

Short and long – קצרה וארוכה: Rabbi Yehoshua thought the young boy meant that while one path is shorter than the other, it is still a very long road, whereas the other road is actually longer than the first, but is also called short, as it is not that much longer than the first (Maharshal).

חזרתי לאחורי. אמרתי לו: בני, הלא אמרת לי קצרה! אמר לי: ולא אמרתי לך ארוכה? נשקתיו על ראשו, ואמרתי לו: אשריכם ישראל שכולכם חכמים גדולים אתם, מגדולכם ועד קטנכם.

I went back and met the young boy again and said to him: My son, didn't you tell me that this way is short? He said to me: And didn't I tell you that it is also long?^N I kissed him on his head and said to him: Happy are you, O Israel, for you are all exceedingly wise, from your old to your young.

רבי יוסי הגלילי היה קא אזיל באורחא. אשכחה לברוריה, אמר לה: באיזו דרך גלך ללוד? אמרה ליה: גלילי שוטה, לא כך אמרו חכמים אל תרבה שיחה עם האשה; היה לך לומר: באיזה לוד.

Having discussed wise speech and the wisdom of Jewish women, the Gemara cites the following story: Rabbi Yosei HaGelili was walking along the way, and met Berurya. He said to her: On which path shall we walk in order to get to Lod? She said to him: Foolish Galilean, didn't the Sages say: Do not talk much with women? You should have said your question more succinctly: Which way to Lod?

ברוריה אשכחתייה לה הוא תלמידא דהוה קא גרים בלחישא.

The Gemara relates more of Berurya's wisdom: Berurya came across a certain student who was whispering his studies rather than raising his voice.

Perek V

Daf 54 Amud a

בטשה ביה, אמרה ליה: לא כך כתוב: "ערוכה בכל ושמורה", אם ערוכה ברמ"ח אברים שלך – משתמרת, ואם לאו – אינה משתמרת. תנא: תלמיד אחד היה לרבי אליעזר שהיה שונה בלחש, לאחר שלש שנים שכח תלמודו.

She kicked him and said to him: Isn't it written as follows: "Ordered in all things and secure" (II Samuel 23:5), which indicates that if the Torah is ordered in your 248 limbs, i.e., if you exert your entire body in studying it, it will be secure, and if not, it will not be secure. The Gemara relates that it was similarly taught in a *baraita*: Rabbi Eliezer had a student who would study quietly, and after three years he forgot his studies.

תנא: תלמיד אחד היה לו לרבי אליעזר שנתחייב בשריפה למקום. אמרו: הניחו לו, אדם גדול שמש.

Incidental to the story cited above involving a student of Rabbi Eliezer, the Gemara cites the following episode: It was taught in a *baraita*: Rabbi Eliezer had a student who was liable for the punishment of death by burning, for his sins against God, but the Rabbis said: Let him alone and do not punish him as he deserves, because he served a great person.

אמר ליה שמואל לרב יהודה: שיננא, פתח פומיך קרי, פתח פומיך תני, כי היכי דתתקיים ביך ותוריד חיי. שנאמר: "כי חיים הם למצאייהם וילכל בשרו מרפא", אל תקרי "למצאייהם" אלא "למוצאייהם בפה".

The Gemara cites instructions issued by Shmuel that are similar to those of Berurya. Shmuel said to Rav Yehuda: Keen scholar [*shinnana*],¹ open your mouth and read from the Torah, open your mouth and study the Talmud, in order that your studies should endure in you and that you should live a long life, as it is stated: "For they are life to those who find them, and health to all their flesh" (Proverbs 4:22). Do not read: "To those who find them [*lemotzeihem*]," but rather "to those who express them [*lemotzi'eihem*]," with their mouth.

אמר ליה שמואל לרב יהודה: שיננא, חטוף ואכול, חטוף ואישתי, דעלמא דאזלינן מיניה כהלולא דמי.

The Gemara cites additional instructions issued by Shmuel: Shmuel said to Rav Yehuda, his beloved student: Keen scholar, grab and eat,^N grab and drink, as the world from which we are departing is like a wedding feast, whose joy is only temporary, and one who does not take pleasure in it now will not be able to do so in the future.

אמר ליה רב לרב המנונא: בני, אם יש לך – היטב לך, שאין בשאול תענוג ואין למות התמהמה. ואם תאמר אניח לבני – חוק בשאול מי יגיד לך. בני האדם דומים לעשבי השדה, הללו נוצצין והללו נובלין.

Similarly, Rav said to Rav Hamnuna: My son, if you have money, do well for yourself. There is no point waiting, as there is no pleasure in the netherworld, and death does not tarry. And if you say: I will save up in order to leave for my children, who told you the law^N of the netherworld, i.e., how do you know which of you will die first (*Arukh*)? People are similar to grass of the field, in that these blossom, i.e., grow, and their actions are blessed, and these wither^N and die.

LANGUAGE

Keen scholar [*shinnana*] – שיננא: According to many commentaries, Rashi among them, *shinnana* means sharp, and it is an honorific that Shmuel conferred upon his most prominent student. However, the *ge'onim* explain, based on old Aramaic vernacular, that *shinnana* means the one with the large teeth, and that was Rav Yehuda's nickname.

NOTES

Grab and eat – חטוף ואכול: The *Me'iri* explains: Eat and drink quickly so that you can return to Torah study, as the pleasures of this world are transient and pass quickly.

I will leave for my children, who told you the law – לך, אניח לבני חוק...מי יגיד לך: It appears that Rashi and the *Arukh* explain the word law [*hok*] to mean sustenance. Therefore, the statement can be understood as follows: If you say, I will leave sustenance for my children, who will tell you in the netherworld how your food is being used?

Blossom and wither – נוצצין ונובלין: Some explain this statement as emphasizing that every person has his own source of livelihood and does not need to rely on his father, just as grass in a field flourishes without being sown (*Ge'on Ya'akov*).

Studying aloud – לימוד בקול רם – It is proper to study Torah out loud, as in this way one's studies will endure and will not be quickly forgotten (*Shulhan Arukh, Yoreh De'a 246:22*).

אמר רבי יהושע בן לוי: המהלך בדרך ואין עמו לוייה – יעסוק בתורה, שנאמר: "כי לויית חן הם".

Having expounded the verse "For they are life to those who find them" as referring to the Torah, the Gemara cites another teaching related to this verse that praises the Torah. **Rabbi Yehoshua ben Levi said: One who is walking along the way without a companion and is afraid should engage in Torah study, as it is stated with regard to the words of Torah: "For they shall be a graceful wreath [*liviya hen*] for your head, and chains about your neck" (Proverbs 1:9).** The word *liviya* is understood here as a reference to *levaya*, accompaniment, so that the verse is interpreted to mean that Torah is a graceful accompaniment to one who is traveling.

חש בראשו – יעסוק בתורה, שנאמר: "כי לויית חן הם לראשך". חש בגרונו – יעסוק בתורה, שנאמר: "וענקים לגרוותיך". חש במעייו – יעסוק בתורה, שנאמר: "רפאות תהי לשרך". חש בעצמותיו – יעסוק בתורה, שנאמר: "ושקוי לעצמותיך". חש בכל גופו – יעסוק בתורה, שנאמר: "ולכל בשרו מרפא".

