

מסכת תענית • דף ז'

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

In this daf, we are zocheh to learn about the immense greatness of the day of rain, which the Gemara compares to the techiyas hameisim (resurrection of the dead) and the giving of our holy Torah. Hashem sends rain to benefit both the righteous and the wicked alike, showing His boundless chesed. We also learn how the Torah itself is compared to rain and dew, depending on the worthiness of the one learning it.

We then delve into beautiful divrei aggada regarding the proper way a Yid must approach his Torah study. The Gemara warns us about the vital importance of learning Torah lishmah (for its own sake) so that it becomes an elixir of life. We also learn about the necessity of learning with chavrusas and in groups, as Torah is compared to fire and iron, which require companionship to be sharpened and ignited.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

RESOLUTION

גִּימְרֵינָהוּ לְתַרְוֵייהוּ: "אֵל הַהוֹדָאוֹת" וְ"רֹב הַהוֹדָאוֹת".

The Gemara resolves: **We will recite them both**, saying: "God of thanksgivings" and "Abundant thanksgivings."

STATEMENT

אָמַר רַבִּי אֲבָהוּ: גָּדוֹל יוֹם הַגִּשְׁמִים מִתְחַיֵּית הַמֵּתִים, דָּאִילוּ תַּחֲיֵית הַמֵּתִים — לְצַדִּיקִים, וְאִילוּ גִשְׁמִים — בֵּין לְצַדִּיקִים בֵּין לְרָשָׁעִים.

Rabbi Abbahu said: The day of rain is greater than the resurrection of the dead, as while the resurrection of the dead benefits only **the righteous**, rain benefits **both the righteous and the wicked**.

OBJECTION

וּפְלִיגָא דְרַב יוֹסֵף, דְּאָמַר רַב יוֹסֵף: מִתּוֹךְ שֶׁהִיא שְׁקוּלָה כְּתַחֲיֵית הַמֵּתִים — קִבְּעוּהָ בְּתַחֲיֵית הַמֵּתִים.

The Gemara notes: **And this** statement of Rabbi Abbahu **disagrees with** the opinion of Rav Yosef, as Rav Yosef said: Since rainfall is **equivalent to the resurrection of the dead**, the Sages **established its recitation** in the blessing of the **resurrection of the dead** in the Shemoneh Esrei.

STATEMENT

אָמַר רַב יְהוּדָה: גָּדוֹל יוֹם הַגִּשְׁמִים כְּיוֹם שֶׁנִּתְּנָה בּוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "יַעֲרֹךְ כַּמָּטָר לִקְחִי", וְאִין "לִקַּח" אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: "כִּי לִקַּח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל תַּעֲזֹבוּ".

Rav Yehuda said: The day of rain is as great as the day on which the Torah was given, as it is stated: "My doctrine shall drop as the rain," and "doctrine" means nothing other than Torah, as it is stated: "For I give you good doctrine; do not forsake My Torah."

STATEMENT

רבא אָמַר: יוֹתֵר מִיּוֹם שְׁנִיתָנָה בּוֹ תוֹרָה, שְׁנֵיאָמַר: "יֵעֲרֹף כַּמָּטָר לְקַחִי", מִי נִתְּלָה בְּמִי? הֲיֵרִי אוֹמַר:
קָטָן נִתְּלָה בְּגָדוֹל.

Rava said: Rain is even greater than the day on which the Torah was given, as it is stated: "My doctrine shall drop as the rain." Now, which is made dependent upon which? You must say: The lesser is made dependent upon the greater. Since Torah is compared to rain, rain must be greater.

QUESTION

רבא רַמִּי, כְּתִיב: "יֵעֲרֹף כַּמָּטָר לְקַחִי", וְכִתִּיב: "תֵּזֵל כַּטֵּל אֶמְרָתִי"!

Rava raised a contradiction: It is written in one part of the verse: "My doctrine shall drop as the rain," which is harsh, and it is written in the next part: "My speech shall distill as the dew," which is gentle!

