

Perek V
Daf 52 Amud b

מתני' ביצד מעברין את הערים?
בית נכנס בית יוצא, פגום נכנס
פגום יוצא. הוי שם גדודיות גבוהות
עשרה טפחים.

MISHNA How does one extend the boundaries of cities in order to ensure that all its protrusions are included within the borders of the city?^H He extends a straight line across the edge of the city, and if a house is recessed and another house protrudes, or a turret [*pagum*]^I is recessed and another turret protrudes from that line, and similarly, if there were remnants of walls ten handbreadths high,

HALAKHA

Extending cities – עיבור הערים: A city's Shabbat limits are not measured from each house separately. Rather, they are measured from the city's borders, which are established as a straight line that incorporates all structures that are part of the city (*Shulhan Arukh, Orah Hayyim 398:6*).

LANGUAGE

Turret [*pagum*] – פגום: From the Greek πῆγμα, *pègma*, meaning an addition to a construction, a stage, or a wooden structure meant to hold something.

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וגשרים ונפשות שיש בהן בית
דירה – מוציאים את המדה כנגדן,
ועושים אותה כמין טבלא מרובעת,
כדי שיהא נשכר את הזויות.

and bridges and monuments over graves in which there is a residence, one extends the measure of that side of the city as though there were other structures opposite them in the adjacent corner of the city. And prior to measuring the Shabbat limit, one renders the city like a square tablet so that it gains the corners, although there are actually no houses in those corners.

גמ' רב ושמואל: חד תני "מעברין",
וחד תני "מאברין".

GEMARA The Gemara cites a dispute with regard to the mishna's terminology. Rav and Shmuel disagreed: One taught that the term in the mishna is *me'abberin*, with the letter *ayin*, and one taught that the term in the mishna is *me'abberin*, with the letter *alef*.

מאן דתני "מאברין" – אבר אבר.
ומאן דתני "מעברין" – כאשה
עוברת.

The Gemara explains: The one who taught *me'abberin* with an *alef* explained the term in the sense of limb [*ever*] by limb. Determination of the city's borders involves the addition of limbs to the core section of the city. And the one who taught *me'abberin* with an *ayin* explained the term in the sense of a pregnant woman [*ubbera*] whose belly protrudes. In similar fashion, all the city's protrusions are incorporated in its Shabbat limit.^N

מערת המכפלה, רב ושמואל, חד
אמר: שני בתים זה לפנים מזה, וחד
אמר: בית ועליה על גביו.

Apropos this dispute, the Gemara cites similar disputes between Rav and Shmuel. With regard to the Machpelah Cave, in which the Patriarchs and Matriarchs are buried, Rav and Shmuel disagreed. One said: The cave consists of two rooms, one farther in than the other. And one said: It consists of a room and a second story above it.

בשלמא למאן דאמר זה על גב זה –
היינו מכפלה. אלא למאן דאמר שני
בתים זה לפנים מזה, מאי מכפלה?

The Gemara asks: Granted, this is understandable according to the one who said the cave consists of one room above the other, as that is the meaning of Machpelah, double. However, according to the one who said it consists of two rooms, one farther in than the other, in what sense is it Machpelah? Even ordinary houses contain two rooms.

שפפולה בזוגות. "ממרא קרית
ארבע", אמר רבי יצחק: קרית
הארבע זוגות: אדם ותוה, אברהם
ושרה, יצחק ורבקה, יעקב ולאה.

Rather, it is called Machpelah in the sense that it is doubled with the Patriarchs and Matriarchs, who are buried there in pairs. This is similar to the homiletic interpretation of the alternative name for Hebron mentioned in the Torah: "Mamre of Kiryat Ha'Arba, which is Hebron" (Genesis 35:27). Rabbi Yitzhak said: The city is called Kiryat Ha'Arba, the city of four, because it is the city of the four couples buried there: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah.

NOTES

מעברין with an *ayin* and *me'abberin* with an *alef* – ומאברין: The *Arukh* explains the word *me'abberin* with the letter *alef* as follows. Just as a person's limbs [*eivarim*] protrude from his body, so too, extra, protruding sections are added to a city. The *Me'iri* explains the word *me'abberin* with the letter *ayin* to mean that just as a pregnant woman [*me'ubberet*] contains an addition to her body in the form of a child, so too, the additions to a city's structures are added to the city's borders.

NOTES

Because he caused the entire world to rebel – שְׁהִמְרִיד אֶת כָּל הָעוֹלָם כּוּלוֹ: Rashi explains that Nimrod was the king of Babylonia who advised the generation of the Dispersion to build the Tower of Babel and rebel against God, consequently causing the entire world to rebel against Him.

Eighteen and twelve, etc. – שְׁמוֹנֶה עָשָׂר וּשְׁנַיִם: Some texts cite the mnemonic as: Eighteen and twelve, we studied, in his generation, the hearts. According to this version, it refers to the eighteen days Rabbi Yohanan spent with Rabbi Oshaya and his twelve students, Rabbi Yohanan's statement about studying with Rabbi Oshaya in crowded conditions, Rabbi Oshaya's greatness in his generation, and the hearts of the early and later Sages.

LANGUAGE

The Distinguished [*Beribbi*] – בְּרִיבִי: This honorific title for a great person was added to the names of several Sages. The word is probably a contraction of the two words bar and Rabbi, which together means the son of a Sage. It was first used as a label for Sages who were sons of Sages. Its meaning was later broadened to refer also to great scholars who did not have distinguished fathers.

וַיְהִי בַיּוֹמֵי אֲמֶרְפֶּל, רַב וּשְׁמוּאֵל; חַד אָמַר: נִמְרוֹד שָׁמוּ, וְלָמָּה נִקְרָא שְׁמוֹ אֲמֶרְפֶּל – שְׁאָמַר וְהִפִּיל לְאַבְרָהָם אֲבִינוּ בְּתוֹךְ כִּבְשׁוֹן הָאֵשׁ. וְחַד אָמַר: אֲמֶרְפֶּל שָׁמוּ, וְלָמָּה נִקְרָא שְׁמוֹ נִמְרוֹד – שְׁהִמְרִיד אֶת כָּל הָעוֹלָם כּוּלוֹ עָלָיו בְּמַלְכוּתוֹ.

וַיִּקָּם מֶלֶךְ חֲדָשׁ עַל מִצְרַיִם רַב וּשְׁמוּאֵל; חַד אָמַר: חֲדָשׁ מִמֶּשׁ, וְחַד אָמַר: שְׁנַתְּחַדְּשׁוּ גְּזֵירוֹתָיו.

