



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Eiruvim Daf Nun Daled

- **R' Yose Haglili** met **Brurya (R' Meir's wife)** on the road and asked her, "Which is the road we take to Lud"? She answered him, "The **Chachomim** say one should not speak excessively with a woman! You should have only asked 'Which to Lud!'"
- **Brurya** saw a talmid learning quietly. She kicked him and said that we learn from a pasuk, Torah is only retained when learned aloud.
 - **R' Eliezer** had a talmid who would learn quietly and therefore forgot all his learning after 3 years.
 - **R' Eliezer** had a talmid upon whom death was decreed from Heaven. In the "Beis Din Shel Ma'alah" it was then said he should not die, because he would serve a great person – **R' Eliezer**.
 - **Shmuel** told **R' Yehuda**, make sure to learn out loud so that you retain your learning and live a long life.
 - **Shmuel** told **R' Yehuda**, spend your money while you can enjoy it, because life is short.
 - **Rav** told **R' Hamnuna**, if you have money, spend it, because there is no benefit to money after death. To leave money for an inheritance is also pointless, because who says your inheritors will hold onto the money.
- **R' Yehoshua ben Levi** said, a pasuk teaches that learning Torah is an effective form of protection for one travelling alone. It is also effective to heal a headache, throat pain, stomach pain, bone pain, and any pain of the entire body.
 - **R' Yehuda the son of R' Chiya** said, people make medicines that can treat one ailment but are harmful in other ways. Hashem gave us the Torah which is an effective cure to any and all ailments and sicknesses.
- **R' Ami** quoted a pasuk that teaches that the words of Torah are sweet when they are retained by a person, which is accomplished by learning aloud.
 - **R' Zeira** quoted a pasuk that teaches, a person gets joy from his learning when he is able to answer the questions that are posed to him. Another understanding of the pasuk is that a person gets joy when learning the halachos of the appropriate time (i.e. the halachos of Yom Tov around the time of that Yom Tov).
 - **R' Yitzchak** said, a pasuk teaches that the Torah is close to us and is therefore retained, when it is spoken out loud.
 - **Rava** learns this concept from a different pasuk.
 - **Rava** asked, this pasuk that he quotes says that Hashem gives a person the desire of his heart, and then says that Hashem doesn't hold back what a person asks for from his mouth. Does he have to say it from his mouth or not? He answers that if a person is zoche, he need not even ask for what he wants.
- A Braisa was taught in the yeshiva of **R' Eliezer ben Yaakov**, from psukim we see that the words "netzach", "selah", and "vaed" mean forever.
- **R' Elazar** said, a pasuk compares Torah to a necklace, to teach, if a person is easygoing (like a loose necklace) and is not seen a lot outside, but is rather in Beis Medrash learning (a necklace is not always seen), he will retain his learning.
 - **R' Elazar** also said, the pasuk says "his cheeks are like a bed of spices". This teaches, if a person makes himself like this bed which is always trampled upon (he is humble), and like a spice that makes others smell good (he teaches others), he will retain his learning.
 - **R' Elazar** also said, the pasuk says "luchos ehven" – if a person makes his cheeks like stone in that they don't become tired from reviewing and teaching, he will retain his learning.

- **R' Elazar** also said, the pasuk says “charus ahl haluchos” – if the first luchos would not have been broken, Torah would never be forgotten by Klal Yisrael.
 - **R' Acha bar Yaakov** said, it teaches that no nation would have had control over the Yidden (there would have been “cheirus” - freedom)
- **R' Masna** says, the pasuk said, “U'Mimidbar Matana” – if one treats himself like the desert, which is stepped on by everybody, he will retain his learning.
 - **Rava the son of R' Yosef bar Chama** slighted **R' Yosef**. On Erev Yom Kippur he went to ask for his forgiveness. **R' Yosef** made him explain this entire pasuk, which stresses the importance of humility.
- **R' Huna** said, a pasuk compares the Yidden to animals to teach that if we act like animals who kill their prey and eat it immediately (i.e. we learn and immediately review what we have learned), or animals that get dirty when eating (i.e. we humble ourselves to learn), then we will retain our learning. If we do so, Hashem Himself prepares the “meal” (Hashem teaches us the Torah).
- **R' Chiya bar Abba in the name of R' Yochanan** said, the pasuk compares Torah to a fig tree – “the one who guards the fig tree will eat the fruit” – to teach that just like every time you touch the tree you find more figs, so too, the more you learn, the more you find flavor in the Torah.
- **R' Shmuel bar Nachmeini** said, the pasuk compares Torah to a female deer to teach, just like a female deer is always desirable to her mate, so too Torah is always desirable to those who learn it, and the Torah brings “chein” on those who learn it. The pasuk continues and compares Torah to the animal’s breasts to teach that just like a baby can always find milk, so too a person always finds flavor in the Torah whenever he learns it. The pasuk ends off “may you always be crazy in love” with the Torah. This is seen by **R' Elazar ben Pedas** who would forget his coat in the market when he was engrossed in learning. Someone once attempted to steal it, but a poisonous snake was laying on it to protect it.
- **R' Anan’s yeshiva** taught a Braisa that explained a pasuk: “those who ride donkeys” – these are the talmidei chachomim who travel from city to city to teach Torah, “white” – they make the Torah clear like the mid-day sky, “who sit in judgment” – that judge cases properly, “and travel” – those who learn Tanach, “on the road” – those who learn Mishna, “speak” – those who learn Talmud.
- **R' Shizbi in the name of R' Elazar ben Azarya** explained a pasuk to mean, if someone tricks people into thinking he is a talmid chachom, he will not live long.
 - **R' Sheishes** explained the pasuk to mean that one who learns and reviews will live long and will retain his Torah.
 - **R' Dimi** said, learning is compared to a bird catcher. If the catcher breaks the wings of each bird as he catches them, they will not fly away. So too, if one reviews as he learns, he will retain his learning.
- **Rava in the name of R' Sechora in the name of R' Huna** explained a pasuk to mean, if one learns many things at once, he will not be able to review and will forget his learning. If he “gathers by hand” he will retain his learning.
 - **Rava** said, there are **Rabanan** who are guilty of doing this
 - **R' Nachman bar Yitzchak** said, I was careful to review what I learned, and I have retained my learning.
- A Braisa explains the process by which Torah She’bal Peh was taught to Klal Yisrael. First, Moshe learned it from Hashem. Then Aharon went to Moshe and learned it from him. When he was done, Aharon sat on Moshe’s left side, and Aharon’s sons entered and learned it all from Moshe. When they were done they went and sat on the side of Moshe (Elazar on Moshe’s right side and Isamar on Aharon’s left side, but **R' Yehuda** says Aharon got up and moved to Moshe’s right side). The Zikeinim then came in and learned it all from Moshe. They then moved to the side and all of Klal Yisrael then came in and learned it all from Moshe. At this point, Aharon had heard the entire thing 4 times, his sons 3 times, the Zikeinim 2 times and Klal Yisrael once. Moshe then left and Aharon repeated it all to those present. Aharon then left and his sons repeated it all to those present. His sons then left and the Zikeinim repeated it all to Klal Yisrael. The result was that all had learned the entirety of Torah She’Bal Peh 4 times. Based on this **R' Elazar** said, a rebbi must repeat his teachings to his students 4 times. We can learn this from a kal v’chomer. If the great Aharon, who was learning from the great Moshe Rabbeinu, had to hear it 4 times, a