ANSWER

אִם תִּלְמִיד חָכָם הֶגְיוֹן הוּא — כַּטֵּל, וְאִם לֹא — עוֹרְפָּהוּ כַּמָּטָר.

He resolved: If the Torah scholar is worthy, the Torah is gentle to him like the dew; but if not, it snaps his neck like the heavy rain.

BRAISA

תִּנָּיָא, הָיָה רַבִּי בְּנָאָה אוֹמֵר: כָּל הָעוֹסֵק בְּתוֹרָה לְשֻׁמָּה — תּוֹרָתוֹ נַעֲשִׂית לּוֹ סֵם חַיִּים, שְׁנֵיאָמַר: "עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ", וְאוֹמֵר: "רַפָּאוֹת תִּהְיֶה לְשֹׁרֶד", וְאוֹמֵר: "כִּי מִצְּאִי מִצָּא חַיִּים".

It is taught in a baraita that Rabbi Bena'ah would say: Anyone who engages in Torah for its own sake, his Torah study becomes an elixir of life for him, as it is stated: "It is a tree of life to them who lay hold upon it," and it says: "It shall be health to your navel," and it says: "For whoever finds Me finds life."

BRAISA

וְכָל הָעוֹסֵק בְּתוֹרָה שְׁלֹא לְשֻׁמָּה — נַעֲשִׂית לּוֹ סֵם הַמּוֹת, שְׁנֵיאָמַר: "יֵעֲרֹף כַּמָּטָר לְקַחִי", וְאִין עֲרִיפָה אֶלָּא הִרְיָגָה, שְׁנֵיאָמַר: "וְעֲרַפוּ שָׁם אֶת הָעֵגְלָה בְּנַחֲלִי".

And anyone who engages in Torah not for its own sake, his Torah becomes an elixir of death for him, as it is stated: "My doctrine shall drop as the rain," and "dropping" means nothing other than killing, as it is stated: "And they shall break the heifer's neck there in the valley."

STATEMENT

אָמַר לִיה רַבִּי יִרְמְיָה לְרַבִּי זֵירָא: לִיתִי מֶר לִיתַנִּי. אָמַר לִיה: חַלֵּשׁ לִבִּי וְלֹא יָכִילָנָא.

Rabbi Yirmeya said to Rabbi Zeira: Let the Master come and teach us a halakhic discourse. Rabbi Zeira said to him: My heart is weak and I cannot strain myself over halakha.

STATEMENT

לִימָא מֶר מִילְתָּא דְּאַגְדָּתָא, אָמַר לִיה: הָכִי אָמַר רַבִּי יוֹחָנָן — מַאי דְּכִתִּיב: "כִּי הָאָדָם עֵץ הַשָּׁדָה", וְכִי אָדָם עֵץ שָׁדָה הוּא?

Rabbi Yirmeya said: Let the Master tell us a matter of Aggada instead. Rabbi Zeira said to him: So said Rabbi Yochanan: What is the meaning of that which is written: "For man is a tree of the field"? Is man indeed a tree of the field?

EXPLANATION

אָלֵא, מְשׁוּם דְּכֻתִּיב: "כִּי מִמֶּנּוּ תֹאכֵל וְאַתָּה לֹא תִכְרֹת", וְכֻתִּיב: "אַתָּה תִשְׁחִית וְיִכְרֹת". הֲאֵל פִּיזִיד?

Rather, it is because it is written: "You may eat of them but you may not cut them down," and it is written in the next verse: "Them you may destroy and cut down." How can this be?

EXPLANATION

אִם תִּלְמִיד חָכָם הֵגוֹן הוּא — "מִמֶּנּוּ תֹאכֵל וְאַתָּה לֹא תִכְרֹת", וְאִם לֹא — "אַתָּה תִשְׁחִית וְיִכְרֹת".

If the Torah scholar is worthy, "you may eat of them but you may not cut them down"—learn from him and do not shun him. But if he is not worthy, "them you may destroy and cut down"—shun him and destroy his influence.