מֵאֵן דָּאֲמַר חֲדָשׁ מִמֶּשׁ – דְּכַתִּיב "חֲדָשׁ", וּמֵאֵן דָּאֲמַר שְׁנַתְּחַדְּשׁוּ גְּזֵירוֹתָיו – מְדַלָּא כַּתִּיב "וַיִּמְלֹךְ".

וְלֵמָּן דָּאֲמַר שְׁנַתְּחַדְּשׁוּ גְּזֵירוֹתָיו, הָאֵל כַּתִּיב: "אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף" – דְּהוּהוּ דְּמִי כַּמָּן דְּלֹא יָדַע לֵיהּ לְיוֹסֵף כָּלֵל.

(סִימָן שְׁמוֹנֶה עָשָׂר וּשְׁנַיִם עָשָׂר לְמַדְּנֵי בְּדוּד וַיְבִין).

אָמַר רַבִּי יוֹחָנָן: שְׁמוֹנֶה עָשָׂר יָמִים גִּידְלְתִי אֶעֱלֶה רַבִּי אוֹשְׁעִיָא בְּרִיבִי, וְלֹא לְמַדְּתִי מִמֶּנּוּ אֶלָּא דְּבַר אֶחָד בְּמִשְׁנֵתֵינוּ: כִּי צַד מֵאַבְרִין אֶת הָעָרִים – בְּאַלְף.

אֵינִי? וְהָאֲמַר רַבִּי יוֹחָנָן: שְׁנַיִם עָשָׂר תְּלִמִּידִים הָיוּ לִּי לְרַבִּי אוֹשְׁעִיָא בְּרִיבִי, וּשְׁמוֹנֶה עָשָׂר יָמִים גִּידְלְתִי בֵּינֵיהֶן, וְלִמְדְתִי לֵב כָּל אֶחָד וְאֶחָד וְחֻכְמַת כָּל אֶחָד וְאֶחָד!

לֵב כָּל אֶחָד וְאֶחָד וְחֻכְמַת כָּל אֶחָד וְאֶחָד – גָּמַר, גָּמְרָא – לֹא גָמַר. אֵיבְעִית אֵימָא: מִנֵּיהּ דִּידְהוּ – גָּמַר, מִינֵיהּ דִּידְהוּ – לֹא גָמַר. וְאֵיבְעִית אֵימָא: דְּבַר אֶחָד בְּמִשְׁנֵתֵינוּ קָאֲמַר.

They disagreed about this verse as well: “And it came to pass in the days of Amraphel” (Genesis 14:1). Rav and Shmuel both identified Amraphel with Nimrod. However, one said: Nimrod was his name. And why was his name called Amraphel? It is a contraction of two Hebrew words: As he said [*amar*] the command and cast [*hippil*] our father Abraham into the fiery furnace, when Abraham rebelled against and challenged his proclaimed divinity. And one said: Amraphel was his name. And why was his name called Nimrod? Because he caused the entire world to rebel [*himrid*]^N against God during his reign.

They also disagreed about this verse: “There arose a new king over Egypt, who knew not Joseph” (Exodus 1:8). Rav and Shmuel disagreed. One said: He was actually a new king, and one said: He was in fact the old king, but his decrees were new.

The Gemara explains. The one who said he was actually a new king based his opinion on the fact that it is written in the verse that he was new. And the one who said that his decrees were new derived his opinion from the fact that it is not written: And the king died, and his successor reigned, as it is written, for example, with regard to the kings of Edom (Genesis 36).

The Gemara asks: And according to the one who said that his decrees were new, isn't it written: “Who knew not Joseph”? If it were the same king, how could he not know Joseph? The Gemara explains: What is the meaning of the phrase: “Who knew not Joseph”? It means that he conducted himself like one who did not know Joseph at all.

The Gemara cites a mnemonic of key words from a series of traditions cited below: Eighteen and twelve^N we studied, with regard to David, and he will understand.

Rabbi Yohanan said: I spent eighteen days with Rabbi Oshaya^P the Distinguished [*Beribbi*],^L and I learned from him only one matter in our Mishna. In the phrase: How does one extend cities, the word *me'abberin* is spelled with an *alef*.

The Gemara asks: Is this so? Didn't Rabbi Yohanan say: Rabbi Oshaya the Distinguished had twelve students, and I spent eighteen days among them, and I learned the heart of each and every one, i.e., the nature and character of each student, and the extent of the wisdom of each and every one? How could Rabbi Yohanan say that he learned only one matter?

The Gemara answers: It is possible that he learned the heart of each and every one and the wisdom of each and every one, but he did not learn substantive tradition. And if you wish, say instead: From the students themselves he learned many things; from Rabbi Oshaya himself he did not learn anything beyond that one matter. And if you wish, say instead: Rabbi Yohanan meant to say that he learned only one matter in our Mishna from Rabbi Oshaya, but he learned other matters from him based on *baraitot* and other sources.

PERSONALITIES

Rabbi Oshaya – רַבִּי אוֹשְׁעִיָא: Referred to as Rabbi Oshaya the Great in the Jerusalem Talmud, Rabbi Oshaya was one of the greatest scholars of the transitional generation between the *tanna'im* and the *amora'im*. He was a third-generation scholar, the son of Rabbi Hama and the grandson of Rabbi Bisa. He studied Torah with his father and with bar Kappara, and with Rabbi Hiyya as a disciple-colleague. His greatest work was arranging collections of precisely worded *baraitot*, to such an extent that it was said that any *baraita* not taught in the schools of Rabbi Hiyya and Rabbi Oshaya is unreliable. For this reason, he was called the father of the Mishna.

He was a close associate of the house of the *Nasi*, and was on especially close terms with Rabbi Yehuda Nesia, grandson of Rabbi Yehuda HaNasi.

Rabbi Oshaya had many students, the greatest of whom was Rabbi Yohanan, who studied Torah with him for many years. The eighteen days mentioned in this context is probably referring to the beginning of his studies.

It seems that Rabbi Oshaya had a son who was also a Torah scholar, Rabbi Marinos, who continued the good relationship between his family and the house of the *Nasi*.

Wax [*kira*] – קירא: From the Greek κήρος, *kèros*, meaning wax.

ואמר רבי יוחנן: כשהיינו לומדין תורה אצל רבי אושעיא, היינו יושבין ארבעה ארבעה באמה. אמר רבי: כשהיינו לומדין תורה אצל רבי אלעזר בן שמוע, היינו יושבין ששה ששה באמה.

And Rabbi Yoḥanan said about that period: When we were studying Torah with Rabbi Oshaya, it was so crowded with students that we would sit four in each square cubit. Similarly, Rabbi Yehuda HaNasi said: When we were studying Torah with Rabbi Elazar ben Shamma, we would sit six in each square cubit.

