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Eiruvim Daf 54

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

One taught: Rabbi Eliezer had a disciple who learned in a low voice. After three years he forgot his learning. One taught: Rabbi Eliezer had a student who deserved burning [for an offence] against the Omnipresent — ‘Leave him alone’, the Rabbis pleaded, ‘he attended on a great man’.

Shmuel said to Rav Yehudah, ‘Sharp one, open your mouth and read the Scriptures, open your mouth and learn the Talmud, that your studies may be retained and that you may live long, since it is said: For they are life unto those that find them, and a healing to all their flesh; read not ‘To those that find them’ but ‘To him who utters them with his mouth’.

Shmuel further said to Rav Yehudah, ‘Sharp one, hurry on and eat, hurry on and drink, since the world from which we must depart is like a wedding feast’.

Rav said to Rav Hamnuna, ‘My son, according to your ability do good to yourself, for there is no enjoyment in she’ol nor will death be long in coming. And should you say: “I would leave a portion for my children” — who will tell you in the grave? The children of man are like the grasses of the field, some blossom and some fade’.

Rabbi Yehoshua ben Levi stated: If a man is on a journey and has no company let him occupy himself with the study of the Torah, since it is said in Scripture: For they shall be a chaplet of grace. If he feels pains in his head, let him engage in the study of the Torah, since it is said: For they shall be a chaplet of grace unto your head. If he feels pains in his throat let him engage in the study of the Torah, since it is said: And chains about your neck. If he feels pains in his bowels, let him engage in the study of the Torah, since it is said: It shall be a healing to your navel. If he feels pain in his bones, let him engage in

the study of the Torah, since it is said: And marrow to your bones. If he feels pain in all his body, let him engage in the study of the Torah, since it is said: And healing to all his flesh.

Rav Yehudah son of Rabbi Chiya remarked: Come and see how the dispensation of mortals is not like that of the Holy One, Blessed be He. In the dispensation of mortals, when a man administers a drug to a fellow it may be beneficial to one limb but injurious to another, but with the Holy One, Blessed be He, it is not so. He gave a Torah to Israel and it is a drug of life for all his body, as it is said: And healing to all his flesh. (54a)

Rav Ammi said: What is the exposition of the Scriptural text: For it is a pleasant thing if you keep them within you; let them be established altogether upon your lips? When are the words of the Torah ‘pleasant’? ‘When you keep them within you’. And when will you keep them within you? When they will ‘be established altogether upon your lips.’ Rabbi Zeira said, [This may be derived] from the following: A man has joy in the answer of his mouth; and a word in due season, how good is it! When ‘has a man joy’? When he has an ‘answer in his mouth’. Another version: ‘When has a man joy in the answer of his mouth’? When the ‘word is in due season; O, how good is this!’ Rabbi Yitzchak said: This may be derived from the following: But the word is very close to you, in your mouth, and in your heart, that you may do it; when ‘is it very close to you’? When it is ‘in your mouth and in your heart to do it’. Rava said: It may be derived from the following: You have given him his heart's desire, and the utterance of his lips You have not withheld. Selah. When ‘have You given him his heart's desire’? At the time when ‘You have not withheld the utterance of his lips. Selah.’ Rava pointed out an incongruity: It is written: You have given him his heart's desire; and it is

also written: And the utterance of his lips You have not withheld. Selah? If he is fortunate, 'You have given him his heart's desire,' but if he is unfortunate, 'The utterance of his lips You have not withheld. Selah'.

It was taught at the school of Rabbi Eliezer ben Yaakov: Wherever [in Scripture] the expression of *netzach*, *selah* or *va'ed* occurs the process to which it refers never ceases — 'Netzach'? Since it is written For I will not contend for ever, neither will I be always angry. 'Selah'. Since it is written: As we have heard, so have we seen in the city of Hashem, Master of Legions, in the city of our God — God establish it forever. Selah. 'Va'ed? Since it is written: Hashem shall reign forever and ever. (54a)

(Mnemonic: Chains, his cheeks, tables graven.) Rabbi Elozar said; What is the purport of the Scriptural text: And chains about your neck? If a man trains himself to be like a chain that hangs loosely upon the neck, and is sometimes exposed and sometimes concealed, his learning will be preserved by him, otherwise it will not.

Rabbi Elozar further stated: What is the purport of the Scriptural text: His cheeks are as a bed of slices? If a man allows himself to be treated as a bed upon which everybody treads, and as spices with which everybody perfumes himself, his learning will be preserved, but otherwise it will not.

Rabbi Elozar further stated: What is the purport of the Scriptural text: Tables of stone? If a man regards his cheeks as stone that is not easily worn away, his learning will be preserved by him, but otherwise it will not.