One who feels pain in his head should engage in Torah study, as it is stated: "For they shall be a graceful wreath for your head." One who feels pain in his throat should engage in Torah study, as it is stated: "And chains about your neck." One who feels pain in his intestines should engage in Torah study, as it is stated: "It shall be health to your navel" (Proverbs 3:8). One who feels pain in his bones should engage in Torah study, as it is stated: "And marrow to your bones" (Proverbs 3:8). One who feels pain in his entire body should engage in Torah study, as it is stated: "And health to all their flesh" (Proverbs 4:22).

אמר רב יהודה ברבי חייא: בא וראה שלא כמדת הקדוש ברוך הוא מדת בשר ודם. מדת בשר ודם, אדם נותן סם לחבירו – לזה יפה ולזה קשה. אבל הקדוש ברוך הוא אינו כן, נתן תורה לישראל – סם חיים לכל גופו, שנאמר: "ולכל בשרו מרפא".

Rav Yehuda, son of Rabbi Hiyya, said: Come and see that the attribute of flesh and blood is unlike the attribute of the Holy One, Blessed be He. The attribute of flesh and blood is that when a person gives a drug to his fellow, it is good for this part of his body and it is harmful to that other part of his body. But the attribute of the Holy One, Blessed be He, is not so; He gave the Torah to the Jewish people, and it is a drug of life for one's entire body, as it is stated: "And health to all their flesh."

אמר רב אמי: מאי דכתיב: "כי נעים כי תשמרם בבטנך, וכוננו יחדיו על שפתייך", אימתי דברי תורה נעימים – בזמן שתשמרם בבטנך, ואימתי תשמרם בבטנך – בזמן שיכוננו יחדיו על שפתייך.

The Gemara continues with praise for Torah study and knowledge. **Rav Ami said: What is the meaning of that which is written: "For it is a pleasant thing if you keep them within you; let them be firmly attached together to your lips" (Proverbs 22:18)? When are words of Torah pleasant? When you keep them within you and know them. And when will you keep them within you? When they will be attached together to your lips, i.e., when you articulate them audibly and expound them.**^h

רבי זירא אמר, מהכא: "שמחה לאיש במענה פיו ודבר בעתו מה טוב", אימתי "שמחה לאיש" – בזמן שמענה בפיו, לשון אחר: אימתי שמחה לאיש במענה פיו – בזמן שדבר בעתו מה טוב.

Rabbi Zeira said that this idea is derived from here: "A man has joy in the answer of his mouth; and a word in due season, how good it is" (Proverbs 15:23). When does a man have joy? When an answer related to Torah study is in his mouth. Another version: When does a man have joy in the answer of his mouth? When he experiences the fulfillment of: A word in due season, how good it is, i.e., when he knows when and how to address each issue.

רבי יצחק אמר, מהכא: "כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו", אימתי קרוב אליך – בזמן שבפיך ובלבבך לעשותו.

Rabbi Yitzhak said that this idea is derived from here: "But the matter is very near to you, in your mouth and in your heart, that you may do it" (Deuteronomy 30:14). When is it very near to you? When it is in your mouth and in your heart, that you may do it, i.e., when you articulate your Torah study.

רבא אמר, מהכא: "תאות לבו נתתה לו וארשת שפתיו בל מנעת סלה", אימתי תאות לבו נתתה לו – בזמן שארשת שפתיו בל מנעת סלה.

Rava said that this idea is actually derived from here: "You have given him his heart's desire, and have not withheld the request of his lips, Selah" (Psalms 21:3). When have You given him his heart's desire? When You have not withheld the request of his lips, Selah, i.e., when he converses in words of Torah.

רבא רמי: כתיב: "תאות לבו נתתה לו", וכתיב: "וארשת שפתיו בל מנעת סלה"! זכה – תאות לבו נתתה לו, לא זכה – וארשת שפתיו בל מנעת סלה.

Rava raised an internal contradiction in that very verse: In the beginning of the verse it is written: "You have given him his heart's desire," implying that it is enough for one to request in his heart, whereas in the end of the verse it is written: "And You have not withheld the request of his lips, Selah," indicating that one must express his prayers verbally. Rava himself resolved the contradiction: If one is fortunate, "You have given him his heart's desire," even if he does not give verbal expression to his wants. But if he is not fortunate, at least "You have not withheld the request of his lips, Selah."

Makes himself like this wilderness – מְשִׁים אֶדְם עֲצֵמוֹ כְּמִדְבָּר הַיָּבֵשׁ: The arrogant do not truly possess Torah. Only one who humbles himself and sits at the feet of the Sages retains his Torah study (Rambam *Sefer HaMadda*, *Hilkhot Talmud Torah* 3:9).

NOTES

Rav Yosef had a grievance – הָיָה לְיָהּ מִלְּתָא – לְרַב יוֹסֵף וְרַבָּא: The basis of the dispute between Rava and Rav Yosef is found in tractate *Needarim*. Rava sent Rav Yosef a query with regard to a certain halakhic issue. Upon receiving Rav Yosef's response, Rava stated that the response failed to address his difficulty. Rav Yosef, insulted by Rava's comments, retorted: If he does not need me, he should not send questions to me. Consequently, Rava had to go and appease him. In his conciliatory remarks and his exposition of the verses in Numbers, Rava alluded to a person who is arrogant due to his learning, and who regrets his haughtiness.

The mixture of Rava – מְזִיגָא דְרַבָּא: Rava's wine mixture was one part wine and three parts water, whereas the usual ratio was one to two. Therefore, Rava's wine mixture was unique.

תָּנָא דְבִי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל מְקוֹם שֶׁנֶּאֱמַר "נִצַּח" "סָלַח" "וְעָד" – אֵין לוֹ הַפְסֵק עוֹלָמִית. "נִצַּח" – דְּכִתְיִב: "כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנִצַּח אֶקְצוּף".

"סָלַח" – דְּכִתְיִב: "כִּי אֲשֶׁר שָׁמַעְנוּ בְּכָן רַאֲינוּ בְּעִיר ה' צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנֵנָה עַד עוֹלָם סָלַח." "וְעָד" – דְּכִתְיִב: "ה' יִמְלֹךְ לְעוֹלָם וָעֶד".

(סִימָן עֲנָקִים לְחִיּוֹ לוחות חרות). אָמַר רַבִּי (אֱלִיעֶזֶר), מֵאֵי דְכִתְיִב: "וְעֲנָקִים לְגִרְזוֹתֶיךָ" – אִם מְשִׁים אֶדְם עֲצֵמוֹ כְּעֵנֶק זֶה שָׂרָף עַל הַצְּוָאר, וְנִרְאָה וְאֵינוֹ נִרְאָה – תְּלַמּוּדוֹ מִתְקַיֵּים בְּיָדוֹ, וְאִם לֹא – אֵין תְּלַמּוּדוֹ מִתְקַיֵּים בְּיָדוֹ.

וְאָמַר רַבִּי אֱלִיעֶזֶר, מֵאֵי דְכִתְיִב: "לְחִיו כְּעֵרוֹת הַבּוֹשֶׂם" – אִם מְשִׁים אֶדְם עֲצֵמוֹ כְּעֵרוֹת זֶה שֶׁהִכָּל דָּשִׁין בָּהּ, וְכַבּוֹשֶׂם זֶה שֶׁהִכָּל מִתְבַּשְׂמִין בָּהּ – תְּלַמּוּדוֹ מִתְקַיֵּים, וְאִם לֹא – אֵין תְּלַמּוּדוֹ מִתְקַיֵּים.