אמר רבי יוחנן: רבי אושעיא בריבי בדורו – כרבי מאיר בדורו, מה רבי מאיר בדורו לא יכלו חבריו לעמוד על סוף דעתו – אף רבי אושעיא לא יכלו חבריו לעמוד על סוף דעתו.

Rabbi Yoḥanan said about his teacher: Rabbi Oshaya the Distinguished was as great in his generation as Rabbi Meir was in his generation: Just as with regard to Rabbi Meir, in his generation his colleagues were unable to fully grasp the profundity of his thinking due to the subtlety of his great mind, so it was with Rabbi Oshaya; his colleagues were unable to fully grasp the profundity of his thinking.

אמר רבי יוחנן: לבן של ראשונים כפתחו של אולם, ושל אחרונים כפתחו של היכל, ואנו כמלא נקב מחט סידקית.

Similarly, Rabbi Yoḥanan said: The hearts, i.e., the wisdom, of the early Sages were like the doorway to the Entrance Hall of the Temple, which was twenty by forty cubits, and the hearts of the later Sages were like the doorway to the Sanctuary, which was ten by twenty cubits. And we, i.e., our hearts, are like the eye of a fine needle.

ראשונים – רבי עקיבא, אחרונים – רבי אלעזר בן שמוע. איבא דאמרי: ראשונים – רבי אלעזר בן שמוע, אחרונים – רבי אושעיא בריבי, ואנו כמלא נקב מחט סידקית.

He explains: The term early Sages is referring to Rabbi Akiva, and the term later Sages is referring to his student, Rabbi Elazar ben Shamma. Some say that the term early Sages refers to Rabbi Elazar ben Shamma and that the term the later Sages refers to Rabbi Oshaya the Distinguished. And we are like the eye of a fine needle.

אמר אביי: ואנן כי סיכתא בגודא לגמרא. אמר רבא: ואנן כי אצבעתא בקירא לסברא. אמר רב אשי: אנן כי אצבעתא בבירא לשכחה.

On the topic of the steady decline of the generations, Abaye said: And we, as far as our capabilities are concerned, are like a peg in the wall^N with regard to Torah study. Just as a peg enters a wall with difficulty, our studies penetrate our minds only with difficulty. Rava said: And we are like a finger in wax [*kira*]^{LN} with regard to logical reasoning. A finger is not easily pushed into wax, and it extracts nothing from the wax. Rav Ashi said: We are like a finger in a pit with regard to forgetfulness. Just as a finger easily enters a large pit, similarly, we quickly forget our studies.

אמר רב יהודה, אמר רב: בני יהודה שהקפידו על לשונם – נתקיימה תורתם בידם, בני גליל שלא הקפידו על לשונם – לא נתקיימה תורתם בידם.

The Gemara continues the discussion relating to study and comprehension, and cites that which Rav Yehuda said that Rav said: With regard to the people of Judea, who were particular in their speech and always made certain that it was both precise and refined, their Torah knowledge endured for them; with regard to the people of the Galilee, who were not particular in their speech, their Torah knowledge did not endure for them.

מידי בקפידא תליא מילתא? אלא בני יהודה דדייקי לישנא, ומתנחי להו סימנא – נתקיימה תורתן בידיה, בני גליל דלא דייקי לישנא ולא מתנחי להו סימנא – לא נתקיימה תורתן בידיה.

The Gemara asks: Is this matter at all dependent on being particular with one's language? Rather, with regard to the people of Judea, who were precise in their language and who would formulate mnemonics^N for their studies, their Torah knowledge endured for them; with regard to the people of the Galilee, who were not precise in their language and who would not formulate mnemonics, their Torah knowledge did not endure for them.

NOTES

Like a peg in the wall – בי סיכתא בגודא: Rabbeinu Hananel explains further that just as a peg in a wall does nothing to strengthen the wall, our studying is also ineffective.

Like a finger in wax – בי אצבעתא בקירא: Rabbeinu Hananel explains that this is referring to a finger inserted into very soft wax. As soon as one removes his finger, the depression he created disappears.

Who were precise in their language and who would formulate mnemonics – דדייקי לישנא ומתנחי להו סימנא: One who is imprecise in his language is unable to use mnemonics to link the different sections of his studies, as the mnemonic will be ineffective. However, one who is exact in his phraseology can use mnemonics to remember the connections between various matters.

NOTES

Saul and David – שאול ודוד: Elsewhere, the Gemara describes Saul and David as the greatest Torah scholars of their generation, who would deliver public discourses. However, Saul's opinions were not in accordance with the accepted *halakha*, as indicated by the verse subsequently quoted in the Gemara, "And wherever he turned himself he did them mischief," whereas King David's teachings were in accordance with the accepted *halakha*.

בני יהודה גמרו מחד רבה – נתקיימה תורתן בידם, בני גליל דלא גמרו מחד רבה – לא נתקיימה תורתן בידם.

רבינא אמר: בני יהודה דגלו מסכתא – נתקיימה תורתן בידם, בני גליל דלא גלו מסכתא – לא נתקיימה תורתן בידם.

דוד גלי מסכתא, שאול לא גלי מסכתא. דוד דגלי מסכתא כתיב ביה: "יראיך יראוני וישמחו", שאול דלא גלי מסכתא כתיב ביה: ("אל כל) אשר יפנה

Furthermore, with regard to the people of Judea, who studied from one teacher, their Torah knowledge endured for them, as their teacher provided them with a consistent approach; however, with regard to the people of the Galilee, who did not study from one teacher, but rather from several teachers, their Torah knowledge did not endure for them, as it was a combination of the approaches and opinions of a variety of Sages.

Ravina said: With regard to the people of Judea, who would publicly disclose the tractate to be studied in the coming term so that everyone could prepare and study it in advance (*ge'onim*), their Torah knowledge endured for them; with regard to the people of the Galilee, who would not disclose the tractate to be studied in the coming term, their Torah knowledge did not endure for them.

The Gemara relates that King David would disclose the tractate to be studied in advance, whereas Saul would not disclose the tractate to be studied.^N With regard to David, who would disclose the tractate, it is written: "Those who fear You will see me and be glad" (Psalms 119:74), since all were prepared and could enjoy his Torah. With regard to Saul, who would not disclose the tractate to be studied, it is written: "And wherever he turned himself

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NOTES

He did them mischief – ירשיע: In other words, since the students did not know their topic of study in advance, they were comparable to wicked and ignorant people (*Me'ir*).

BACKGROUND

Like beets on the ground – כתרדין עלי אדמה: The image below is of beet greens soon after they have sprouted.



Beet sprouts

he did them mischief"^N (1 Samuel 14:47).

