

1 Our Daf began:
 תנא תלמיד אחד היה לרבי אליעזר שהיה שונה בלחש -
 The Gemara continues with the theme it began on the previous amud about learning Torah out loud - by telling of a student of R' Yehoshua ben Levi who forgot his learning after three years, precisely because he did not say the words out loud.

And as שמואל told רב יהודה
 שיננא פתח פומיך קרי פתח פומיך תני -
 Sharp One - open your mouth - say the words out loud as you learn
 כי היכי דתתקיים ביך - so that your learning will remain with you.

1 תנא...
 תלמיד אחד היה לרבי אליעזר
 שפי' לרבי אלחל
 שמואל
 רב יהודה
 שיננא
 פתח פומיך קרי
 פתח פומיך תני
 Say the words out loud
 כי היכי דתתקיים ביך
 So, your learning will remain with you

2 Before the Gemara continues on this subject it digresses to point out the many benefits of learning Torah

אמר ליה שמואל לרב יהודה שיננא חטוף ואכול חטוף ואישתי -
 Shmuel told רב יהודה to grab every opportunity in this world - referring to learning Torah, because life is short.

2 שמואל
 רב יהודה
 שיננא
 חטוף ואכול חטוף ואישתי
 Grab every opportunity to learn תורה
 Life is short!

3 אמר רבי יהושע בן לוי המהלך בדרך ואין עמו לוייה יעסוק בתורה -
 R' Yehoshua ben Levi says that somebody walking unaccompanied should learn Torah - for the Torah will protect him.

3 אמר רבי יהושע בן לוי
 המהלך בדרך ואין עמו לוייה
 יעסוק בתורה
 Walking unaccompanied → Learn תורה
 Will protect him

4 He continues - that Torah cures many ailments.

חש בראשו יעסוק בתורה - Headache -
 חש בגרונו יעסוק בתורה - Pain in the throat -
 חש במעיו יעסוק בתורה - Pain in the stomach -
 חש בעצמותיו יעסוק בתורה - Pain in one's bones -
 חש בכל גופו יעסוק בתורה - Torah actually cures one's entire body -
 שנאמר ולכל בשרו מרפא -
 We see that the תורה is better than any medicine, because most medications only work for specific parts of the body - and also sometimes have negative side effects - while תורה is completely beneficial for everything.

5 The gemora then returns to discuss the advantages of learning out loud, and other methods that help a person retain his learning, and presents

רב אמי and רבא - each bringing פסוקים to illustrate that learning torah out loud will cause --- Torah to be remembered, --- Bring a person שמחה, and --- Bring the Torah close to him, and --- Fulfill his heart's desires.
 רבא explains a seeming סתירה in the פסוק he quoted about learning torah out loud. On the one hand it says, תאות לבו נתתה לו - His heart's desires are fulfilled even without verbalizing anything - this possuk refers to יש לו מזל טוב - As Rashi says - On the other hand the פסוק says, וארשת שפתיו בל מנעת סלה - The words of his lips You have not withheld. Only when he verbalizes his request, will his wishes be granted - this possuk refers to לא זכה - one less fortunate.

6 The gemora continues this next section with a mnemonic. - סימן: ענקים לחייו לוחות חרות - The gemara brings various traits necessary for success in Torah.

אם משים אדם עצמו כענק זה - If a person is like a loose fitting necklace, in that he is easygoing, and also not always visible - meaning - that he is not much in the public eye, תלמודו מתקיים בידו - he will retain his learning.
 אם משים אדם עצמו כערוגה זו - If a person is like a bed of spices, in that he humbly allows others to trample on him, and gives off a pleasant aroma by teaching Torah, he will retain his learning.
 אם אדם משים עצמו ככבן זו - If his cheeks are like stones that do not get worn from teaching Torah, he will retain his learning.

4

חש	חש	חש	חש
בראשו	במעיו	בגרונו	בעצמותיו
Headache	Stomach ache	Throat ache	Bones ache

יִסְוֹק הַתּוֹרָה

חש בכל גופו
יִסְוֹק הַתּוֹרָה
ולכל בשרו מרפא
Completely beneficial

5

רב אמי - רבי זירא - רבי יצחק - רבא

that illustrate פסוקים

Learning torah loud will...

