



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

To what extent is a man obliged to teach his son Torah? — Said Rav Yehudah in Shmuel's name: E.g., Zevulun, the son of Dan, whom his grandfather taught Mikra [Scripture], Mishnah, Talmud, halachos and aggados.

An objection is raised: If he [his father] taught him Mikra, he need not teach him Mishnah; whereon Rava said: Mikra means Torah? — Like Zevulun ben Dan, yet not altogether so. Like Zevulun ben Dan, whom his grandfather taught; yet not altogether so, for whereas there [he was taught] Mikra, Mishnah, Talmud, halachos and aggados, here [i.e., as a general rule] Mikra alone [suffices].

Now, is the grandfather under this obligation? Surely it was taught: And you shall teach them to your sons, but not your son's sons. How then do I interpret [the verse]: and you shall make them known to your sons, and your son's sons? This is to tell you that one who teaches his son Torah, the Torah ascribes merit as though he had taught him, his son and his son's son until the end of all time! — He agrees with the following Tanna. For it was taught: And you shall teach them to your sons: hence I only know, your sons. How do I know your son's sons? From the verse: and you shall make them known to your sons and your son's sons. If so, why state, 'your sons'? — To teach: your sons, but not your daughters. (30a1 – 30a2)

Rabbi Yehoshua ben Levi said: He who teaches his grandson Torah, the Torah regards him as though he had received it [direct] from Mount Sinai, for it is said: and you shall make them known to your sons and your son's sons,

which is followed by: that is the day that you stood before Hashem your God in Chorev.

Rabbi Chiya bar Abba found Rabbi Yehoshua ben Levi wearing a plain cloth upon his head and taking a child to the synagogue [for study]. “What is the meaning of all this?” he demanded. “Is it then a small thing,” he replied: “that it is written: and you shall make them known to your sons and your son's sons; which is followed by: that is the day that you stood before Hashem your God in Chorev”? From then onwards Rabbi Chiya bar Abba did not taste meat before revising [the previous day's lesson] with the child and adding [another verse]. Rabbah son of Rav Huna did not taste meat until he took the child to school.

Rav Safra said in the name of Rabbi Yehoshua ben Chananya: What is meant by: and you shall teach them diligently [ve-shinnantem] to your children? Read not ve-shinnantem, but ve-shillasstem: [you shall divide into three]: one should always divide his years into three: [devoting] a third to Mikra, a third to Mishnah, and a third to Talmud. Does one then know how long he will live? — This refers only to days.

The early [scholars] were called soferim because they used to count all the letters of the Torah. Thus, they said: the 'vav' in gachon marks half the letters of the Torah; darosh darash, half the words; ve-hisggalah, half the verses. Y'charsemenah chazir miya'ar - the boar out of the forest [mi-ya'ar] ravages it: the 'ayin' of ya'ar marks half of the Psalms. Ve'hu rachum yechaper avon - but he,



being full of compassion, forgives their iniquity, half of the verses.

Rav Yosef inquired: Does the 'vav' of gachon belong to the first half or the second? They [the scholars] said to him: Let a Torah scroll be brought and we will count them! Didn't Rabbah bar Bar Chanah say: They did not stir from there until a Torah scroll was brought and they counted them? — They were thoroughly versed in the defective and full readings, but we are not.

Rav Yosef inquired: Does ve-hisggalah belong to the first half or the second? Abaye said to him: For the verses, at least, we can bring [a Scroll] and count them! — In the verses too we are not certain. For when Rav Acha bar Adda came, he said: In the West [Eretz Yisroel] the following verse is divided into three: And Hashem said to Moshe, Lo, I come to you in a thick cloud [etc.].

Our Rabbis taught: There are five thousand, eight hundred and eighty-eight verses in the Torah; the Psalms exceed this by eight; while Chronicles are less by eight.

Our Rabbis taught: And you shall teach them diligently [means] that the words of the Torah shall be clear-cut in your mouth, so that if anyone asks you something, you should not stammer and then answer him, but [be able to] answer him immediately, for it is said: say to wisdom, You are my sister; and it is also said: Bind them upon your fingers; write them upon the table of your heart; and it is also said: As arrows are in the hand of a mighty man, so are the children of your youth; and it is also said: sharp arrows of the mighty; and it is also said: Your arrows are sharp; nations fall under you; and it is also said: Happy is the man that has his quiver full of them; they shall not be ashamed, when they speak with their enemies in the gate. - What is meant by 'with their enemies in the gate'? — Said Rabbi Chiya bar Abba: Even father and son, master and disciple, who study Torah at the same gate become enemies of each other; yet they do not stir from there

until they come to love each other, for it is written: [Therefore it is said it, the book of the wars of Hashem,] love is be-sufah; read not 'be-sufah' but 'be-sofah'.

Our Rabbis taught: Ve-samtem [reads] sam tam [a perfect remedy]. This may be compared to a man who struck his son a strong blow, and then put a plaster on his wound, saying to him, 'My son! As long as this plaster is on your wound you can eat and drink at will, and bathe in hot or cold water, without fear. But if you remove it, it will break out into sores.' Even so did the Holy One, Blessed be He, speak to Israel: 'My children! I created the Evil Inclination, but I [also] created the Torah as its antidote; if you occupy yourselves with the Torah, you will not be delivered into his hand, for it is said: If you do well, you shall prevail. But if you do not occupy yourselves with the Torah, you shall be delivered into his hand, for it is written: sin rests at the door. Moreover, he is altogether preoccupied with you [to make you sin], for it is said: and to you shall be his desire. Yet if you wilt, you cannot rule over him, for it is said: and you shall rule over him.

Our Rabbis taught: The Evil Inclination is hard [to bear], since even his Creator called him evil, as it is written: for that the desire of man's heart is evil from his youth.