ואמר רבי יוחנן: מניין שמחל לו הקדוש ברוך הוא על אותו עון – שנאמר: "מחר אתה ובניך עמי" – עמי במחיצתי.

The Gemara concludes the mention of Saul on a positive note. And Rabbi Yohanan said: From where is it derived that the Holy One, Blessed be He, forgave him for that sin, the massacre of Nov, the city of priests? As it is stated that the spirit of Samuel said to him: "And the Lord will also deliver Israel with you into the hand of the Philistines, and tomorrow shall you and your sons be with me" (1 Samuel 28:19); the phrase "with me" means within my partition together with me in heaven, i.e., on the same level as the righteous prophet Samuel.

אמר רבי אבא: אי איכא דמשאיל להו לבני יהודה דדייקי לשני: "מאברין" תנן, או "מעברין" תנן? "אכוזו" תנן, או "עכוזו" תנן? ידעי.

The Gemara returns to the earlier question with regard to the correct reading of the word *me'abberin*. Rabbi Abba said: If there is anyone who can ask the people of Judea, who are precise in their language, whether the term in the mishna that we learned is *me'abberin* with an *alef* or *me'abberin* with an *ayin*, he should ask them. Similarly, with regard to the blemishes of a firstborn animal, was the term meaning its hindquarters that we learned in the mishna *akkuzo* with an *alef*, or did we learn *akkuzo* with an *ayin*? They would know.

שאילינהו, ואמרי ליה: איכא דתני "מאברין", ואיכא דתני "מעברין". איכא דתני "אכוזו", ואיכא דתני "עכוזו".

The Gemara answers: One asked the people of Judea, and they said to him: Some teach *me'abberin* with an *alef*, and some teach *me'abberin* with an *ayin*. Some teach *akkuzo* with an *alef*, and some teach *akkuzo* with an *ayin*. Both versions are well founded and neither one is erroneous.

בני יהודה דדייקי לישנא מאי היא? דהוא בר יהודה דאמר להו: טלית יש לי למכור. אמרו ליה: מאי גוון טליתך? אמר להו: כתרדין עלי אדמה.

Having mentioned that the people of Judea are precise in their speech, the Gemara asks: What is the meaning of this? The Gemara answers with an example: As in the case of a certain person from Judea who said to those within earshot: I have a cloak to sell. They said to him: What color is your cloak? He said to them: Like beets on the ground,^B providing an exceedingly precise description of the exact shade of the cloak, the green tint of beet greens when they first sprout.

בני גליל דלא דייקי לישנא מאי היא?
 (דתנא: דהוא בר גלילא [דהוה קאזיל]
 ואמר להו: אמר למאן, אמר למאן? אמרו
 ליה: גלילאה שוטה, חמר למירבב, או
 חמר למישתי, עמר למילבש, או אימר
 לאיתבסא?)

The Gemara returns to the people of the Galilee, who are not precise in their speech. What is the meaning of this? The Gemara cites examples: As it was taught in a *baraita* that there was a certain person from the Galilee who would walk and say to people: Who has *amar*? Who has *amar*? They said to him: Foolish Galilean, what do you mean? Galileans did not pronounce the guttural letters properly, so it was unclear whether he sought a donkey [*hamor*] to ride, or wine [*hamar*] to drink, wool [*amar*] to wear, or a lamb [*imar*] to slaughter. This is an example of the lack of precision in the Galileans' speech.

ההיא איתתא דבעיא למימר לחברתה
 תאי דאובליך חלבא, אמרה לה:
 שלובתי, תובליך לבאי.

The Gemara cites another example of the lack of linguistic precision of the Galileans: There was a certain woman who wanted to say to her friend: My neighbor, come and I will feed you milk [*ta'i de'okhlikh helba*]; however, due to the imprecise articulation of her words, she said to her: My neighbor, may a lioness eat you [*tokhlikh lavya*].

ההיא אתתא דאתיא לקמיה דדיינא,
 אמרה ליה: מרי כירי, תפלא הוית לי
 וגנבוך מין. וכדו הוות דכד שדרו לך
 עילויה – לא מטי ברעך אארעא.

The Gemara cites another example of the ignorance and incivility of the Galileans: There was a certain woman who came before a judge intending to say: Master, sir [*Mari kiri*, spelled with a *kuf*], I had a board, and they stole it from me [*tavla havet li ugenavuha mimeni*]. But instead she said to him: Master, servant [*Mari kiri*,¹ spelled with a *kaf*], I had a beam and they stole you from me [*tafla havet li ugenavukh min*]. And it was so large, that when they would hang you upon it, your feet would not reach the ground.

אמהתא דבי רבי, כי הוה משתעא
 בלשון חכמה, אמרה הכי: עלת נקפת
 בכד, ידאון נישריא לקיניהון.

In contrast to the speech of the Galileans, which indicates ignorance and outishness, the Gemara cites examples of the clever phraseology of the inhabitants of Judea and the Sages: The maidservant in the house of Rabbi Yehuda HaNasi,ⁿ when she would speak enigmatically, employing euphemistic terminology or in riddles, she would say as follows: The ladle used for drawing wine from the jug is already knocking against the bottom of the jug, i.e., the wine jug is almost empty. Let the eagles fly to their nests, i.e., let the students return home, as there is nothing left for them to drink.

וכד הוה בעי דליתבון, הוה אמרה להו:
 יעדי בתר חברתה מינה, ותתקפי עלת
 בכד כאילפא דאזלא בימא.

And when Rabbi Yehuda HaNasi wanted them to sit, she would say to them: Let us remove the stopper from another jug, and let the ladle float in the jug like a ship sailing in the sea.

רבי יוסי בר אסיין, כי הוה משתעא בלשון
 חכמה, אמר: עשו לי שור במשפט בטור
 מסבן.

The Gemara also relates that when Rabbi Yosei bar Asyan would speak enigmatically, he would say: Prepare for me an ox in judgment on a poor mountain. His method was to construct words by combining words from Aramaic translations of Hebrew words or Hebrew translations of Aramaic words. Ox is *tor* in Aramaic; judgment is *din*. Combined they form *teradin*, beets. Mountain in Hebrew is *har*, which they pronounced *har*; poor is *dal*. Together it spells *hardal*, mustard. Thus, Rabbi Yosei bar Asyan was requesting beets in mustard.

וכד הוה שאיל באושפיזא, אמר הכי:
 גבר פום דין חמי, מה זו טובה יש?

And when he would inquire about an inn, he would say as follows: This man here is raw; what is this good that there is? The phrase “this man here is raw” is used in a similar syllable-by-syllable translation: Man in Hebrew is *ish*; here is *po*; this is *zeh*; and raw is *na*. All together, they sound like *ushpazikhna*, i.e., an innkeeper (Rabbeinu Hananel). In other words, Rabbi Yosei bar Asyan was asking after the innkeeper.