וְאָמַר רַבִּי (אֱלִיעֶזֶר), מֵאֵי דְכִתְיִב: "לוחות אֶבֶן" – אִם אֶדְם מְשִׁים עֲצֵמוֹ אֵת לְחִיּוֹ כְּאֶבֶן זֶה שֶׁאֵינָה נִמְחֶית – תְּלַמּוּדוֹ מִתְקַיֵּים בְּיָדוֹ, וְאִם לֹא – אֵין תְּלַמּוּדוֹ מִתְקַיֵּים בְּיָדוֹ.

וְאָמַר רַבִּי (אֱלִיעֶזֶר), מֵאֵי דְכִתְיִב: "חרות על הלוחות" – אֶלְמְלִי לֹא נִשְׁתַּבְּרוּ לוחות הַרְאשׁוֹנוֹת לֹא נִשְׁתַּבְּחָה תּוֹרַה מִיִּשְׂרָאֵל.

רַב אֲחָא בַר יַעֲקֹב אָמַר: אֵין כָּל אוֹמְדָה וְלִשׁוֹן שׁוֹלֵטֵת בְּהוֹן, שֶׁנֶּאֱמַר: "חרות", אֵל תִּיקְרִי "חרות" אֶלָּא "חירות".

אָמַר רַב מִתְנָה, מֵאֵי דְכִתְיִב: "וממדבר מתנה" – אִם מְשִׁים אֶדְם עֲצֵמוֹ כְּמִדְבָּר זֶה שֶׁהִכָּל דָּשִׁין בוֹ – תְּלַמּוּדוֹ מִתְקַיֵּים בְּיָדוֹ, וְאִם לֹא – אֵין תְּלַמּוּדוֹ מִתְקַיֵּים בְּיָדוֹ.

רַבָּא בְּרִיהַ דְּרַב יוֹסֵף בַּר חַמָּא הָיָה לֵיהּ מִלְתָּא לְרַב יוֹסֵף בְּהַדְיָה, בִּי מְטָא מְעַלִּי יוֹמָא דְכִיפּוּרֵי אָמַר: אֵיזִיל וְאֶפְיִסִיהּ. אֲזַל, אֶשְׁכַּחִיהּ לְשִׁמְעִיהּ דְּקָא מְזִיגָא לֵיהּ כְּסָא. אָמַר: הֵב לִי וְאִמְזִיגִיהּ אֲנָא. יָהֵב לֵיהּ, מְזִיגִיהּ. כְּדַטְעֵמִיהּ אָמַר: דְּמִי הָאֵי מְזִיגָא לְמוֹזִיגָא דְּרַבָּא בְּרִיהַ דְּרַב יוֹסֵף בַּר חַמָּא. אָמַר לֵיהּ: אֲנָא הוּא.

With regard to the end of this verse, a Sage of the school of Rabbi Eliezer ben Ya'akov taught the following *baraita*: Wherever it states *netzah*, *Selah*, or *va'ed*, the matter will never cease. *Netzah*, as it is written: "For I will not contend forever; neither will I be eternally [*lanetzah*] angry" (Isaiah 57:16), which demonstrates that *netzah* bears a similar meaning to forever.

Selah, as it is written: "As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God; may God establish it forever, *Selah*" (Psalms 48:9), which demonstrates that *Selah* means forever. *Va'ed*, as it is written: "The Lord shall reign forever and ever [*va'ed*]" (Exodus 15:18).

In light of the previous discussion, the Gemara cites several expositions of verses proposed by Rabbi Eliezer, while first providing them with a mnemonic: **Chains, cheeks, tablets, engraved. Rabbi Eliezer said: What is the meaning of that which is written: "And chains about your neck" (Proverbs 1:9)? If a person makes himself like a chain that hangs loosely on the neck, i.e., if a scholar is not pushy and disruptive to others, and he is also seen but not seen, i.e., just as a chain is covered by clothes and hair, so too, the scholar does not let himself be seen, his Torah study will endure. But if not, if he acts in a rude and arrogant manner, his Torah study will not endure.**

And Rabbi Eliezer also said: What is the meaning of that which is written: "His cheeks are like a bed of spices" (Song of Songs 5:13)? If a person makes himself humble like this garden bed upon which everyone treads, and like this spice with which everyone perfumes himself, i.e., which benefits not only the one who wears it, his Torah study will endure. But if not, his Torah study will not endure.

And Rabbi Eliezer further said: What is the meaning of that which is written: "Tablets [*luhot*] of stone" (Exodus 31:18)? If a person makes his cheeks [*lehayav*] like this stone that does not wear away, his Torah study will endure. But if not, i.e., if he is not diligent in his studies, his Torah study will not endure.

And, lastly, Rabbi Eliezer said: What is the meaning of that which is written: "And the tablets were the work of God, and the writing was the writing of God, engraved upon the tablets" (Exodus 32:16)? This teaches that had the first tablets, the subject of this verse, not been broken, the Torah would never have been forgotten from the Jewish people, as the Torah would have been engraved upon their hearts.

Rav Aha bar Ya'akov said: Had the tablets not been broken, no nation or tongue would ever have ruled over them, as it is stated: "Engraved"; do not read it engraved [*harut*] but rather freedom [*heirut*].

Similarly, Rav Mattana said: What is the meaning of that which is written: "The well that the princes dug out, that the nobles of the people delved, with the scepter, with their staves. And from the wilderness they went to Mattanah" (Numbers 21:18)? If a person makes himself humble like this wilderness,ⁿ which is open to all and upon which everyone treads, his Torah study will endure and be given to him as a gift [*mattana*]. And if not, his Torah study will not endure.

The Gemara relates that Rav Yosef had a grievanceⁿ against Rava, son of Rav Yosef bar Hama, who is usually referred to in the Gemara simply as Rava, and as a result of the grievance the two would never meet. When the eve of Yom Kippur arrived, Rava said: I will go and appease him. He went and found Rav Yosef's attendant mixing him a cup of wine. He said to the attendant: Give it to me, and I will mix it. He gave it to Rava, and Rava mixed it. Rav Yosef was blind and could not see his visitor, but when he tasted the wine he said: This mixture is similar to the mixture of Rava,ⁿ son of Rav Yosef bar Hama, who would add extra water to the wine. Rava said to him: It is I.

מְשִׁים עֲצָמוֹ כְּחַיָּה – Makes himself like an animal – Torah does not endure among those who study while providing themselves with comforts, including excessive eating or drinking (*Shulhan Arukh, Yoreh De'a 246:21*).

NOTES

That tramples and eats...that soils and eats – שְׂדוֹרְסָת וְאוֹכֵלָת...שְׂמִסְרַחַת וְאוֹכֵלָת: One explanation is that a student is not particular with regard to his mealtimes when he is studying Torah. Sometimes he eats very quickly, and at other times he significantly delays his meal to enable him to attend various Torah classes.

אָמַר לֵיהִ: לֹא תֵּיב אֶכְרַעֲיָךְ עַד דְּמִפְרֶשֶׁת לִי הַנִּי קָרְאִי, מֵאֵי דְכִתְיִב: "וּמִמַּדְבָּר מַתָּנָה וּמִמַּתָּנָה נַחְלִיאֵל וּמִנַּחְלִיאֵל בָּמוֹת וּמִבָּמוֹת הַגֵּיא".

