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Eiruvin Daf 54

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Gemora stresses that it is beneficial that a person should speak out his learning when he learns (not just think it to himself).

The Gemora relates that Shmuel encouraged his student, Rav Yehuda, to speak out the Torah he was learning. He found this alluded to in the verse, “For they are life for those who find them.” “For those who find them,” could also be interpreted as “for those who speak them out,” which Shmuel said refers to the added life that one who speaks out Torah will have.

The Gemora gives instruction regarding how to remember one’s learning.

The Gemora says that one who keeps reviewing his learning, teaches it to others, and acts in a humble fashion will merit to remember his learning.

Rabbi Yehoshua ben Levi said: Whoever is on the road and has no escort should occupy his mind with Torah. If he feels pain in his head, he should study Torah. The same applies if he feels pain in his throat, stomach, bones, or in his entire body.

The original luchos had two special qualities that the second luchos did not have.

The Gemora says that if we would have received the original luchos (instead of Moshe Rabeinu having to break them), we would not have forgotten the Torah that we learned. Additionally, no nation would be able to rule

over Bnei Yisroel. These teaching are both derived from the word “charus” stated by the first luchos. Charus means engraved, from which it is derived that they would have been engraved on our hearts as well. Charus can also be interpreted as “free,” alluding to the fact that no nation would be able to rule over us.

[The Gemora in Nedarim 55a relates: The Gemora records an incident: The Son of Mar Samuel 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!]

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.]

Our Gemora records: Rava learned that Rav Yosef was upset at him, he went before him on Erev Yom Kippur (to appease Rav Yosef), and found his attendant mixing for him a cup of wine (to dilute it). Rava said, "Let me prepare it for him." The attendant gave it to him and he mixed the cup of wine. On drinking it, he observed (although he was blind), "This mixture is similar to that of Rava the son of Rav Yosef ben Chama." Rava replied, "It is indeed he." 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*.

One can always find more depth of understanding in Torah, even if he has learned that part of Torah many times.

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.]

Rav Shizvi says in the name of Rabbi Elazar ben Azaryah: What does the verse mean when it says: *a deceitful*

hunter will not roast his catch? This means that a deceiving hunter will not live nor lengthen his days (someone who tries to learn a lot without reviewing (i.e. deceiving) will not merit long life).

Rav Sheishes understands the verse as follows: Won't a cunning hunter roast his catch (a scholar who reviews what he learns will retain it)?

When Rav Dimi came from Eretz Yisroel, he said that this is similar to a person who hunts birds. If he breaks the wings of the first bird, the others stay by him. If he does not, the others will fly away.

Rava says in the name of Rav Sechorah in the name of Rav Huna: *A fortune gained from vanity will diminish, but that which is gathered by hand will increase*. This teaches us that if a person makes large bundles of his Torah (learns a lot of new material at one time), his learning will diminish (he will not remember his learning). However, if he gathers by hand (learns a little at a time and reviews), it (his Torah knowledge) will increase.

Rava says: The Torah scholars knew this, but did not heed it.

Rav Nachman bar Yitzchak says: I did this, and I remembered my learning.

The Gemora relates how Torah was taught when the Jews were in the desert, before they came to Eretz Yisroel (see INSIGHT).

The braisa states that Moshe used to teach Aharon, who then sat on Moshe's left. Aharon's sons came in and were taught by Moshe, with Elazar sitting on Moshe's right, and Itamar on Aharon's left. The elders then came and were taught by Moshe. Afterwards, the people came and were taught by Moshe. Moshe then left, and Aharon taught the lesson. Aharon then left, and his sons taught the lesson. After they left, the elders taught the nation. (54a – 54b)

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 mitzva. 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

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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.