רבי אבהו, כי הוה משתעא בלשון חכמה,
 הוה אמר הכי: אתריגו לפחמין, ארקיעו
 לוהבין, ועשו לי שני מגידי בעלטה. איבא
 דאמרי: ויעשו לי בהן שני מגידי בעלטה.

When Rabbi Abbahu would speak enigmatically,ⁿ he would say as follows: Make the coals the color of an *etrog*; beat the golden ones,ⁿ i.e., spread out the coals, which redden like gold when they glow; and make me two speakers-in-the-dark, i.e., roosters, which announce the dawn when it is still dark. Some say a slightly different version: And they shall make me in them, on the coals, i.e., roast for me on top of the coals, two speakers-in-the-dark.

LANGUAGE

Servant [*kiri*] – כירי: From the Greek *χείριος*, *keyrios*, meaning enslaved or a servant. The woman apparently used the word *kiri*, spelled with the letter *kaf*, rather than the honorific term *kiri*, spelled with the letter *kuf*. The word *kiri* with the letter *kuf* is from the Greek *κύριε*, *kurie*, meaning sir.

NOTES

The maidservant in the house of Rabbi Yehuda HaNasi – אמהתא דבי רבי: Rabbeinu Hananel has a slightly different version of this text, which led him to offer a different interpretation. He explains that these statements were made by the maidservant to Rabbi Yehuda HaNasi himself when the wine in the barrel was finished. She wished to ask in cryptic fashion whether the students should be told to conclude their visit, or whether a new barrel should be opened and they should stay.

Speak enigmatically – משתעי בלשון חכמה: Rabbi Abbahu used these clever turns of phrase so that not everyone would understand what was being said. Apparently, the hints with regard to beets in mustard and to the preparation of roosters were so that the speaker would not appear gluttonous.

With regard to the innkeeper mentioned earlier in the Gemara, the Maharsha explains that Rabbi Yosei was inquiring after the health of the innkeeper's wife, and since this was unusual for him, he did so discreetly.

Make the coals the color of an *etrog*; beat the golden ones – אתריגו לפחמין, ארקיעו לוהבין: The *Aruch* explains that these verbs should be read as *hatrigo*, which means to hit, break, beat; and *harkiu*, move it outside under the sky [*rakia*].

NOTES

ואמרי לה – וְאִמְרֵי לָהּ – And some say it refers to a tractate – *מסכתא ארוכה*: The *Arukh* explains that the reference is to a section of the halakhic midrash, *Torat Kohanim*. According to this interpretation, the term *airanit* is understood to mean a villager, as *Torat Kohanim* is not included in the Mishna.

He has taken counsel with the one who crowns – וְנִתְיַעַץ בַּמְכַתֵּיר: There is a tradition which states that Rabbi Abbahu took counsel with Rabbi Yohanan, the head of the academy, and went to join Rabbi Yehoshua, son of Rabban Gamliel, son of Rabbi Yehuda HaNasi, who lived in the South (*Sefer Yoḥasin HaShalem*). The *Ge'on Ya'akov* explains that Rabbi Abbahu took counsel with the authorities in Caesarea and dried out [*hingiv*], i.e., disturbed, Mephibosheth, those who would shame [*mevaishei*] the Sages, i.e., the heretics who would engage them in disputes.

A remainder in the pot – פָּאָה בְּאַלְפִים: Etiquette does not require one to leave anything in the pot, as not everyone sees what is left in it, whereas all can see what a person leaves on his own plate.

HALAKHA

A remainder in the pot – פָּאָה בְּאַלְפִים: It is not necessary to leave something in the pot to give to the attendant serving the meal. However, it is indeed proper to leave something for him from the plate itself, in accordance with Rashi's explanation of this gemara (*Shulḥan Arukh, Oraḥ Ḥayyim* 170:3).

LANGUAGE

Pot [*ilpas*] – אֲלִפִּים: From the Greek *λοπάς, lopas*, meaning a cooking utensil that has a lid.

ואמרי ליה רבנן לרבי אבהו: הצפיננו היכן רבי אלעאי צפון! אמר להן: עלץ בנערה אחרונת אחרונת עירנית והנעירתי.

ואמרי לה: אשה,

ואמרי לה: מסכתא.

ואמרי ליה רבנן לרבי אבהו: הצפיננו היכן רבי אבהו [צפון]! אמר להן: נתיעץ במכתיר, והנגיב למפיבשת.

אמר רבי יהושע בן חנניה: מימי לא נצחני אדם חוץ מאשה תינוק ותינוקת. אשה מאי היא? פעם אחת נתארחתי אצל אכסניא אחת, עשתה לי פולין. ביום ראשון אכלתיים ולא שירתני מהן כלום. שנייה ולא שירתני מהן כלום. ביום שלישי הקדיחתן במלח. כיון שטעמתי – משכתי ידי מהן.

אמרה לי: רבי, מפני מה אינך סועד? אמרתי לה: כבר סעדתי מבעוד יום. אמרה לי: היא לך למשוך ידך מן הפת.

אמרה לי: רבי, שמא לא הנחת פאה בראשונים? ולא כך אמרו חכמים: אין משירין פאה באלפים. אבל משירין פאה בקערה.

תינוקת מאי היא? פעם אחת הייתי מהלך בדרך, והיתה דרך עוברת בשדה והייתי מהלך בה. אמרה לי תינוקת אחת: רבי, לא שדה היא זו? אמרתי לה: לא, דרך כבושה היא. אמרה לי: ליסטים כמותך כבושה.

תינוק מאי היא? פעם אחת הייתי מהלך בדרך, וראיתי תינוק יושב על פרשת דרכים. ואמרתי לו: באיזה דרך נלך לעיר? אמר לי: זו קצרה וארוכה, וזו ארוכה וקצרה. והלכתי בקצרה וארוכה, כיון שהגעתי לעיר מצאתי שמקיפין אותה גנות ופרדיסי.

In a similarly clever manner, the Sages said to Rabbi Abbahu: Show us [*hatzpinenu*] where Rabbi Elai is hiding [*tzafun*], as we do not know his whereabouts. He said to them: He rejoiced with the latter [*aharonit*] Aharonic [*Aharonit*] girl; she is lively [*eiranit*] and kept him awake [*vehiniratu*].

There are two ways to understand this cryptic statement: Some say it refers to a woman, i.e., he married a young girl from a priestly family [Aharonic], who is his second [latter] wife, from a village [*eiranit*], and he is sleeping now because she kept him awake during the night.