אָמַר לֵיהִ: אִם אָדָם מְשִׁים עֲצָמוֹ כְּמַדְבָּר זֶה שֶׁהֵכֵל דְּשִׁין בּוֹ – תּוֹרָה נִתְּנָה לוֹ בְּמַתָּנָה. וְכִינן שְׂנִיתָנָה לוֹ בְּמַתָּנָה – נַחְלוֹ אֵל, שְׂנֵאָמַר: "וּמִמַּתָּנָה נַחְלִיאֵל". וְכִינן שְׂנַחְלוֹ אֵל – עוֹלָה לְגִדּוּלָה, שְׂנֵאָמַר: "וּמִנַּחְלִיאֵל בָּמוֹת".

וְאִם מְגִים לְבוֹ – הַקְּדוֹשׁ בְּרוּךְ הוּא מְשַׁפִּילוֹ, שְׂנֵאָמַר: "וּמִבָּמוֹת הַגֵּיא". וְאִם חוֹזֵר בּוֹ – הַקְּדוֹשׁ בְּרוּךְ הוּא מְגַבְּיהוּ, שְׂנֵאָמַר: "כֹּל גֵּיא יִנְשָׂא".

אָמַר רַב הוּנָא, מֵאֵי דְכִתְיִב: "חִיתֶךָ יִשְׁבוּ בָהּ תִּכְיִן בְּטוֹבְתֶךָ לְעֵנִי אֱלֹהִים" – אִם אָדָם מְשִׁים עֲצָמוֹ כְּחַיָּה זוֹ שְׂדוֹרְסָת וְאוֹכֵלָת, וְאִכָּא דְאָמַרִי: שְׂמִסְרַחַת וְאוֹכֵלָת – תִּלְמוּדוֹ מִתְקַיֵּים בִּידוֹ, וְאִם לֹא – אֵין תִּלְמוּדוֹ מִתְקַיֵּים בִּידוֹ. וְאִם עוֹשֶׂה כֵן – הַקְּדוֹשׁ בְּרוּךְ הוּא עוֹשֶׂה לוֹ סְעוּדָה בְּעֲצָמוֹ, שְׂנֵאָמַר: "תִּכְיִן בְּטוֹבְתֶךָ לְעֵנִי אֱלֹהִים".

אָמַר רַבִּי חִיַּיא בַר אֲבָא, אָמַר רַבִּי יוֹחָנָן: מֵאֵי דְכִתְיִב: "נֹצֵר תֵּאֲנֶה יֹאכֵל פְּרִיָּהּ", לָמָּה נִמְשְׁלוּ דְבָרֵי תּוֹרָה כְּתֵאֲנָה – מֵה תֵּאֲנָה זוֹ

Rav Yosef said to him: Do not sit on your knees until you have explained these verses to me: What is the meaning of that which is written: "And from the wilderness to Mattanah; and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; and from Bamoth to the valley in the field of Moab, to the top of Pisgah, which looks out toward the desert" (Numbers 21:19–20)?

Rava said to him: If a person makes himself humble like this wilderness, which is open to all and upon which everyone treads, the Torah will be given to him as a gift [mattana]. And once it is given to him as a gift, he inherits it [nehalo] and God [EI] makes it His inheritance, as it is stated: "And from Mattanah to Nahaliel." And once God has made it His inheritance, he rises to greatness, as it is stated: "And from Nahaliel to Bamoth," which means heights.

And if he becomes haughty, the Holy One, Blessed be He, lowers him, as it is stated: "And from Bamoth to the valley." And if he repents, the Holy One, Blessed be He, raises him back up, as it is stated: "Every valley shall be exalted" (Isaiah 40:4).

Rav Huna said: What is the meaning of that which is written: "Your flock found a dwelling in it; You, O God, prepare of Your goodness for the poor" (Psalms 68:11)? If a person makes himself like an animal^h that tramples its prey and eats it immediately, without being particular about its food, i.e., if a scholar immediately reviews what he has heard from his teacher; and some say, like an animal that soils and eats,ⁿ i.e., if a scholar is not particular about maintaining his honor during his Torah study, just as an animal is not particular about the quality of its food, his Torah study will endure. And if not, his Torah study will not endure. And if he does so, the Holy One, Blessed be He, will Himself prepare him a feast, as it is stated: "You, O God, prepare of Your goodness for the poor," indicating that God in His goodness will Himself prepare a feast for that pauper.

Rabbi Hiyya bar Abba said that Rabbi Yoḥanan said: What is the meaning of that which is written: "He who guards the fig tree shall eat its fruit" (Proverbs 27:18)? Why were matters of Torah compared to a fig tree? Just as this fig tree,

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כֹּל זְמַן שֶׁאָדָם מְשַׁמֵּשׂ בָּהּ מוּצֵא בָּהּ תֵּאֲנִים – אֵף דְּבָרֵי תּוֹרָה כֹּל זְמַן שֶׁאָדָם הוֹגֵה בָּהֶן – מוּצֵא בָּהֶן טַעַם.

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: מֵאֵי דְכִתְיִב: "אֵילַת אֲהָבִים וְיַעֲלֵת חֵן וְגו'." לָמָּה נִמְשְׁלוּ דְבָרֵי תּוֹרָה לְאֵילַת? לֹאמַר לָךְ: מֵה אֵילָה רַחֲמָה צַר וְחִבִּיבָה עַל בּוֹעֵלָה כֹּל שְׂעָה וְשְׂעָה כְּשֶׂעָה רֵאשׁוֹנָה – אֵף דְּבָרֵי תּוֹרָה חִבִּיבִין עַל לּוֹמְדֵיהֶן כֹּל שְׂעָה וְשְׂעָה כְּשֶׂעָה רֵאשׁוֹנָה.

"וְיַעֲלֵת חֵן" – שְׂמַעֲלַת חֵן עַל לּוֹמְדֵיהָ. "דְּדִיָּה יָרוּךְ בְּכָל עֵת", לָמָּה נִמְשְׁלוּ דְבָרֵי תּוֹרָה כְּדָד? מֵה דָד זֶה כֹּל זְמַן שֶׁהִתְיַנּוֹק מִמְשַׁמֵּשׂ בּוֹ מוּצֵא בּוֹ חֵלֶב – אֵף דְּבָרֵי תּוֹרָה, כֹּל זְמַן שֶׁאָדָם הוֹגֵה בָּהֶן – מוּצֵא בָּהֶן טַעַם.

whenever a person searches it for figs to eat, he finds figs in it, as the figs on a tree do not ripen all at once, so that one can always find a recently ripened fig, so too, with matters of Torah. Whenever a person meditates upon them, he finds in them new meaning.

Rabbi Shmuel bar Nahmani said: What is the meaning of that which is written: "A loving hind and a graceful roe, let her breasts satisfy you at all times, and be you ravished always with her love" (Proverbs 5:19)? Why were matters of Torah compared to a hind? To tell you that just as with a hind, its womb is narrow and it is cherished by its mate each and every hour like the first hour, so too, matters of Torah are cherished by those who study them each and every hour like the first hour.

"And a graceful roe" is expounded as follows: That the Torah bestows grace upon those who study it. "Let her breasts satisfy you at all times"; why were matters of Torah compared to a breast? Just as with a breast, whenever a baby searches it for milk to suckle, he finds milk in it, so too, with matters of Torah. Whenever a person meditates upon them, he finds new meaning in them.