¹ The *Gemora* in Nedarim 55a relates: The *Gemora* records an incident: The Son of Mar Shmuel ordered that thirteen thousand zuz worth of *allalta* from Nehar Pania (*where he owned property*) should be given to Rava. So Rava sent an enquiry to Rav Yosef: What is meant by *allalta*? Rav Yosef replied: It was taught in a *braisa*: Everyone agrees that if one makes a *neder* prohibiting himself from *tevuah*, he is forbidden only in the five species of grain. Abaye said to him: Are the two words comparable? *Tevuah* implies only the five species, whereas *allalta* implies everything!

Rabbi Elozar further stated: What is the purport of the Scriptural text: Graven upon the tables? If the first tables had not been broken the Torah would never have been forgotten in Israel.

Rav Acha bar Yaakov said: No nation or tongue would have had any power over them; for it says: 'Graven' read not 'graven' but 'freedom'.

Rav Masnah expounded: What is the purport of the Scriptural text: And from the wilderness to Mattanah? If a man allows himself to be treated as a wilderness on which everybody treads, his study will be retained by him, otherwise it will not.

Rav Yosef had a grievance against Rava son of Rav Yosef bar Chama.¹ When the eve of Yom Kippur approached the latter thought, 'I shall go and pacify him' — Proceeding to Rav Yosef's house he found his attendant engaged in mixing for him a cup of wine. 'Give it to me', Rava said to him, 'and I will mix it'. He gave it to him and the latter duly mixed it. As he tasted it, he observed (*although he was blind*): 'This mixing is like that of Rava son of Rav Yosef bar Chama'. 'I am here' the other answered. 'Do not sit down upon your legs', Rav Yosef said to him, 'before you have explained to me these verses. What is the purport of the Scriptural text: And from the wilderness to Mattanah (*a gift*), and front Mattanah to Nachaliel (*inheritance from Hashem*), and from Nachaliel to Bamos (*to heights*), and front Bamos to the valley?' — 'If', the other replied: 'a man allows himself to be treated as the wilderness upon which everybody treads, the Torah will be given to him as a gift; and so soon as it is given to him as a gift, he will be the inheritance of God as it says: And from Mattanah to Nachaliel; and as soon as he is the inheritance of God, he rises to greatness, since it says: And from Nachaliel

When Abaye's response was said over before Rava, he said, "I was never in doubt that *allalta* meant everything. My question is this: What is the *halacha* regarding the rent of houses and the ships that Mar Shmuel owned there? Shall we say that since they depreciate, they are not included in *allalta* (*since the word allalta connotes profit*)? Or, perhaps, since the depreciation is hardly noticeable, they too, are termed *allalta* (*and it should belong to me*)?" The scholars repeated Rava's response to Rav Yosef. Thereupon, he exclaimed, "Since obviously Rava does not need us, why did he send the question (*what is allalta*) to us?" And so Rav Yosef was angry.



to Bamos. But if he is haughty, the Holy One, Blessed be He, humbles him, as it says: And from Bamos to the valley. If, however, he repents, the Holy One, Blessed be He, raises him, as it says: Every valley shall be lifted up.

Rav Huna said: What is the purport of the Scriptural text: Your flock settled therein; You prepared in Your goodness for the poor, O God? If a man behaves like an animal that treads upon its prey and eats it or, as others say, that drags it and eats it, his learning will be preserved by him, otherwise it will not — If, however, he does behave in this manner the Holy One, Blessed be He, will himself prepare a banquet for him, as it says in Scripture. You, did prepare in Your goodness for the poor, O Lord. (54a)

Rabbi Chiya bar Abba in the name of Rabbi Yochanan expounded: With reference to the Scriptural text: Who keeps the fig tree shall eat its fruit, why were the words of the Torah compared to the 'fig tree'? As with the fig tree the more one searches it the more figs one finds in it so it is with the words of the Torah; the more one studies them the more relish he finds in them.²

Rabbi Shmuel bar Nachmeini expounded: With reference to the Scriptural text: Loving hind and a graceful roe etc., why were the words of the Torah compared to a 'hind'? To tell you that as the hind has a narrow womb and is loved by its mate at all times as at the first hour of their meeting, so it is with the words of the Torah — They are loved by those who study them at all times as at the hour when they first made their acquaintance. 'And in graceful roe'? Because the Torah bestows grace upon those who study it. Her breasts will satisfy you at all times. Why were the words of the Torah compared to a breast? As with a breast, however often the child sucks it so often does he find milk in it, so it is with the words of the Torah. As often a man studies them so often does he find relish in them — With her love will you be ravished always, as was the case with Rabbi Elozar ben Pedas, for instance. It was said of Rabbi Elozar that he sat and

studied Torah in the lower market of Tzippori while his linen cloak lay in the upper market of the town. Rabbi Yitzchak ben Elozar related: A man once came to take it and found a venomous serpent in it.