Be remembered	Bring close	Bring close	Fulfill desires
---------------	-------------	-------------	-----------------

רבא

וארשת שפתיו	תאות לבו נתתה לו
בל מנעת סלה	HEART's desires fulfilled
VERBALIZE request	?

לא זכה

יש לו מזל טוב

6

סימן Mnemonic

ענקים - לחייו - לוחות - חרות

אם אדם משים את לחייו כאבן זו	אם משים אדם עצמו כערוגה זו	אם משים אדם עצמו כענק זה
Cheeks like stones	Bed of spices	Loose fitting necklace
Not worn from teaching תורה	Humility & pleasant aroma by teaching תורה	Easygoing Not in the public eye

תלמודו מתקיים בידו
He will retain his learning



7 Parenthetically, the גמרא mentions that had the first לוחות not been broken we would never forget our Torah, and no nation would have any power over us.

7 *Parenthetically...*
Had the 1st לוחות NOT been broken
 ~ We'd never forget our תורה
 ~ No nation would have any power over us

8 רבא בריה דרב יוסף בר חמא once went on ערב יום כפור to appease רב יוסף who had a grievance against him. While there, he poetically explained the names of all the encampments ישראל made in the מדבר - saying that they refer mostly to the מדה of humility, and how a person who stays humble even after accomplishing a lot in the תורה will retain his learning - whereas somebody who becomes arrogant will in the end be - lowered - by Hashem.

8

9 The גמרא later discusses the importance of reviewing one's learning. אמר רבי חייא בר אבא אמר ר' יוחנן... למה נמשלו דברי תורה - כתאינה - Torah is compared to a תאנה, an אילת and a דד, because every time we learn we find flavor in it, and it is beloved as much as the first time we ever learned.

9 *Reviewing one's learning*
 אמר רבי חייא בר אבא אמר ר' יוחנן...
למה נמשלו דברי תורה כתאינה
 תורה is compared to...
תאנה - אילת - דד
Always...
 ~ Finds flavor in it
 ~ Beloved, as the first time
באהבתה תשגה תמיד
רבי אלעזר like תרכה who was so engrossed, he forgot his cloak

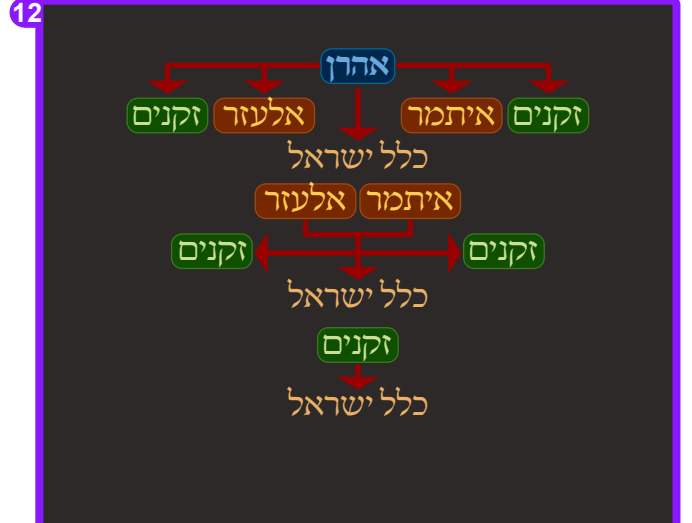
10 רב שיזבי teaches that a person who learns massive amounts of information in a short amount of time, and does nothing to retain it, will not live a long life. Instead, רב דימי says, he should be like a bird hunter who takes the time to break the wings of each bird he catches so it will not fly away. Along the same lines רב הונא taught not to make Torah into large bundles of information, but instead to gather little by little. רבא reported that while many רבנים ignored this advice, רב נחמן בר יצחק says he was successful in following it.