“בְּאַהֲבַתָּהּ תִּשְׁגָּה תְּמִיד” – כְּגוֹן רַבִּי (אֵלִיעֶזֶר) בֶּן פְּדָת. אָמְרוּ עָלָיו עַל רַבִּי (אֵלִיעֶזֶר) שֶׁהָיָה יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה בְּשׁוּק הַתְּחִתּוֹן שֶׁל צִיפּוֹרִי, וְסָדִינוּ מוֹטֵל בְּשׁוּק הָעֶלְיוֹן שֶׁל צִיפּוֹרִי. (תְּנַיָא.) אָמַר רַבִּי יִצְחָק בֶּן אֱלֵעָזָר: פַּעַם אָחַת בָּא אָדָם לִיטֹלוֹ וּמָצָא בּוֹ שָׂרָף.

“And be you ravished always with her love”; your love for Torah should always distract you from worldly matters, as was the case with Rabbi Elazar ben Pedat. They said of him, of Rabbi Elazar, that he would sit and engage in Torah study in the lower marketplace of Tzippori, and his cloak was lying in the upper marketplace of Tzippori. His mind was so focused on Torah study that he would act in this unusual manner. In this regard, the Gemara relates that it was taught in a *baraita* that Rabbi Yitzhak ben Elazar said: One time a person came to take this cloak for himself and found a serpent on it guarding it.

תָּנָא דְבִי רַב עֲנָן, מֵאֵי דְכָתִיב: “רוֹכְבֵי אֲתוֹנוֹת צְהוֹרוֹת יוֹשְׁבֵי עַל מְדִין [וְהוֹלְכֵי עַל דֶּרֶךְ שִׁיחוֹ]”, “רוֹכְבֵי אֲתוֹנוֹת” – אֵלּוּ תַלְמִידֵי חֲכָמִים שֶׁמְהַלְכִין מֵעִיר לְעִיר וּמִמְדִינָה לְמְדִינָה לְלִמּוּד (בו) תּוֹרָה. “צְהוֹרוֹת” – שְׁעוֹשֵׂי אֹתָהּ כְּצִהְרִים. “יוֹשְׁבֵי עַל מְדִין” – שְׂדֵנֵי דִין אֱמֶת לְאֱמִיתוּ. “וְהוֹלְכֵי” – אֵלּוּ בְּעֵלֵי מִקְרָא. “עַל דֶּרֶךְ” – אֵלּוּ בְּעֵלֵי מִשְׁנָה. “שִׁיחוֹ” – אֵלּוּ בְּעֵלֵי תַלְמוּד, שֶׁכָּל שִׁחְתָּן דְּבִרֵי תּוֹרָה.

In further praise of the Torah and those who study it, a Sage of the school of Rav Anan taught: What is the meaning of that which is written: “You that ride on white donkeys, you that sit on rich cloths, and you that walk by the way, tell of it”^N (Judges 5:10)? “You that ride on white donkeys”; these are Torah scholars, who travel from city to city and from province to province to study Torah. “White [*tzehorot*]” are those who make it clear as noon [*tzahorayim*], i.e., who make the Torah comprehensible. “You that sit on couches [*midin*]” refers to those who judge [*danin*] an absolutely true judgment. “And you that walk”; these are the masters of Bible, who are the least important of the scholars. “By the way”; these are the more important masters of Mishna. “Tell of it”; these are the masters of Talmud, the most important of all, as all their conversation is about matters of Torah.

אָמַר רַב שֵׁיזְבִי מִשּׁוֹם רַבִּי אֱלֵעָזָר בֶּן עֲזַרְיָה, מֵאֵי דְכָתִיב: “לֹא יִחְרוֹךְ רִמְיָה צִידוֹ” – לֹא יִחְיֶה וְלֹא יֵאָרֶךְ יָמֵי צִידוֹ הַרְמָאִי.

The Gemara continues with this topic: Rav Sheizvi said in the name of Rabbi Elazar ben Azarya: What is the meaning of that which is written: “The slothful man [*remiyya*] will not roast [*yaharokh*] his catch” (Proverbs 12:27)?^N The deceitful [*rammai*] hunter will not live [*yihyeh*] a long life [*ya’arikh*]. A deceitful hunter continues to hunt more and more animals without holding on to the animals he has already caught. Similarly, someone who continues to study new material without reviewing what he has already learned will not be successful.

רַב שֵׁשֶׁת אָמַר: צִידוֹ הַרְמָאִי יִחְרוֹךְ?

Rav Sheshet said: Will a deceitful hunter have something to roast?^N One who acts in this way is a fool, but it is hard to describe him as deceitful.

כִּי אָתָּא רַב דִּימִי, אָמַר: מְשָׁל לְצִידוֹ שְׂדָךְ צִפְרִים, אִם רָאִשׁוֹן רָאִשׁוֹן מִשְׁבֵּר כְּנָפָיו – מִשְׁתַּמֵּר, וְאִם לֹא – אִין מִשְׁתַּמֵּר.

When Rav Dimi came from Eretz Yisrael to Babylonia, he said: This is comparable to a hunter who is hunting birds; if he breaks the wings of the birds one by one as he captures them so that they will be unable to fly off again, his prey will be secured, and if not, they will not be secured. According to this explanation, the word *rammai* is interpreted as cunning rather than deceitful. A cunning hunter secures his prey; similarly, a cunning student reviews each lesson and thereby retains that which he learns.

NOTES

You that walk by the way, tell of it – וְהוֹלְכֵי עַל דֶּרֶךְ שִׁיחוֹ: Some explain this in the following manner: The expression “that walk” refers to masters of Bible, who are not on the highest level and are therefore described as walking rather than riding. Those who have mastered Mishna are referred to as traveling “by the way,” as they are closer to the highest level of study, but are not equal to Talmud scholars. “Tell it” alludes to Talmud scholars, who constantly focus on the most important course of study (Maharsha; Rav Ya’akov Emden).

The slothful man will not roast his catch – לֹא יִחְרוֹךְ רִמְיָה צִידוֹ: The *Arukh* explains the aphorism as referring to someone who prepares his catch in a slothful manner, without making the effort to break its wings properly; consequently, his prey will fly away.

This is a metaphor for one who does not review his studies properly, and whose continued study will therefore be ineffective.

The deceitful hunter – צִידוֹ הַרְמָאִי: This refers to one who deceives others by showing off the breadth of his knowledge. However, since he does not review his studies, he will forget them and thereby shorten his life, as the Torah states: “For it is your life and length of days” (Rashi).

Will a deceitful hunter have something to roast – צִידוֹ הַרְמָאִי: Rashi reads this statement as a question. The *Arukh*, however, explains that it refers to a student who tells his teacher that he cannot grasp any more, and then uses the remaining time to review what he has just learned. Such a student will retain his knowledge.

Until he learns it – עד שילמדנו – One who teaches Torah should not get angry with his students. Rather, he should review the lesson several times until the students understand (Shulhan Arukh, Yoreh De'a 246:10).

אָמַר (רַבָּה), אָמַר רַב סְחוּרָה, אָמַר רַב הוּנָא, הוּנָא מַאי דְּכָתִיב: "הוּן מִהֶבֶל יִמְעַט וְקוֹבֵץ עַל יַד יִרְבֶּה", אִם עוֹשֶׂה אָדָם תּוֹרָתוֹ חֲבִילוֹת חֲבִילוֹת – מִתְמַעֵט, וְאִם לֹא – קוֹבֵץ עַל יַד יִרְבֶּה.