regular person learning from a regular rebbi surely must hear it 4 times. **R' Akiva** said, the pasuk says "v'lamda es Bnei Yisrael". This tells us that a rebbi must repeat what he teaches as many times as is necessary for his students to understand. The pasuk then says "v'sima b'fihem", which tells us that he must repeat it until it is fluent in their mouths. Another pasuk says "v'eileh hamishpatim asher tasim lifneihem". This teaches that a rebbi should teach the reasons behind the halachos whenever that is possible.

- **Q:** Why couldn't everybody learn all 4 times directly from Moshe? **A:** This was done to give honor to Aharon, his sons and the Zikeinim.
- **Q:** Why couldn't Aharon learn it from Moshe 4 times, then have Aharon teach it to his sons 4 times, then his sons teach the Zikeinim 4 times and then the Zikeinim teach Klal Yisrael 4 times? **A:** Since Moshe learned it directly from Hashem it was proper that all should hear from him.
- **Q:** A Braisa says that if 3 people are walking together, the Rav should be in the center, the greater of the remaining 2 should be on the right, and then the other should be on the left. This seems to only follow **R' Yehuda** of the above Braisa, because he said that Aharon got up to move to Moshe's right when other people joined them!? **A:** Even the **Rabanan** agree with this Braisa, but in the case of Aharon they say that he did not move so as not to burden Aharon.
- **R' Preida** had a talmid who only understood his teaching after hearing it repeated 400 times, and he would therefore repeat it for him 400 times every day. One day **R' Preida** had to go to take care of a mitzvah. Before going he repeated his teachings for this talmid the usual 400 times, but the talmid still did not understand. When asked why he wasn't understanding, he told **R' Preida**, I know that you have to go and I am nervous that you will go at any second, so I have not been able to properly concentrate. **R' Preida** told him, pay attention and I will teach you. He proceeded to repeat it another 400 times. A "bas kol" called out and asked him, would you rather that 400 years be added to your life or that you and your entire generation merit Olam Habah? He replied that he wanted the second option. Hashem said, "Give him both options".
- **R' Chisda** said, Torah can only be acquired through the help of memory aids and "simanim", like the pasuk says "simah bifihem", which can be read as "simana" (make simanim). **R' Avahu** said, we learned this from the pasuk of "hatzivi lach tziyunim" – make for yourself signs. **R' Elazar** learned this from the pasuk that says "u'moda labinah" – make signs for the Torah. **Rava** said that means to make set times to learn Torah.
 - This idea is also taught by **Avdimi bar Chama bar Dosa**. He explained the pasuk "Lo bashamayim hee... v'lo m'eiver layam hee..." (Torah is not in the Heavens or across the seas) as teaching that if the Torah was in the Heavens or across the sea, we would have to figure out a way to get it. We see that one must figure out how to learn and retain Torah. Using simanim is one such way.
 - **Rava** said, "Lo bashamayim hee" – Torah is not found by one who thinks his mind is capable of learning without a rebbi, "v'lo m'eiver layam hee" and Torah is not found by one who thinks he is smart enough to easily master it.
 - **R' Yochanan** said, "Lo bashamayim hee" – Torah is not found by one who is arrogant, "v'lo m'eiver layam hee" and Torah is not found by traveling salesmen or local salesmen.