And some say it refers to a tractate.^N The term girl refers to the tractate; Aharonic indicates that it is a tractate from the order of *Kodashim*, which deals with the priestly service. The phrase the latter means that it is his latest course of study, and lively alludes to the challenging nature of the subject matter. Since he was awake all night studying, he is presently sleeping.

The Gemara continues: They said to Rabbi Elai: Show us where Rabbi Abbahu is hiding, as we do not know where he is. He said to them: He has taken counsel with the one who crowns,^N i.e., the *Nasi*, who appoints the Sages, and has gone south [*hingiv*] to Mephibosheth, i.e., he has headed to the Sages of the south, referred to here as Mephibosheth, who was King Saul's grandson and a great Sage of his time.

Having discussed the clever speech of various Sages, the Gemara relates that Rabbi Yehoshua ben Hananya said as follows: In all my days, no person defeated me in a verbal encounter except for a woman, a young boy, and a young girl. What is the encounter in which a woman got the better of me? One time I was staying at a certain inn and the hostess prepared me beans. On the first day I ate them and left nothing over, although proper etiquette dictates that one should leave over something on his plate. On the second day I again ate and left nothing over. On the third day she over-salted them so that they were inedible. As soon as I tasted them, I withdrew my hands from them.

She said to me: My Rabbi, why aren't you eating beans as on the previous days? Not wishing to offend her, I said to her: I have already eaten during the daytime. She said to me: You should have withdrawn your hand from bread and left room for some beans.

She then said to me: My Rabbi, perhaps you did not leave a remainder of food on your plate on the first days, which is why you are leaving over food today. Isn't this what the Sages said: One need not leave a remainder in the pot^{NH} [*ilpas*],¹ but one must leave a remainder on the plate as an expression of etiquette (*Tosafot*). This is the incident in which a woman got the better of Rabbi Yehoshua ben Hananya.

What is the incident with a young girl? One time I was walking along the path, and the path passed through a field, and I was walking on it. A certain young girl said to me: My Rabbi, isn't this a field? One should not walk through a field, so as not to damage the crops growing there. I said to her: Isn't it a well-trodden path in the field, across which one is permitted to walk? She said to me: Robbers like you have trodden it. In other words, it previously had been prohibited to walk through this field, and it is only due to people such as you, who paid no attention to the prohibition, that a path has been cut across it. Thus, the young girl defeated Rabbi Yehoshua ben Hananya in a debate.

What is the incident with a young boy? One time I was walking along the path, and I saw a young boy sitting at the crossroads. And I said to him: On which path shall we walk in order to get to the city? He said to me: This path is short and long, and that path is long and short. I walked on the path that was short and long. When I approached the city I found that gardens and orchards surrounded it, and I did not know the trails leading through them to the city.

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.

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.

ברוריה אשכחתייה לההוא תלמידא דהיה קא גרים בלחישא,

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.

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?**

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

NOTES

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).

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.

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

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

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

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.

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.**

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.**

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 [lemotze'eihem],"** with their mouth.

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.**

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*).

HALAKHA

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."

תנא דבי רבי אליעזר בן יעקב: כל מקום שנאמר "נצח" "סלה" "ועד" – אין לו הפסק עולמית. "נצח" – דכתביב: "כי לא לעולם אריב ולא לנצח אקצוף".

"סלה" – דכתביב: "באשר שמענו בן ראינו בעיר ה' צבאות בעיר אלהינו אלהים יכוננה עד עולם סלה". "ועד" – דכתביב: "ה' ימלוך לעולם ועד".

(סימן ענקים לחיי לוחות חרות). אמר רבי (אליעזר), מאי דכתביב: "וענקים לגרזותיך" – אם משים אדם עצמו בענק זה שרף על הצואר, ונראה ואינו נראה – תלמודו מתקיים בידו, ואם לאו – אין תלמודו מתקיים בידו.

ואמר רבי אליעזר, מאי דכתביב: "לחיי בערוגת הבושם" – אם משים אדם עצמו כערוגה זו שהכל דשין בה, וכבושם זה שהכל מתבשמן בה – תלמודו מתקיים, ואם לאו – אין תלמודו מתקיים.

ואמר רבי (אליעזר), מאי דכתביב: "לוחות אבן" – אם אדם משים עצמו את לחיי באבן זו שאינה נמחית – תלמודו מתקיים בידו, ואם לאו – אין תלמודו מתקיים בידו.

ואמר רבי (אליעזר), מאי דכתביב: "חרות על הלוחות" – אלמלי לא נשתברו לוחות הראשונות לא נשתבחה תורה משראל.

רב אחא בר יעקב אמר: אין כל אומה ולשון שולטת בהן, שנאמר: "חרות", אל תיקרי "חרות" אלא "חירות".

אמר רב מתנה, מאי דכתביב: "וממדבר מתנה" – אם משים אדם עצמו כמדבר זה שהכל דשין בו – תלמודו מתקיים בידו, ואם לאו – אין תלמודו מתקיים בידו.

רבא בר רב יוסף בר חמא היה ליה מלתא לרב יוסף בהדיה, כי מטא מעלי יומא דכיפורי אמר: איזיל ואפייסיה. אזל, אשבחיה לשמעיה דקא מויג ליה כסא. אמר: הב לי ואימוגיה אנא. יתב ליה, מוגיה. כדטעמיה אמר: דמי האי מויגא למויגא דרבא בר רב יוסף בר חמא. אמר ליה: אנא הוא.

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 [*lanetzaḥ*] angry" (Isaiah 57:16), which demonstrates that *netzaḥ* 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 Aḥa 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 [*ḥarut*] but rather freedom [*ḥeirut*].

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 Ḥama, 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 Ḥama, who would add extra water to the wine. Rava said to him: It is I.

HALAKHA

Makes himself like this wilderness – משים: 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 – היה ליה מילתא – לרב יוסף: 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 – מויגא דרבא: 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.

HALAKHA

מְשִׁים עֵצְמוּ כַחֲיָה – 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 תֵתִיב אַכְרַעֲיךָ עַד דְּמַפְרֶשֶׁת לִי הַנִּי קָרְאִי, מֵאֵי דְכִתְיִב: "וּמִמַּדְבַּר מַתָּנָה וּמִמַּתָּנָה נַחְלִיאֵל וּמִנַּחְלִיאֵל בְּמוֹת וּבְמִבְמוֹת הַגֵּיאִ." (Numbers 21:19-20)

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)?