אָמַר רַבָּה: יָדְעֵי רַבְנָן לְהָא מִלְתָּא וְעִבְרֵי עֲלָהּ. אָמַר רַב נַחֲמָן בְּרַי יִצְחָק: אֲנָא עִבְדֵיתָהּ, וְאִיקָיִים בִּידָאֵי.

תָּנוּ רַבְנָן: בִּיצֵד סֵדֵר מִשְׁנֵה? מִשָּׁה לָמַד מִפִּי הַגְּבוּרָה, נִכְנַס אַהֲרֹן וְשָׁנָה לוֹ מִשָּׁה פִּירְקוֹ. נִסְתַּלַּק אַהֲרֹן וַיָּשָׁב לְשִׁמְאֵל מִשָּׁה. נִכְנְסוּ בָנָיו וְשָׁנָה לָהֶן מִשָּׁה פִּירְקוֹ, נִסְתַּלְּקוּ בָנָיו, אֲלֵעוּר יֹשֵׁב לִימִין מִשָּׁה וְאִיתְמַר לְשִׁמְאֵל אַהֲרֹן. רַבִּי יְהוּדָה אוֹמֵר: לְעוֹלָם אַהֲרֹן לִימִין מִשָּׁה חוּזֵר. נִכְנְסוּ יִקְנִים וְשָׁנָה לָהֶן מִשָּׁה פִּירְקוֹ, נִסְתַּלְּקוּ יִקְנִים, נִכְנְסוּ כָּל הָעָם וְשָׁנָה לָהֶן מִשָּׁה פִּירְקוֹ. נִמְצְאוּ בִּיד אַהֲרֹן אַרְבַּעַה, בִּיד בָּנָיו שְׁלֹשָׁה, וּבִיד הַזְּקֵנִים שְׁנַיִם, וּבִיד כָּל הָעָם אֶחָד.

נִסְתַּלַּק מִשָּׁה, וְשָׁנָה לָהֶן אַהֲרֹן פִּירְקוֹ. נִסְתַּלַּק אַהֲרֹן, שָׁנָה לָהֶן בָּנָיו פִּירְקוֹ. נִסְתַּלְּקוּ בָנָיו, שָׁנָה לָהֶן יִקְנִים פִּירְקוֹ. נִמְצְאוּ בִּיד הַכֹּל אַרְבַּעַה.

מִכָּאֵן אָמַר רַבִּי אֱלִיעֶזֶר: חַיִּיב אָדָם לְשָׁנוֹת לְתַלְמִידוֹ אַרְבַּעַה פְּעָמִים. וְקַל וְחוֹמֵר, וּמָה אַהֲרֹן שֶׁלָּמַד מִפִּי מִשָּׁה, וּמִשָּׁה מִפִּי הַגְּבוּרָה – כֵּן, הַדְּיוּט מִפִּי הַדְּיוּט – עַל אַחַת כַּמָּה וְכַמָּה.

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׁחַיִּיב אָדָם לְשָׁנוֹת לְתַלְמִידוֹ עַד שְׁיִלְמְדוּ – שְׁנֵאמַר: "וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל". וּמִנֵּין עַד שֶׁתִּהְיֶה סְדוּרָה בְּפִיהֶם – שְׁנֵאמַר: "שִׁמָּה בְּפִיהֶם".

וּמִנֵּין שְׁחַיִּיב לְהִרְאוֹת לוֹ פָּנִים – שְׁנֵאמַר: "וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לְפָנֵיהֶם".

וְלִיגְמְרוּ כּוֹלֵהוּ מִמִּשָּׁה! כִּדִּי לְחִלּוֹק כְּבוֹד לְאַהֲרֹן וּבָנָיו, וְכְבוֹד לְיִקְנִים.

Similarly, Rabba said that Rav Sehora said that Rav Huna said: What is the meaning of that which is written: "Wealth gotten through vanity [hevel] shall be diminished; but he that gathers little by little shall increase" (Proverbs 13:11)? If a person turns his Torah into bundles [havilot, derived from the word hevel by replacing the *heh* with a *het*], studying large amounts at the same time, his Torah will diminish. And if not, i.e., if he learns little by little and reviews what he has learned, he that gathers little by little shall increase.

Rabba said: The Sages know this, but nevertheless transgress it, i.e., they fail to heed this advice. Rav Nahman bar Yitzhak said: I did this, learning little by little and regularly reviewing what I had learned, and my learning has indeed endured.

The Gemara continues to discuss methods of Torah study. The Sages taught the following *baraita*: What was the order of teaching the Oral Law? How was the Oral Law first taught? Moses learned directly from the mouth of the Almighty. Aaron entered and sat before him, and Moses taught him his lesson as he had learned it from God. Aaron moved aside and sat to the left of Moses. Aaron's sons entered, and Moses taught them their lesson while Aaron listened. Aaron's sons moved aside; Elazar sat to the right of Moses and Itamar sat to the left of Aaron. Rabbi Yehuda disagreed with the first *tanna* with regard to the seating arrangements and said: Actually, Aaron would return to sit to the right of Moses. The elders entered and Moses taught them their lesson. The elders moved aside, and the entire nation entered and Moses taught them their lesson. Therefore, Aaron had heard the lesson four times, his sons heard it three times, the elders heard it twice, and the entire nation heard it once.

Moses then departed to his tent, and Aaron taught the others his lesson as he had learned it from Moses. Aaron then departed and his sons taught the others their lesson. His sons then departed and the elders taught the rest of the people their lesson. Hence everyone, Aaron, his sons, the elders and all the people, heard the lesson taught by God four times.

From here Rabbi Eliezer said: A person is obligated to teach his student his lesson four times. And it follows by way of an *a fortiori* inference: If Aaron, who learned from Moses himself, and Moses had received the Torah directly from the mouth of the Almighty, needed this regimen; an ordinary student learning from the mouth of an ordinary teacher, how much more so must he review his studies four times.

Rabbi Akiva says: From where do we derive that a person is obligated to teach his student until he learns the material and understands it? As it is stated: "Now therefore write this song for you, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel" (Deuteronomy 31:19). This verse indicates that one must teach Torah to others. And from where do we derive that one must teach his students until the material is organized in their mouths? As it is stated: "Put it in their mouths," so that they should be capable of teaching it to others.

And from where do we derive that a teacher must show his students the reasons for the teachings? As it is stated: "Now these are the judgments which you shall set before them" (Exodus 21:1), which indicates that the lesson must be set out in logical fashion for the students.

With regard to the manner in which the Oral Law was taught, the Gemara asks: They should all have studied from Moses himself four times. The Gemara answers: The teaching was divided in this manner in order to give honor to Aaron and his sons, and also to give honor to the elders.

If three people were walking along the way – שְׁלֹשָׁה שָׂהִי מְהַלְכִין בַּדֶּרֶךְ: If three people are walking together along the road, the teacher should walk in the middle, with his leading disciple to his right and the other student to his left. The students should walk slightly behind the teacher and a little to the side (*Shakh*), as explained elsewhere (*Shulhan Arukh, Yoreh De'a 242:17*).