רב שיזבי	רב דימי	רב הונא
Learning... Massive amounts	Learning... Like a bird hunter	Learning... Little by little
In a... Short time	Takes time... Breaking the wings	
Does... Nothing to retain it	So it... Won't fly away	
Won't... Live long		רבא Many ignored this advice
		רב נחמן Was successful following it

11 תנו רבנן כיצד סדר משנה -
The gemora presents a ברייתא which explains the process of how the Torah was taught by רבינו משה רבינו אהרן.
He would first teach it to אהרן.
When done, אהרן would sit to Moshe's left side, אלעזר ואיתמר would come in, and רבינו משה would teach it to them.
Then the זקנים would come in, and he would teach it them again, with אלעזר sitting to the right of Moshe, and איתמר to the left of Aaron.
Only then would the rest of ישראל come in, and רבינו משה would teach it to them one last time.



12 משה would then leave, and אהרן would teach all of them.
אהרן would then leave and אלעזר ואיתמר would teach.
Then, they would leave and the זקנים would teach ישראל.
כלל ישראל would then leave and אלעזר ואיתמר would teach.
Then, they would leave and the זקנים would teach ישראל.
כלל ישראל would then leave and זקנים would teach.



13 This system ensured three benefits:
 --- That everybody was taught four times,
 --- That proper respect was given to אהרן, אלעזר ואיתמר and the זקנים, and
 --- That everybody had the unique experience of learning directly from משה.

13 **This system ensured**

<p>◆</p> <p>Everybody was taught 4 times</p>	<p>◆</p> <p>Respect was given to אהרן אלעזר ואיתמר זקנים</p>	<p>◆</p> <p>Everybody learned directly from משה</p>
--	--	---

14 Even though there is a מחלוקת תנאים whether אהרן stayed on משה's left side, or moved to his right side, all may agree that when three people walk, proper protocol calls for -
 הרב באמצע וגדול בימינו וקטן בשמאלו -
 The teacher in the middle,
 the greater student to his right,
 and the lesser student to his left.
 In this case, the רבנן just felt that אהרן remained on משה's left, so as not to trouble him to move to the right.

14 מחלוקת

אהרן משה רבינו אהרן משה רבינו אהרן

All agree

קטן הרב גדול

רבנן

אהרן משה רבינו

Not to trouble him to move to the right

15 The gemora then presents a most famous story of...
 - רבי פרידא הוה ליה ההוא תלמידא
 R' Preida had this student whom he had to teach everything 400 times. Once, before going out to do a מצוה, he had to teach the student an additional 400 times until he understood it.
 A בת קול offered him a choice of either 400 more years of life, or for him and his generation to get עולם הבא.
 When he chose the latter, רבקה"ה said
 - תנו לו זו וזו - Give him both rewards.

15 רבי פרידא
 הוה ליה ההוא תלמידא
 He had to teach everything
400 times
 Once, he had to teach him
 an additional 400 times!

בת קול

400 more years of LIFE

עולם הבא
 For him and his generation

רבי פרידא ✓

רבקה"ה

תנו לו זו וזו

16 אמר רב חסדא אין תורה נקנית אלא בסימנין - Rav Chisda teaches the importance of developing mnemonics to remember one's learning, and derives this from פסוקים that refer to making ציונים, סימנים and מודעים.

The daf concludes by listing three ways to understand the פסוק that says;

לא בשמים היא - The Torah is not in the heavens:

First, even if it were in שמים we would still have to come up with a plan to reach it.

Second, לא תמצא במי שמגביה דעתו עליה בשמים, - you will not find it in somebody who believes himself to be a towering or very broad intellect, for whom Torah is easy to master.

And finally הרוח בגסי הרוח - לא תמצא בגסי הרוח - arrogant people simply will not be successful in learning torah.

16 אמר רב חסדא
אין תורה נקנית אלא בסימנין
*Developing mnemonics help
to remember one's learning*

לא בשמים היא

<u>1st</u>	<u>2nd</u>	<u>3rd</u>
If it were בשמים You'd need a plan to reach it	לא תמצא במי שמגביה דעתו עליה בשמים Believes it's easy to master	לא תמצא בגסי הרוח Arrogant people