אָמַר לֵיהִ: אִם אָדָם מְשִׁים עֵצְמוּ כַמַּדְבָּר זֶה שֶׁהִכָּל דְּשִׁין בּוֹ – תּוֹרָה נִתְּנָה לוֹ בְּמַתָּנָה. וְכִינן שְׂנֵיתָנָה לוֹ בְּמַתָּנָה – נַחְלוֹ אֵל, שְׂנֵיאָמַר: "וּמִמַּתָּנָה נַחְלִיאֵל". וְכִינן שְׂנַחְלוֹ אֵל – עוֹלָה לְגִדּוּלָה, שְׂנֵיאָמַר: "וּמִנַּחְלִיאֵל בְּמוֹת".

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.

וְאִם מְגִים לְבוֹ – הַקְּדוֹשׁ בְּרוּךְ הוּא מְשַׁפִּילוֹ, שְׂנֵיאָמַר: "וּמִבְּמוֹת הַגֵּיאִ." וְאִם חוֹזֵר בּוֹ – הַקְּדוֹשׁ בְּרוּךְ הוּא מְגַבְּהוֹ, שְׂנֵיאָמַר: "כָּל גֵּיא יִנְשָׂא".

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).

אָמַר רַב הוּנָא, מֵאֵי דְכִתְיִב: "חִיתֶךָ יִשְׁבוּ בָהּ תִּכְיִן בְּטוֹבְתֶךָ לְעֵנִי אֱלֹהִים" – אִם אָדָם מְשִׁים עֵצְמוּ כַחֲיָה זוֹ שְׂדוֹרְסָת וְאוֹכֵלָת, וְאִיכָא דְאָמַרִי: שְׂמִסְרַחַת וְאוֹכֵלָת – תִּלְמוּדוֹ מִתְקַיֵּים בִּידוֹ, וְאִם לֹא – אֵין תִּלְמוּדוֹ מִתְקַיֵּים בִּידוֹ. וְאִם עוֹשֶׂה כֵן – הַקְּדוֹשׁ בְּרוּךְ הוּא עוֹשֶׂה לוֹ סְעוּדָה בְּעֵצְמוֹ, שְׂנֵיאָמַר: "תִּכְיִן בְּטוֹבְתֶךָ לְעֵנִי אֱלֹהִים".

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.

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

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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כָּל זְמַן שְׂאָדָם מְמַשְׁמֵשׁ בָּהּ מוּצֵא בָּהּ תֵּאֲנִים – אֵף דְּבָרֵי תּוֹרָה כָּל זְמַן שְׂאָדָם 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.

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 כָּל שָׁעָה וְשָׁעָה כְּשָׁעָה רֵאשׁוּנָה – אֵף דְּבָרֵי תּוֹרָה חִבִּיבִין עַל לּוֹמְדֵיהֶן כָּל שָׁעָה וְשָׁעָה כְּשָׁעָה רֵאשׁוּנָה.

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.

"וְיַעֲלֵת חֵן" – שְׂמַעֲלַת חֵן עַל לּוֹמְדֵיהָ. "דְּדִיָּה יָרוּךְ בְּכָל עֵת", לָמָּה נִמְשְׁלוּ דְבָרֵי תּוֹרָה כְּדָד? מֵה דָד זֶה כָּל זְמַן שְׂהֵתִינוּק מִמְשַׁמֵּשׁ בּוֹ מוּצֵא בּוֹ חֵלֶב – אֵף דְּבָרֵי תּוֹרָה, כָּל זְמַן שְׂאָדָם הוֹגֵה בָּהֶן – מוּצֵא בָּהֶן טַעַם.

"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, וְסָדְנָה מוֹטָל 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 דְכֹתִיב: “רוֹכְבֵי אֲתוֹנוֹת צְהוֹרוֹת וְיֹשְׁבֵי עַל מְדִין [וְהוֹלְכֵי עַל דְּרַךְ שִׁיחוֹ]”, “רוֹכְבֵי אֲתוֹנוֹת” – אֵלּוּ תַלְמִידֵי חֲכָמִים שֶׁמְהַלְכִין מֵעִיר לְעִיר וּמִמְדִינָה לְמְדִינָה לְלִמּוּד (בו) תּוֹרָה. “צְהוֹרוֹת” – שְׁעוֹשֵׂי אֹתָהּ כְּצִהְרִים. “יֹשְׁבֵי עַל מְדִין” – שְׂדֵנֵי דִין אֲמַת לְאַמִּיתוֹ. “וְהוֹלְכֵי” – אֵלּוּ בְּעֵלֵי מִקְרָא. “עַל דְּרַךְ” – אֵלּוּ בְּעֵלֵי מִשְׁנָה. “שִׁיחוֹ” – אֵלּוּ בְּעֵלֵי תַלְמוּד, שְׂכָל 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 אֶזְרִיָּה, מֵאֵי דְכֹתִיב: “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^N 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: צִיד 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 לְצִיד שְׂדָד 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 דְּרַךְ 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 – צִיד 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 – צִיד 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.

HALAKHA

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 מְהֵבֵל יִמְעַט וְקוֹבֵץ עַל יַד יִרְבֶּה", אִם עוֹשֶׂה אָדָם תּוֹרָתוֹ חֲבִילוֹת חֲבִילוֹת – מִתְמַעֵט, וְאִם לֹא – קוֹבֵץ עַל יַד יִרְבֶּה.

אָמַר רַבָּה: יָדְעֵי רַבְנָן לְהָא מִלְתָּא וְעֵבְרֵי עֲלָהּ. אָמַר רַב נַחֲמָן בַּר יִצְחָק: אֲנָא עֵבְדְתִּיהּ, וְאִיקָיִים בִּידָאֵי.

תָּנוּ רַבְנָן: בְּיַצֵּד סֵדֵר מְשֻׁנָּה? מִשָּׁה לָמַד מִפִּי הַגְּבוּרָה, נִכְנָס אַהֲרֹן וְשָׁנָה לוֹ מִשָּׁה פִּירְקוֹ. נִסְתַּלַּק אַהֲרֹן וַיָּשָׁב לְשִׁמְאֵל מִשָּׁה. נִכְנָסוּ בָנָיו וְשָׁנָה לָהֶן מִשָּׁה פִּירְקוֹ, נִסְתַּלְּקוּ בָנָיו, אֶלְעָזָר יָשָׁב לִימִין מִשָּׁה וְאִיתְמַר לְשִׁמְאֵל אַהֲרֹן. רַבִּי יְהוּדָה אוֹמֵר: לְעוֹלָם אַהֲרֹן לִימִין מִשָּׁה חוּזֵר. נִכְנָסוּ יִקְנִים וְשָׁנָה לָהֶן מִשָּׁה פִּירְקוֹ, נִסְתַּלְּקוּ יִקְנִים, נִכְנָסוּ כָּל הָעָם וְשָׁנָה לָהֶן מִשָּׁה פִּירְקוֹ. נִמְצְאוּ בְּיַד אַהֲרֹן אַרְבָּעָה, בְּיַד בָּנָיו שְׁלֹשָׁה, וּבְיַד הַזְּקֵנִים שְׁנַיִם, וּבְיַד כָּל הָעָם אֶחָד.