STATEMENT

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא, מֵאִי דְּכֻתִּיב: "בְּרֹזֶל בְּכֹרֶזֶל יִחַד", לֹוֹמַר לָךְ: מָה בְּרֹזֶל זֶה — אֶחָד מְחַדֵּד אֶת חֲבִירוֹ, אֲףֹ שְׁנֵי תִלְמִידֵי חֲכָמִים — מְחַדְּדִין זֶה אֶת זֶה בְּהִלָּכָה.

Rabbi Chama son of Rabbi Chanina said: What is the meaning of that which is written: "Iron sharpens iron"? This comes to tell you: Just as with these iron implements, one sharpens the other, so too, two Torah scholars sharpen one another in halakha.

STATEMENT

אָמַר רַבָּה בַּר בַּר חֲנָה: לָמָּה נִמְשְׁלוּ דְּבָרֵי תוֹרָה כְּאֵשׁ, שְׁנַאֲמַר: "הֲלֹא כֹה דְּבָרֵי כְּאֵשׁ נֹאֵם ה'?", לֹוֹמַר לָךְ: מָה אֵשׁ אֵינוֹ דּוֹלֵק יְחִידִי, אֲףֹ דְּבָרֵי תוֹרָה אֵין מִתְקַיְּמִין בִּיחִידִי.

Rabba bar bar Chana said: Why are matters of Torah compared to fire, as it is stated: "Is not My word like fire, says Hashem"? This comes to tell you: Just as fire does not burn alone without other logs, so too, matters of Torah are not retained by a lone scholar studying by himself.

STATEMENT

וְהֵינּוּ דְּאָמַר רַבִּי יוֹסִי בַּר חֲנִינָא, מֵאִי דְּכֻתִּיב: "חֶרֶב אֶל הַפְּדִים וְנֹאֲלוּ", חֶרֶב עַל שׁוֹנְאֵיהֶן שֶׁל תִּלְמִידֵי חֲכָמִים שְׁעוֹסְקִין בַּד בְּבִד בְּתוֹרָה.

And this is what Rabbi Yosei bar Chanina said: What is the meaning of that which is written: "A sword is upon the boasters, and they shall become fools"? This means: There is a sword upon the enemies of Torah scholars—a euphemism for the scholars themselves—who sit alone and study Torah.

STATEMENT

וְלֹא עוֹד אֶלֶא שְׁמִטְפְּשִׁין, שְׁנַאֲמַר: "וְנֹאֲלוּ".

And not only that, but they grow foolish, as it is stated: "And they shall become fools."

STATEMENT

וְלֹא עוֹד, אֶלֶא שְׁחוּטְאִין. כְּתִיב הָכָא: "וְנֹאֲלוּ", וְכֻתִּיב הֵתָם: "אֲשֶׁר נֹאֲלָנוּ וְאֲשֶׁר חֲטֵאנוּ".

And not only that, but they sin, as it is written here: "And they shall become fools," and it is written there: "For that we have done foolishly and for that we have sinned."

STATEMENT

ואיפֿעית אימא — מהכא: "נוא־לו שְׂרֵי צֶעַן [וגו'] התעו את מצרים."

And if you wish, say instead that it is derived from here: "The princes of Zoan have become fools... they have caused Egypt to go astray."

STATEMENT

אמר רב נחמן בר יצחק: למה נמשלו דברי תורה כעץ, שנאמר: "עץ חיים היא למחזיקים בה",
לומר לה: מה עץ קטן מדליק את הגדול, אף תלמידי חכמים קטנים מחדדים את הגדולים.

Rav Nachman bar Yitzchak said: Why are matters of Torah compared to a tree, as it is stated: "It is a tree of life to them who lay hold upon it"? This comes to tell you: Just as a small piece of wood ignites a large one, so too, minor Torah scholars sharpen great ones.

STATEMENT

והיינו דאמר רבי חנינא: הרבה למדתי מרבותי, ומחבירי יותר מרבותי, ומתלמידי יותר מכולן.

And this is what Rabbi Chanina said: I have learned much from my teachers, and from my friends even more than from my teachers, and from my students more than from all of them.

