequence of making a vow forbidding food benefit from a friend.

### 6) Clarifying the Mishnah

R' Ada bar Ahava asserts that the Mishnah reflects the opinion of R' Eliezer. ■

## Distinctive INSIGHT

*Avraham recognized Hashem at age three*

בן ג' שנים הכיר אברהם את בוראו

Our Gemara lauds the remarkable achievement of Avraham Avinu in that he recognized the Creator of the world at the age of three. In certain regards, this is not such an outstanding thing. As the Chovos Halevavos explains, realizing that the world has a master creator and is directed and supervised by an all-mighty God is an obvious conclusion. It is, perhaps, impressive that a young boy would think seriously about this, but the conclusion of Avraham Avinu was foregone. The Gemara is, however, praising Avraham for taking this information and understanding that this belief in Hashem carries with it consequences. The fact that Hashem created the world means something to us. We are obligated to respond by fulfilling our role and by striving to serve Hashem. Not only did Avraham Avinu realize that the world has a creator, but he also recognized that it was important to mankind.

At the moment of the parting of the waters of Yam Suf, the verse testifies (Shemos 15:15): "Then the chieftains of Edom were confounded." We see that they were gripped with fear and they trembled. This condition of fright did not dissipate, and it remained intact and affected the residents of Canaan until forty years later as the Jews completed their travels in the desert. When the spies sent by Yehoshua arrived in Yericho, Rachav told them (Yehoshua 2:10) that everyone was still filled with dread and terror. How could it be, then, that the residents of Edom threatened to wage war against the Jews if they would attempt to cross their border? (Bamidbar 20:18) What happened to the fear they had of the Jews?

The people of Edom, and its leaders in particular, were shaken and disturbed when they heard about the parting of the waters of the Yam Suf, yet they did not internalize this information. It remained as a mere historic fact, and its significance was trivialized. When the Jews approached at this point, thirty-eight years later, the princes of Edom foolishly ignored what had happened earlier, and they amassed their army to repel the Jews. The Jews did turn away, but it was due to the command of the Torah that we not battle against Edom.

The reason the Torah relates this incident, with its various details, is precisely to teach us this lesson. Certainly, the world has its share of evil people whose actions are wicked and harmful. The details of the shortcomings of Edom are of no special interest to us in and of themselves. What we should learn from this incident is that as we develop our belief in Hashem, we must internalize it and act upon it. It should not remain an impersonal fact of fascination, but rather a very meaningful and personal message which makes an impact upon our lives. ■

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לע"נ מרת שרה בת ר' משה יוסף ע"ה  
By her children  
Mr. and Mrs. Robert Hartman

# HALACHAH Highlight

**Reciting יהי רצון or "Ichaim" before or after the beracha**  
 כיון שהקדים ברכת אברהם לברכת המקום וכו'

Since he put the beracha for Avrohom before the beracha for Hashem  
**P**oskim debate what is the correct procedure for eating the simanim on Rosh Hashanah. Is the correct practice to recite the beracha on the food, followed by the יהי רצון and the eating or should one make the יהי רצון, recite the beracha and then eat the food? Magen Avrohom<sup>1</sup> writes that the language of Shulchan Aruch indicates that one should make the beracha on the food, eat some of the food and then recite the יהי רצון. This is in contrast with the opinions who maintain that one is permitted to recite the יהי רצון between the beracha and the eating. They maintain that the יהי רצון is not an interruption since it is considered a need for the eating. Precedent for this idea is found in Bach<sup>2</sup> who maintains that one is permitted to recite the declaration וזה חליפתי וכו' of kapparos between the beracha on shechita and the actual slaughtering of the animal since it is considered a necessity for the procedure. Magen Avrohom, however, asserts that although בדיעבד the יהי רצון is not an interruption, l'chatchila one should not intend to interrupt between the beracha and the eating and thus the יהי רצון should be recited after eating some of the food.

In a related matter, Pri Megadim<sup>3</sup> records two opinions concerning the proper time to recite "Ichaim." According to one opinion one should make the beracha, drink some wine and then say "Ichaim" whereas other opinions maintain that one should recite "Ichaim" before even reciting the beracha

# REVIEW and Remember

1. What mitzvah makes a person complete?  
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2. What did Avrohom Avinu do to cause his descendants to become enslaved?  
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3. When does Satan take a "day off"?  
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4. What is the difference between a vow prohibiting all benefit and a vow prohibiting food benefit?  
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because giving honor to one's fellow man is a priority (גדול כבוד הבריות). Knesses Hagedolah<sup>4</sup> also mentions that he saw others who would make the beracha and drink before blessing the other people at the table and explained that he followed that order because it is appropriate to give honor to Hashem before giving honor to others. Proof to this position is found in our Gemara where we are taught that Shem was punished for blessing Avrohom Avinu before blessing Hashem. Knesses Hagedolah disagrees with that perspective since we find many examples when sensitivity to the honor of others takes priority (גדול כבוד הבריות שדוחה לא תעשה שבתורה). Notwithstanding his challenge to the alternative approach he concludes that when he remembers he follows the other practice to make the beracha and drink before blessing others. ■

1. מג"א סי' תקפ"ב
2. ב"ח סי' תר"ה
3. פמ"ג מ"ז סי' קע"ד ומובא בפסקי תשובות שם אות ט"ו
4. שירי כנסת הגדולה שם הגה"ט סק"ב ■

# STORIES Off the Daf

## Talmud Torah and Chinuch

דאמר ר' אליעזר גדולה תורה

On today's daf we see the greatness of Torah study. However, many contemporary mechanchim have found themselves in the position of having to point out that spending time with one's children is not considered bitul Torah. In recent generations, this has been emphasized by gedolim such as HaRav Mordche Gross, HaRav Yisroel Kleiner, (a talmid of the Brisker Rov), HaRav Moshe Sternbuch, among others.

A certain man came to his Rav to

discuss his son. The man said that he just did not have a close relationship to the boy and it worried him.

After some probing, it emerged that the father sat at the Shabbos table with his nose buried in a sefer. Despite having an ideal opportunity to build a close relationship with his son, the father was more interested in his learning. Needless to say, this was one of the prime reasons for the distance between them. The Rav suggested that the man spend more time with his son and take him out to the zoo or on some other trip.

The father duly followed the Rav's instructions. Some time later, the man came back to the Rav and said that al-

though he had taken the boy on outings, it had not helped one whit.

The Rav asked, "Where did you go and what did you do while you were out together?"

The father said, "We went to the zoo."

The Rav asked, "Didn't your son enjoy the trip?"

The father answered, "I believe so."

The Rav was confused, "What do you mean, 'You believe so.' Weren't you with him?"

The father admitted, "Of course I was with him...but naturally I brought along a sefer." While the father spent the time learning, his son looked at the animals! ■