It was taught at the school of Rav Anan: What is the exposition of the scriptural text, those that ride on white donkeys, those that sit on rich cloths, and those that walk by the way, tell of it? 'Those that ride on donkeys' refers to the learned men who travel from town to town and from province to province to study the Torah. 'White' means that they clarify it like noonday. 'That sit on rich cloths' means that they give true judgment for the sake of the truth. 'That walk' refers to the students of Scripture; 'by the way' refers to the students of the Mishnah; 'tell of it' refers to the students of the Talmud all of whose talk consists of the words of the Torah. (54a – 54b)

Rav Shizbi stated in the name of Rabbi Elozar ben Azaryah: What is the exposition of the text: The deceitful man shall not hunt his prey? The cunning hunter will not live long. Rav Sheishes expounded: The cunning hunter will roast. When Rav Dimi came he said: This may be likened to a fowler who hunts birds. If he breaks the wings of each bird as he shoots it down his catch is secure, otherwise it is not.³

Rava expounded in the name of Rav Sechorah who had it from Rav Huna: What is the purport of the text: Wealth gotten by vanity shall be diminished, but he that gathers little by little shall increase? If a man studies much at a time his learning decreases, and if he does not do so but 'gathers little by little' he 'shall increase'. Rava remarked: The Rabbis are well aware of this advice and yet disregard it. Rav Nachman bar Yitzchak said: I acted on this advice and my study remained with me. (54b)

Our Rabbis learned: What was the procedure of the instruction in the oral law? Moshe learned from the mouth of the Omnipotent. Then Aaron entered and Moshe taught him

² The Gemora compares Torah to a crop of figs that become ripe portion by portion. In essence, there are always new figs turning ripe every day. So too, Torah is compared to a fig, as there is always more to understand, even if one has learned that portion

of Torah before. [The Gemora also compares this to a nursing child, who always has a source of sustenance.]

³ Someone who tries to learn a lot without reviewing (i.e. deceiving) will not merit long life.

his lesson. Aaron then moved aside and sat down on Moshe's left. Thereupon Aaron's sons entered and Moshe taught them their lesson. His sons then moved aside, Elozar taking his seat on Moshe's right and Isamar on Aaron's left. Rav Yehudah stated: Aaron was always on Moshe's right. Thereupon the elders entered and Moshe taught them their lesson, and when the elders moved aside all the people entered and Moshe taught them their lesson. It thus followed that Aaron heard the lesson four times, his sons heard it three times, the elders twice and all the people once. At this stage Moshe departed and Aaron taught them his lesson. Then Aaron departed and his sons taught them their lesson. His sons then departed and the elders taught them their lesson. It thus followed that everybody heard the lesson four times.

From here Rabbi Eliezer inferred: It is a man's duty to teach his pupil [his lesson] four times. For this is arrived through a *kala vachomer*: Aaron who learned from Moshe who had it from the Mouth of the Almighty had to learn his lesson four times how much more so an ordinary pupil who learns from an ordinary teacher.

Rabbi Akiva stated: From where is it deduced that a man must go on teaching his pupil until he has mastered the subject? From Scripture where it says: And teach you it to the children of Israel. And from where is it deduced that it must be taught until the students are well versed in it? From Scripture where it says: Put it in their mouths. And from where is it inferred that it is also his duty to explain to him the reasons? It has been said: Now these are the ordinances which you shall put before them.

But why did they not all learn direct from Moshe? — In order to give a share of the honor to Aaron, his sons, and the elders. Then [why wasn't this procedure adopted:] Aaron might enter and learn from Moshe, his sons might then enter and learn from Aaron, then the elders might enter and learn from his sons and these finally might teach all Israel? — As Moshe learned from the Mouth of the Almighty his own teaching was of greater value.

The Master said: 'Rav Yehudah stated: Aaron was always on Moshe's right'. Whose view is represented in the following

where it was taught: If three men were going the same way, the Master is to be in the middle, the more important of the other two on his right and the less important on his left? Must it be held that it represents the view of Rav Yehudah and not that of the Rabbis? — It may be said to agree even with the view of the Rabbis, since Aaron's trouble had to be taken into consideration.

Rabbi Pereda had a pupil whom he taught his lesson four hundred times before the latter could master it. On a certain day having been requested to attend to a mitzvah he taught him as usual but the pupil could not master the subject. 'What', the Master asked: 'is the matter today?' — 'From the moment', the other replied. 'the Master was told that there was a mitzvah to be attended to I could not concentrate my thoughts, for at every moment I imagined, now the Master will get up or now the Master will get up'. 'Give me your attention', the Master said, 'and I will teach you again', and so he taught him another four hundred times. A *bas kol* issued forth asking him, 'Do you prefer that four hundred years shall be added to your life or that you and your generation shall be privileged to have a share in the world to come?' — 'That', he replied. 'I and my generation shall be privileged to have a share in the world to come'. 'Give him both', said the Holy One, Blessed be He. (54b)