QUESTION

רבי חנינא בר פפא רמי: כתיב "לקראת צמא התיו מים", וכתיב: "הוי כל צמא לכו למים".

Rabbi Chanina bar Pappa raised a contradiction: It is written: "To him who is thirsty bring water," implying the teacher must go to the student, and it is written: "Ho, everyone who thirsts, come for water," implying the student must seek out the teacher!

ANSWER

אם תלמיד הגון הוא — "לקראת צמא התיו מים", ואי לא — "הוי כל צמא לכו למים".

He resolved: If he is a worthy student, "to him who is thirsty bring water." But if not, "Ho, everyone who thirsts, come for water."

QUESTION

רבי חנינא בר חמא רמי: כתיב "יפוצו מעינותיה חוצה", וכתיב: "יהיו לה לבדה".

Rabbi Chanina bar Chama raised a contradiction: It is written: "Let your springs be dispersed abroad," and it is written: "Let them be your own."

ANSWER

אם תלמיד הגון הוא — "יפוצו מעינותיה חוצה", ואם לאו — "יהיו לה לבדה".

He resolved: If he is a worthy student, "let your springs be dispersed abroad." But if not, "let them be your own."

STATEMENT

ואמר רבי חנינא בר אידי: למה נמשלו דברי תורה למים, דכתיב: "הוי כל צמא לכו למים", לומר לה: מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה.

And Rabbi Chanina bar Idi said: Why are matters of Torah compared to water, as it is written: "Ho, everyone who thirsts, come for water"? This comes to tell you: Just as water leaves a high place and flows to a low place, so too, matters of Torah are retained only by one whose mind is humble.

STATEMENT

ואמר רבי אושעיא: למה נמשלו דברי תורה לשלשה משקין הללו: במים, ובין, ובחלב. דכתיב: "הוי כל צמא לכו למים", וכתיב: "לכו שברו ואכלו ולכו שברו בלוא כסף ובלוא מחיר יין וחלב", And Rabbi Oshaya said: Why are matters of Torah compared to these three liquids: to water, to wine, and to milk? As it is written: "Ho, everyone who thirsts, come for water," and it is written: "Come, buy and eat; come, buy wine and milk without money and without price."

EXPLANATION

לומר לה: מה שלשה משקין הללו אין מתקיימין אלא בפחות שבכלים — אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה. This comes to tell you: Just as these three liquids are preserved only in the simplest of vessels like clay pots, and spoil in silver or gold, so too, matters of Torah are retained only by one whose mind is humble.

PROOF

בדאמרה ליה ברתיה דקיסר לרבי יהושע בן חנניה: אי חכמה מפוארה בכלי מכוער! This is as the daughter of the Emperor said to Rabbi Yehoshua ben Chananya: Woe, magnificent wisdom in an ugly vessel! referring to his plain appearance.

PROOF

אמר לה: אביה רמי חמרא במני דפחרא? אמרה ליה: אלא במאי נירמי? אמר לה: אתון דחשיביתו, רמו במאני דהבא וכסףא. He said to her: Does your father store wine in clay vessels? She said to him: But in what else should we store it? He said to her: You who are important, store it in vessels of gold and silver!

PROOF

אזלה ואמרה ליה לאבוי רמייה לחמרא במני דהבא וכסףא, ותקיה. She went and told her father, and they stored the wine in vessels of gold and silver, and it turned sour.

PROOF

אתו ואמרו ליה. אמר לה לברתיה: מאן אמר לה הכי? אמרה ליה: רבי יהושע בן חנניה. קרייהו. אמר ליה: אמאי אמרת לה הכי? אמר ליה: כי היכי דאמרה לי, אמרי לה. They came and told the Emperor. He said to his daughter: Who told you to do this? She said to him: Rabbi Yehoshua ben Chananya. They summoned him. The Emperor said to him: Why did you tell her this? He said to him: Just as she

spoke to me, so I spoke to her to demonstrate the point.

PROOF

וְהָא אִיכָא שְׁפִירֵי דְגַמִּירֵי! אִי הוּוּ סָנוּ — טָפִי הוּוּ גַמִּירֵי.

