

## (כדתנן<sup>1</sup>) הנודר מן האור –

**As it was taught; one who vowed to abstain from light**

### OVERVIEW

The גמרא states that when the פסוק states כוכבי אור this teaches us that starlight is considered light, to the extent that if one disavows deriving use from light he is prohibited from receiving benefit (even) from starlight. It would seem from this גמרא that it is the פסוקים that decide the meanings of various terms concerning vows. תוספות rejects this view and proves that it is not so.



תוספות explains; we do follow the terms as they are depicted in the פסוקים as long as they do not contradict the common usage<sup>2</sup> -

**מיהו היכא דלשון בני אדם אינו כלשון המקרא אזלינן אחר לשון בני אדם –**

**However when the language of people is not like the language of the verse** (when common usage contradicts the תורה usage), then **we follow the language of the people** and not the usage of the פסוקים.

תוספות proves his point:

**כדאמרין בערכין (ד' יט, ב) גבי האומר משקל ידי עלי מדאורייתא קיבורת<sup>3</sup> כולה –**

As the גמרא states in מסכת ערכין concerning one who vows, 'I accept on myself to donate **the weight of my hand** (in gold or silver)', that even though in the תורה parlance it would include **the entire** קיבורת<sup>4</sup>, nevertheless -

**בנדרים הלך אחר לשון בני אדם דהיינו עד האציל<sup>5</sup>:**

**Concerning vows we follow the language of people** where the term יד mean (only) **up the אציל**. He must give to הקדש the value of the weight of his hand from his fingertips till his elbow (in silver or gold, etc.).

### SUMMARY

Concerning נדרים we follow the לשון בני אדם when it contradicts המקרא.

<sup>1</sup> This is amended to read כדתניא. See [however] צל"ח on this גמרא.

<sup>2</sup> It seems that תוספות maintains that concerning starlight we are not בקי whether people call it light or not. It is (only) in such cases that we seek guidance from the פסוקים. See תוספות הרא"ש (and תוספות הרשב"א) here and תוספות in יבמות ע"א, א ד"ה והני.

<sup>3</sup> קיבורת is the upper arm from the elbow until the shoulder (where we place the יד של יד תפילין).

<sup>4</sup> The תורה says to place the יד על ירך and we place it on the קיבורת, indicating that יד includes the קיבורת.

<sup>5</sup> אציל is the elbow.

### **THINKING IT OVER**

One who is נודר מן האור; may he use the North Star as a compass point?<sup>6</sup>

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<sup>6</sup> Is the נודר מן האור in the נדר בנ"א לשון בני"א limited to the usage of אור as means for seeing or is any other type of הנאה also included (one would wonder about x-rays and radiation therapies)?