נִסְתַּלַּק מִשָּׁה, וְשָׁנָה לָהֶן אַהֲרֹן פִּירְקוֹ. נִסְתַּלַּק אַהֲרֹן, שָׁנָה לָהֶן בָּנָיו פִּירְקוֹ. נִסְתַּלְּקוּ בָנָיו, שָׁנָה לָהֶן יִקְנִים פִּירְקוֹ. נִמְצְאוּ בְּיַד הַכָּל אַרְבָּעָה.

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

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׁחַיִּיב אָדָם לְשָׁנוֹת לְתַלְמִידוֹ עַד שְׁיִלְמַדְנוּ – שְׁנַאֲמַר: "וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל". וּמִנֵּין עַד שְׁתֵּיחָא סְדוּרָה בְּפִיהֶם – שְׁנַאֲמַר: "שְׂיִמָּה בְּפִיהֶם".

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

וְלִיגְמְרוּ כּוּלְהוּ מִמִּשָּׁה! כִּדִּי לְחִלּוֹק כְּבוֹד לְאַהֲרֹן וּבָנָיו, וְכְבוֹד לְזִקְנֵיהֶם.

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.

HALAKHA

If three people were walking along the way – שְׁלֹשָׁה שְׂהִי מְהַלְכִין בְּדֶרֶךְ: 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 – מִלְטָא 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 אֶהָרֶן וַיִּגְמַר מִמֶּשֶׁה, וַלִּיעִילֹו בְּנָיו וַלִּגְמָרוּ מֵאַהֲרֹן, וַלִּיעִילֹו זְקֵנִים וַלִּילְפוּ מִבְּנָיו, וַלִּיזְלוּ וַלִּיגְמְרִינְהוּ לְכוּלְהוּ יִשְׂרָאֵל! בֵּין דְּמִשָּׁה מְפִי 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 אֶהָרֶן לִימִין מִשָּׁה חוּזֵר. כִּמְאֵן אֲזֵלָא הָא דְתַנָּא: שְׁלֹשָׁה שְׂהִי מְהַלְכִין בְּדֶרֶךְ – הַרַב בְּאַמְצַע, וְגוֹדוֹל בְּיַמִּינוּ, וְקָטָן בְּשְׂמָאלוֹ. לִימָא רַבִּי יְהוּדָה הִיא וְלֹא רַבְנֵי!

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 רַבְנֵי, מִשּׁוּם טִירְחָא דְאַהֲרֹן.

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 הֵוּא תְלָמִידָא דְהוּוּ תַנִּי לִיהּ אַרְבַּע מָאָה זִימְנֵי 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 אִיכָא מִלְתָּא דְמַצְוָה – אֶסְחָא לְדַעְתָּאִי, וְכָל שְׁעִתָּא אֲמִינָא, הִשְׁתָּא קָאִי מַר, הִשְׁתָּא קָאִי מַר. אָמַר לִיהּ: הֵב דַּעְתִּיךָ וְאֵתְנִי לִיךְ. הֵדֵר תַּנָּא לִיהּ אַרְבַּע מָאָה זִימְנֵי [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: נִיחָא לִיךְ דְּלִיִּסְפוּ לְךָ אַרְבַּע מָאָה שָׁנִי, אוּ דְתִיזְכוּ אֶת וְדֶרֶךְ לְעֵלְמָא דְאַתִּי? אָמַר: דְּנִיזְכוּ אֲנָא וְדִרְיִי לְעֵלְמָא דְאַתִּי. אָמַר לְהֵן הַקְּדוּשׁ בְּרוּךְ הוּא: תַּנּוּ לוּ זֹו זֹו.

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 בְּסִימְנֵי, 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.**

שְׂמַעְיָה רַב תַּחְלִיפָא מִמַּעַרְבָא, אֲזֵל אֲמַרָה קַמִּיהּ דְּרַבִּי אַבְהוּ. אָמַר: אֶתוּן מִהֶתֶם מִתְנִיתוּ לָהּ, אֲנִן מִהֶכָּא מִתְנִינִי לָהּ: "הִצִּיבִי לְךָ צִיּוּנִים שְׂמִי לְךָ וְגוֹ" עֲשׂוּ צִיּוּנִים לְתוֹרָה. וּמָאי מִשְׂמַע 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 להכמה 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 – לִים: 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 זְווִיּוֹת – 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 בתגורים.

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

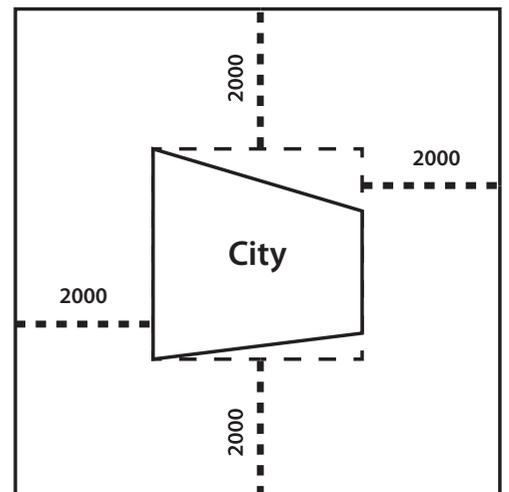
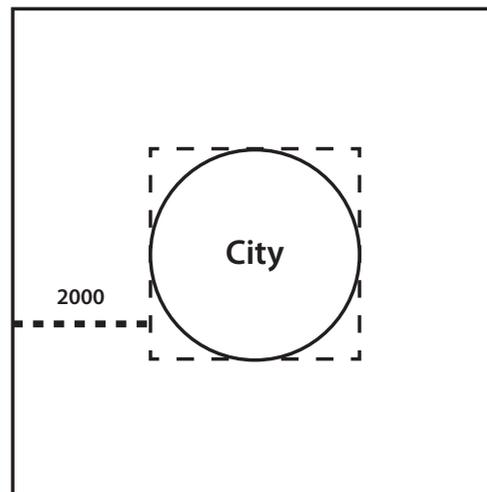
תנו רבנן: ביצד מעברין את הערים ארוכה – כמות שהיא, עגולה – עושין לה זוויות. מרובעת – אין עושין לה זוויות. היתה רחבה מצד אחד וקצרה מצד אחר – רואין אותה כאילו היא שורה.

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