The Emperor asked: But are there not handsome people who are learned? He replied: If they were plain, they would be even more learned.

EXPLANATION

דְּבַר אַחֵר: מָה שְׁלֹשָׁה מְשָׁקִין הָלְלוּ אֵין נִפְסָלִין אֶלָּא בְּהִיטָח הַדַּעַת — אַף דְּבָרֵי תוֹרָה אֵין מְשַׁתְּכִינן אֶלָּא בְּהִיטָח הַדַּעַת.

Another explanation: Just as these three liquids are ruined only through inattention, so too, matters of Torah are forgotten only through inattention.

STATEMENT

אָמַר רַבִּי חָמָא בְּרַבִּי חַנִּינָא: גָּדוֹל יוֹם הַגִּשְׁמִים כִּיּוֹם שֶׁנִּבְרְאוּ שָׁמַיִם וָאָרֶץ, שֶׁנֶּאֱמַר: "הִרְעִיפוּ שָׁמַיִם מִמַּעַל וְשִׁחֲקִים יִזְלוּ צֶדֶק תִּפְתַּח אָרֶץ וַיִּפְרוּ יֵשַׁע וַצִּדִּיקָה תִצְמִיחַ יַחַד אֲנִי ה' בְּרֹאֲתִיו." "בְּרֹאֲתִים" לֹא נֶאֱמַר, אֶלָּא "בְּרֹאֲתִיו".

Rabbi Chama son of Rabbi Chanina said: The day of rain is as great as the day on which heaven and earth were created, as it is stated: "Drop down, O heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I, Hashem, have created it." "I have created them" is not stated, but rather "I have created it"—referring to the rain, which is equated to the entire creation.

STATEMENT

אָמַר רַב אוֹשְׁעָא: גָּדוֹל יוֹם הַגִּשְׁמִים, שֶׁאֶפִּילוּ יֵשׁוּעָה פָּרָה וְרִבְּה בּוֹ, שֶׁנֶּאֱמַר: "תִּפְתַּח אָרֶץ וַיִּפְרוּ יֵשַׁע".

Rabbi Oshaya said: Great is the day of rain, for even salvation multiplies on it, as it is stated: "Let the earth open, and let them bring forth salvation."

STATEMENT

אָמַר רַבִּי תַנְחוּם בַּר חַנִּילָאִי: אֵין הַגִּשְׁמִים יוֹרְדִים אֶלָּא אִם כ�ּן נִמְחְלוּ עֲוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "רִצִּיתָ ה' אֶרְצְךָ שְׁבֹת שְׁבִית יַעֲקֹב. נָשָׂאתָ עוֹן עַמְּךָ כַּסִּיתָ כָּל חַטָּאתָם סֵלָה".

Rabbi Tanchum bar Chanilai said: Rain does not fall unless the sins of Israel are forgiven, as it is stated: "Hashem, You have been favorable to Your land; You have turned back the captivity of Yaakov. You have forgiven the iniquity of Your people; You have covered all their sin. Selah."

STATEMENT

אָמַר לִיָּה זְעִירֵי מְדִיבָת לְרַבִּינָא: אַתּוּן, מַהֲכָא מִתְנִיתוּ לָהּ. אֲנִן, מַהֲכָא מִתְנִינִן לָהּ: "וְיָאֲתָה תִשְׁמַע הַשָּׁמַיִם וְסָלַחְתָּ לַחַטָּאת וְגו'".

Ze'iri of Dihabat said to Ravina: You derive it from here, but we learn it from here: "Then hear You in heaven, and forgive the sin..." and then it says He will send rain.

STATEMENT

אמר רבי תנחום בריה דרבי חייא איש כפר עכו: אין הגשמים נעצרים אלא אם כן נתחייבו שונאיהן של ישראל כללה, שנאמר: "ציה גם הם יגזלו מימי שלג שאול קטאו".