Rav Chisda stated: The Torah can only be acquired with [the aid of] mnemonic signs, for it is said: Put it in their mouths; read not, 'put it' but 'its mnemonic sign'. Rav Tachlifa of the West heard this and proceeding to Rabbi Avahu told it to him. 'You', the other said to him, 'deduce this from that text; we deduce it from this one: Set up signs for yourself, make you' etc.; devise [mnemonic] signs for the Torah. What proof, however, is there that the expression of *tziyun* means a sign? — Since it is written, And when he sees a man's bone, then he shall set up a sign by it. Rabbi Elozar said: The deduction is made from this text: Say unto wisdom, 'You are my sister', and call understanding your relative; devise [mnemonic] signs for the Torah — Rava expounded: Appoint fixed times for the study of the Torah. This is in harmony with the following statement of Avdimi bar Chama bar Dosa: What is the significance of the text: It is not in heaven, [that you should say: 'who shall go up for us to heaven, and bring it



unto us'], neither is it beyond the sea [that you should say, 'Who shall go over the sea for us, and bring it unto us']? 'It is not in heaven', for if it were in heaven you should have gone up after it; and if it were 'beyond the sea', you should have gone over the sea after it. Rava expounded, 'It is not in heaven', it is not to be found with him who, because he possesses some knowledge of it, towers in his pride as high as the heavens, '[neither is it beyond the sea'] it is not found with him who, because of some knowledge of it, is as expansive in his self-esteem as the sea. Rabbi Yochanan expounded: 'It is not in heaven', it is not to be found among the arrogant; 'neither is it beyond the sea', it is not to be found among merchants or dealers. (54b – 55a)

INSIGHTS TO THE DAF

The Rambam, in his introduction to the Mishna, expounds on how Bnei Yisroel used to learn in the desert. For example, they learned one day the verse, "In Sukos you should dwell for seven days." Moshe would then teach them the laws pertinent to this topic. He would say that only males are commanded to sit in a Sukah, and that people who are sick or on the road are exempt as well. The Sechah must be something that grows from the ground. It is an obligation to eat, drink (as part of a meal), and sleep in the Sukah. The walls cannot be less than ten handsbreaths high, and the Sukah cannot be less than seven by seven handsbreaths.

The Rambam also points out that being that the Torah was taught clearly by Moshe Rabeinu, there was no doubt regarding the definition of verses that he clearly defined. For example, he says, when we find in the Gemora in Sukah that there is seemingly a debate about the definition of a "pri eitz hadar," which we know to be an esrog, the debate was not regarding what fruit we should use for this mitzvah. The fact that the Torah refers to an esrog was clearly taught by Moshe Rabeinu. Rather, the debate in the Gemora is how we can derive from the Torah itself that this is true, if we would not have a tradition telling us that it is an esrog.

DAILY MASHAL

Those that Study and those that Support Torah

Rav Yosef said to him, "Do not sit down until have explained the following verse [Bamidbar 21: 18 – 19]: *And from the wilderness to Mattanah; and from Mattanah to Nachaliel; and from Nachaliel to Bamos?*" Rava replied, "When one makes himself as the wilderness, which is open to everyone (*willing to teach them Torah*), the Torah is given to him as a gift, as it says: *And from the wilderness to Mattanah (a gift)*. And once it is given to him as a gift, Hashem makes it his inheritance, as it says: *and from Mattanah to Nachaliel (inheritance from Hashem)*. And after Hashem gives it to him as an inheritance, he ascends to greatness, as it says: *and from Nachaliel to Bamos (to heights)*. And if he becomes haughty, Hashem will lower him down, as it says: *And from Bamos to the valley*. And furthermore, Hashem sinks him into the ground, as it says: *overlooking the surface of the wilderness*. However, if he repents, Hashem will raise him up once again, as it says: *every valley shall be raised*.

The verse prior to these verses states: *A well dug by princes, carved out by nobles of the people, through the lawgiver with their staffs, and from the desert to Mattanah*. The Vilna Gaon says that this verse must be explained according to our *Gemora* as well.

He explains: The well is referring to the wellsprings of Torah. The princes are those that delving into the depths of Torah. The nobles are those people who are engaged in business activities and support those who are studying Torah. The verse concludes that both those that study Torah and those that support others who are studying have a portion in Torah.

The Chozeh mi'Lublin adds: Since the verse concludes with the words: *and from the Desert to Mattanah*, and we derived from there one is obligated to make himself similar to the wilderness; opened to teach Torah to all, this must be true for the supporters as well. One who is supporting Torah must view his support as if the Torah scholar is receiving it from the wilderness, and not directly from him. He should not expect a return on his investment in this world; the reward for supporting Torah is given out in the World to Come; the same time that those who study Torah receive their reward.