Rav Yitzchak said: Man's Evil Inclination renews itself daily against him, as it is said: [every imagination of the thoughts of his heart] was only evil every day. And Rabbi Shimon ben Levi said: Man's Evil Inclination gathers strength against him daily and seeks to slay him, for it is said: The wicked watches the righteous, and seeks to slay him; and were not the Holy One, Blessed be He, to help him [man], he would not be able to prevail against him, for it is said: Hashem will not leave him in his hand.

The School of Rabbi Yishmael taught: My son, if this repulsive [wretch] assails you, lead him to the schoolhouse: if he is of stone, he will dissolve; if iron, he will shiver [into fragments], for it is said: Is not my word

like as fire? said Hashem,' and like a hammer that breaks the rock in pieces? If he is of stone, he will dissolve, for it is written: Ho, everyone that thirsts, come to the waters; and it is said: The waters wear the stones. (30a2 – 30b2)

'To take a wife for him.' How do we know it? — Because it is written: Take wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands. As for [marrying] his son, it is well, for it rests with him; but with respect to his daughter, does it then rest with him? — This is his meaning: Let her be dowered, clothed and adorned, that men should eagerly desire her.

'To teach him a craft.' From where do we know it? — Said Chizkiyah: Scripture said: See to a livelihood with the wife whom you love. If 'wife' is literal, [this teaches,] just as he [the father] is obligated to take a wife for him, so is he obligated to teach him a craft [for a livelihood]; if it is [a metaphor for] Torah, then just as he is obligated to teach him Torah, so is he obligated to teach him a craft.

'And some say, [He must teach him] to swim in water too. What is the reason? — His life may depend on it.

'Rabbi Yehudah said: He who does not teach him a craft teaches him banditry. "Banditry"! can you think so? — But it is like teaching him banditry'. Where do they differ? — They differ where he teaches him business. (30b3)

The Mishnah had stated: But all obligations of the father upon the son etc., What is meant by 'all obligations of the father upon the son? Shall we say, all mitzvos which the father is obligated to perform for his son — are then women obligated as well? But it was taught: 'The father is obliged in respect of his son, to circumcise and redeem him': only the father, but not the mother? — Said Rav Yehudah: This is its meaning: All mitzvos concerning a father, which are incumbent upon a son to perform for his father, both men and women are obligated thereby.

We have [thus] learned here what our Rabbis taught: [You shall fear every man his father, and his mother]: 'man,' I know it only of man; how do I know it of woman? When it is said: 'You shall fear,' two are mentioned. If so, why state man? A man possesses the means to fulfill this, but a woman has no means of fulfilling this, because she is under the authority of others.

Rav Idi bar Avin said in Rav's name: If she is divorced, both are equal. (30b3 – 30b4)

Our Rabbis taught: It is said: Honor your father and your mother; and it is also said: Honor Hashem with your substance: thus the Torah puts the honor due to parents on the same level of the Omnipresent.

It is said: 'You shall fear every man his father, and his mother'; and it is also said: Hashem your God you shall fear, and him you shall serve; thus the Torah puts the fear of parents on the same level as the fear of God.

It is said: And he that curses his father, or his mother, shall surely be put to death; and it is also said: Whoever curses his God shall bear his sin: thus the Torah puts the blessing of parents on the same level of that of the Omnipresent.

But in respect of striking, it is certainly impossible. And that is but logical, since the three are partners in him [the son]. (30b4)

Our Rabbis taught: There are three partners in man, the Holy One, Blessed be He, the father, and the mother. When a man honors his father and his mother, the Holy One, Blessed be He, says: 'I ascribe [merit] to them as though I had dwelt among them and they had honored Me.'

It was taught: Rebbe said: It is revealed and known to Him Who decreed, and the world came into existence, that a son honors his mother more than his father, because she

sways him by words; therefore, the Holy One, Blessed be He, placed the honor of the father before that of the mother. It is revealed and known to Him Who decreed, and the world came into existence, that a son reverences his father more than his mother, because he teaches him Torah, therefore the Holy One, Blessed be He, put the fear [reverence] of the mother before that of the father. (30b4 – 31a1)

DAILY MASHAL

There is an obligation of knowing the entire Torah, in addition to the general obligation of studying Torah (Ran in Nedarim 5a based on Kiddushin 30a “Veshinantam – that the words of Torah should be sharp in your mouth; Rambam Hilchos Talmud Torah 1:3 from the drasha on the pasuk velimadtem 29:2). The reason why they were especially stringent on forgetting is because relearning old material that was forgotten is more difficult than learning new material (Yuma 29a). Therefore, through his already having learned it and forgot it – he is more distant from the knowledge – and he had actively distanced himself from it. There is also the issue of disrespecting it for it is not important enough to him to ensure that he guard over it. And even in this he loses it (See Brachos 62b on the Pasuk, But the point of the matter is the obligation to learn and to know as much as he is capable of doing, the entire Torah. For this is true completion and perfection of the Torah in each of its details – for everything is dependent upon the other as explained earlier.

Rav Aharon Kotler zt”l adds that the matter is likewise in regard to granting ordination – you do not grant smichah for just one area of knowledge. Rather, one must know and understand and rule in the entire area of Torah (Yerushalmi Chagigah 1:8; Rambam Hilchos Sanhedrin 4:8). The more he knows and the more he remembers, the more he has fulfilled for himself his connection to Torah and his belief in Torah in a complete manner. [The

Torah of Hashem is] Whole – it restores the soul (See Midrash Shochar Tov on the pasuk]. For on this – the remembering of Divrei Torah and the remembering of the Giving of the Torah are one – Hashem spoke once – two things I heard.