NOTES

The rules of etiquette – הַלְכוּת דֶּרֶךְ אֶרֶץ: If two people are walking or sitting together, the more important person should be on the right. If there are three people, the more important person should be in the middle, while the next in importance is to his right, and the least important of the three to his left. Some authorities, however, maintain that it is proper for the second person to be positioned on the left, so that his right side should face the leading member of the group.

A mitzva matter – מִלְתָּא דְּמַצְוָה: Whenever the Talmud refers to a mitzva without further detail, it can be assumed that the reference is to the collection of funds for charity.

וַיַּעֲוֹל אֶהְרֹן וַיִּגְמַר מִמֶּשֶׁה, וַיַּעֲוִילוּ בָּנָיו וַיִּגְמְרוּ מֵאֶהְרֹן, וַיַּעֲוִילוּ זְקֵנִים וַיִּלְפּוּ מִבָּנָיו, וַיִּזְלוּ וַיִּגְמְרִינָהוּ לְכוֹלְהוּ יִשְׂרָאֵל! בֵּין דְּמִשָּׁה מִפִּי הַגְּבוּרָה גָּמַר – מִסְתַּיְעָא מִלְתִּיהָ.

The Gemara asks why a different method was not adopted, one which would have involved less trouble for Moses: **Aaron should have entered and studied from Moses; his sons should then have entered and studied from Aaron; the elders should then have entered and studied from Aaron's sons; and then they should have gone out and taught all of the Jewish people.** The Gemara answers: **Since Moses had studied directly from the mouth of the Almighty, it would be more effective for everyone to hear the Torah at least once from Moses himself.**

אָמַר מַר, רַבִּי יְהוּדָה אָמַר: לְעוֹלָם אֶהְרֹן לִימִין מִשָּׁה חוּזַר. כִּמְאֵן אֲזֵלָא הָא דְתַנָּא: שְׁלֹשָׁה שָׂהִי מְהַלְכִין בַּדֶּרֶךְ – הַרְבַּ בְּאַמְצַע, וְגוֹדוּל בְּיַמִּינוּ, וְקָטָן בְּשְׂמָאלוֹ. לִימָא רַבִּי יְהוּדָה הִיא וְלֹא רַבְנָן!

The Master said in the *baraita* that Rabbi Yehuda says: **Actually, Aaron would return to sit to the right of Moses, i.e., no matter how many people were present Aaron always sat to Moses' right.** The Gemara asks: **In accordance with whose opinion was it taught in a *baraita* dealing with the rules of etiquette: If three people were walking along the way,¹¹ the teacher should walk in the middle and the greater of the two students should be to his right and the lesser one should be to his left?** **Shall we say that it is the opinion of Rabbi Yehuda and not that of the Sages?** According to the Sages, the greater of the two students should be positioned to the left of the teacher so that the student's right side faces his teacher.

אֲפִילוּ תִימָא רַבְנָן, מִשּׁוּם טִירְחָא דְאֶהְרֹן.

The Gemara answers: You can **even say** that this *baraita* was taught in accordance with the opinion of the Sages, and the reason they said that Aaron remained to Moses' left even after the others entered is **due to the trouble to Aaron** if he would have to stand up and sit down again.

רַבִּי פְּרִידָא הָוָה לִיהּ הֵוָה תְּלַמִּידָא דְהוּוּ תַנִּי לִיהּ אַרְבַּע מָאָה זִמְנִין וְגַמַּר. יוֹמָא חַד בְּעֵינָהּ לְמִלְתָּא דְמַצְוָה, תַּנָּא לִיהּ וְלֹא גָמַר.

Having discussed the importance of reviewing one's Torah study, the Gemara relates that **Rabbi Perida had a certain student whom he would have to teach four hundred times, and only then would he learn the material, as he was incapable of understanding it otherwise. One day they requested Rabbi Perida's presence for a mitzva matter¹² after the lesson. Rabbi Perida taught his student four hundred times as usual, but this time the student did not successfully learn the material.**

אָמַר לִיהּ: הָאִיִּדְנָא מָאי שְׂנָא? אָמַר לִיהּ: מִדְּהִיא שְׁעִתָּא דְאָמַר לִיהּ לְמַר אִיכָּא מִלְתָּא דְמַצְוָה – אֶסְחָא לְדַעְתָּאִי, וְכָל שְׁעִתָּא אֲמִינָא, הִשְׁתָּא קָאִי מַר, הִשְׁתָּא קָאִי מַר. אָמַר לִיהּ: הִב דַּעְתִּיךָ וְאֶתְנִי לִיךְ. הִדַּר תַּנָּא לִיהּ אַרְבַּע מָאָה זִמְנִין [אַחֲרֵינִי].

Rabbi Perida said to him: **What is different now** that you are unable to grasp the lesson? **He said to him: From the time that they said to the Master that there is a mitzva matter for which he is needed, my mind was distracted from the lesson and every moment I said: Now the Master will get up, now the Master will get up to go and perform the mitzva and he will not complete the lesson.** Rabbi Perida said to him: **Pay attention this time and I will teach you, and know that I will not leave until you have fully mastered the lesson. He taught him again an additional four hundred times.**

נִפְקָא בֵּת קָלָא וְאָמַר לִיהּ: נִחָא לִיךְ דְּלִסְפּוּ לְךָ אַרְבַּע מָאָה שָׁנִין, אוּ דְתִיזְבוּ אֶת וְדֶרֶךְ לְעֵלְמָא דְאַתִּי? אָמַר: דְּנִיזְבוּ אֶנָּא וְדִרִי לְעֵלְמָא דְאַתִּי. אָמַר לְהֵן הַקְּדוּשׁ בְּרוּךְ הוּא: תַּנּוּ לוּ זוּ זוּ.

Due to the merit of Rabbi Perida's great devotion to his students, **a Divine Voice emerged and said to him: Is it preferable to you that four hundred years be added to your life, or that you and the rest of your generation will merit the World-to-Come?** **He said: I prefer that I and my generation merit the World-to-Come. The Holy One, Blessed be He, said to the angels: Give him both; he shall live a very long life and he and the rest of his generation will merit the World-to-Come.**

אָמַר רַב חֲסִדָּא: אִין תּוֹרָה נִקְנִית אֲלָא בְּסִימְנִין, שְׂנָאֵמַר: "שִׁמָּה בְּפִיהֶם," אֵל תִּקְרִי "שִׁמָּה" אֲלָא "סִימְנָה".

The Gemara continues its discussion with regard to methods of Torah study: **Rav Hisda said: The Torah can be acquired only with mnemonic signs that aid the memory, as it is stated: "Put it in their mouths." Do not read the phrase as: Put it [simah], but rather as: Its sign [simanah], thus indicating that mnemonic signs aid in memorizing the material.**

שָׁמְעָה רַב תַּחְלִיפָא מִמַּעַרְבָּא, אֲזֵל אֲמַרָה קַמִּיהּ דְּרַבִּי אַבְהוּ. אָמַר: אֶתוּן מִהֶתֶם מִתְנִיתוּ לָהּ, אֲנִן מִהֶכָּא מִתְנִינָן לָהּ: "הַצִּיבִי לְךָ צִיּוּנִים שִׁמִּי לְךָ וְגוֹר" עָשׂוּ צִיּוּנִים לְתוֹרָה. וּמָאי מִשְׁמַע דְּהָאִי צִיּוּן לִישְׁנָא דְסִימְנָא הוּא – דְּכַתְּבִיב: "וְרָאָה עֵצָם אָדָם וּבָנָה אֲצִלוּ צִיּוּן".

Rav Tahalifa of the West, i.e., from Eretz Yisrael, **heard this statement and went and said it before Rabbi Abbahu, who said: You learn this idea from there; we learn it from here, as the verse states: "Set up signposts [tziyyunim] for yourself; establish you markers" (Jeremiah 31:20), which is understood to mean: Establish mnemonic signs for the Torah. And from where may it be inferred that this term tziyyun denotes a sign? As it is written in a different verse: "And when they that pass through shall pass through the land, and any sees a human bone, he shall set up a sign [tziyyun] by it" (Ezekiel 39:15), i.e., a sign that there is a source of ritual impurity at that spot.**

HALAKHA

Set appointed times for Torah study – עֲשֵׂה מוֹעֲדִים – לתורה: It is proper to go to a house of study and study Torah for a fixed amount of time every day after prayers (*Shulḥan Arukh, Oraḥ Ḥayyim* 155:1).

רבי אליעזר אומר, מהכא: "אמור לחכמה אחותי את ומודע לבניה תקרא" – עשה מודעים לתורה. רבא אומר: עשה מועדים לתורה.

Rabbi Eliezer said that we learn this same idea from here: "Say to wisdom, you are my sister, and call understanding, your kinswoman [*moda*]" (Proverbs 7:4), which means: Establish signs [*moda'im*] that convey knowledge of the Torah. Rava said with regard to this verse: Set appointed times [*mo'adim*] for Torah study.^h

Perek V
Daf 55 Amud a

NOTES

Someone who raises his mind and someone who expands his mind – מְגַבֵּיהַ דַּעְתּוֹ, מְרַחֵב דַּעְתּוֹ – One who raises his mind is one who believes that his mind is so lofty that he no longer needs a teacher. One who expands his mind is one who has studied a topic and now thinks he knows everything there is to know about it (Maharsha).

HALAKHA

It is not in heaven or beyond the sea – לֹא בַשָּׁמַיִם וּמֵעֵבֶר – לֵאמֹר: Torah is not found in one who spends too much of his time on business activities. It is appropriate for one to limit the time he spends on business so that he can study Torah (Rambam *Sefer HaMadda, Hilkhot Talmud Torah* 3:8).

One creates simulated corners for it – עוֹשֵׂין לָהּ זְווֹיֹת – In the case of a round city, one first squares its perimeter and then measures its Shabbat limit. The same rule applies if the city is triangular in shape or if it has an irregular perimeter (Rambam). The Gemara's statement: One does not create additional corners for it, applies only to a city that is already rectangular (*Vilna Gaon; Shulḥan Arukh, Oraḥ Ḥayyim* 398:2).

Wide on one side – רַחְבָּהּ מִצַּד אֶחָד – If a city is wide on one side and narrow on the other, it is viewed as though both sides are the length of the longer side, and the Shabbat boundaries are measured from there (*Shulḥan Arukh, Oraḥ Ḥayyim* 398:4).

והיינו דאמר אבדימי בר חמא בר דוסא, מאי דכתיב: "לא בשמים היא ולא מעבר לים היא", "לא בשמים היא" – שאם בשמים היא אתה צריך לעלות אחריה, ואם מעבר לים היא – אתה צריך לעבור אחריה.

And this idea, that one must exert great effort to retain one's Torah knowledge, is in accordance with what Avdimi bar Ḥama bar Dosa said: What is the meaning of that which is written: "It is not in heaven ... nor is it beyond the sea" (Deuteronomy 30:12–13)? "It is not in heaven" indicates that if it were in heaven, you would have to ascend after it, and if it were beyond the sea, you would have to cross after it, as one must expend whatever effort is necessary in order to study Torah.

רבא אומר: "לא בשמים היא" – לא תמצא במי שמגביה דעתו עליה בשמים, ולא תמצא במי שמרחיב דעתו עליה כים.

Expounding the verse differently, Rava said: "It is not in heaven" means that Torah is not to be found in someone who raises his mind over it, like the heavens, i.e., he thinks his mind is above the Torah and he does not need a teacher; nor is it to be found in someone who expands his mind over it, like the sea, i.e., he thinks he knows everything there is to know about the topic he has learned.ⁿ

רבי יוחנן אומר: "לא בשמים היא" – לא תמצא בגנסי רוח, "ולא מעבר לים היא" – לא תמצא לא בסחרנים ולא בתגרים.

Rabbi Yoḥanan said: "It is not in heaven" means that Torah is not to be found in the haughty, those who raise their self-image as though they were in heaven. "Nor is it beyond the sea" means that it is not to be found among merchants or traders who are constantly traveling and do not have the time to study Torah properly.^h

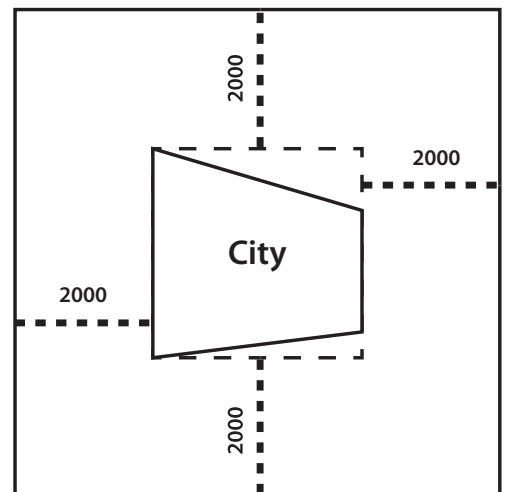
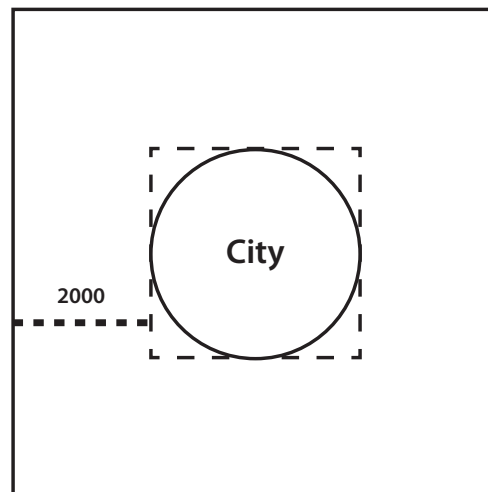
תנו רבנן: ביצד מעברין את הערים? ארובה – כמות שהיא, עגולה – עושין לה זוויות. מרובעת – אין עושין לה זוויות. היתה רחבה מצד אחד וקצרה מצד אחר – רואין אותה כאילו היא שורה.

After the lengthy aggadic digression, the Gemara returns to the topic of the mishna, extending the outskirts of a city. The Sages taught in the *Tosefta*: How does one extend the boundaries of cities? If the city is long, in the shape of a rectangle, the Shabbat limit is measured from the boundary as it is. If the city is round, one creates simulated corners for it,^h rendering it square, and the Shabbat limit is measured from there.^b If it is square, one does not create additional corners for it. If the city was wide on one side^h and narrow on the other side, one regards it as though the two sides were of equal length, adding to the narrow side to form a square.^b

BACKGROUND

The boundaries of a round city – תחומי עיר עגולה –

A city that is narrow on one side – עיר צרה בצד אחד –



Measurement of Shabbat limit for a round city

Measurement of Shabbat limit for a city that is narrow on one side