Rabbi Tanchum the son of Rabbi Chiyya of Kefar Akko said: Rain is not withheld unless the enemies of Israel—a euphemism for Israel themselves—have become liable to destruction, as it is stated: "Drought and heat consume the snow waters; so does the grave those who have sinned."

STATEMENT

אמר ליה זעירי מדיהבת לרבינא: אתון, מהכא מתניתו לה. אנן, מהכא מתנינן לה: "ועצר את השמים ואבדתם מהרה".

Ze'iri of Dihabat said to Ravina: You derive it from here, but we learn it from here: "And He will shut up the heaven... and you shall perish quickly."

STATEMENT

אמר רב חסדא: אין הגשמים נעצרים אלא בשביל ביטול תרומות ומעשרות, שנאמר: "ציה גם הם יגזלו מימי שלג".

Rav Chisda said: Rain is not withheld except on account of the neglect of terumos and maasros, as it is stated: "Drought and heat consume the snow waters."

EXPLANATION

מאי משמע? תנא דבי רבי ישמעאל: בשביל דברים שצויתי אתכם בימות החמה ולא עשיתם — יגזלו מכם מימי שלג בימות הגשמים.

How is this implied? The school of Rabbi Yishmael taught: On account of the things that I commanded you to do in the summer—harvest tithes—and you did not do them, the snow waters shall be stolen from you in the winter.

STATEMENT

אמר רבי שמעון בן פזי: אין הגשמים נעצרים אלא בשביל מספרי לשון הרע, שנאמר: "רוח צפון תחליל גשם ופנים נזעמים לשון סתר".

Rabbi Shimon ben Pazzi said: Rain is not withheld except on account of those who speak lashon hara, as it is stated: "The north wind brings forth rain, and an angry countenance, a backbiting tongue."

STATEMENT

אמר רב סלא אמר רב המנונא: אין הגשמים נעצרים אלא בשביל עזי פנים, שנאמר: "וימנעו רכבים ומלקוש לוא היה ומצח אשה זונה היה לה וגו'".

Rav Salla said in the name of Rav Hamnuna: Rain is not withheld except on account of the brazen-faced, as it is stated: "Therefore the showers have been withheld, and there has been no latter rain; yet you had a harlot's forehead..."

STATEMENT

ואמר רב סלא אמר רב המנונא: כל אדם שיש לו עזות פנים — סוף נכשל בעבירה, שנאמר: "ומצח אשה זונה היתה לה".

And Rav Salla said in the name of Rav Hamnuna: Any person who has brazenness of face will ultimately stumble in sin, as it is stated: "Yet you had a harlot's forehead."

STATEMENT

רב נחמן אמר: בידוע שנכשל בעבירה, שנאמר: "היתה לה", ולא נאמר "יהיה לה".

Rav Nachman said: It is known that he has already stumbled in sin, as it is stated: "You had," and it is not stated "you will have."

STATEMENT

אמר רבה בר רב הונא: כל אדם שיש לו עזות פנים — מותר לקרותו רשע, שנאמר: "העז איש רשע בפניו".

Rabba bar Rav Huna said: Any person who has brazenness of face, it is permitted to call him wicked, as it is stated: "A wicked man hardens his face."

STATEMENT

רב נחמן בר יצחק אמר: מותר לשנאותו, שנאמר: "ועז פניו ישנא". אל תקרי "ישנא", אלא "ישנא".

Rav Nachman bar Yitzchak said: It is permitted to hate him, as it is stated: "And the boldness of his face shall be changed." Do not read "shall be changed [yeshuneh]," but rather "shall be hated [yisanei]."

STATEMENT

אמר רב קטינא: אין הגשמים נעצרים אלא בשביל ביטול תורה, שנאמר: "בעצלתים ימה המקרה" — בשביל עצלות שהיה בישראל שלא עסקו בתורה — נעשה שונאו של הקדוש ברוך הוא מ

Rav Kattina said: Rain is not withheld except on account of the neglect of Torah, as it is stated: "By much slothfulness the rafters decay"—on account of the slothfulness that was in Israel, because they did not engage in Torah, the roof of the Holy One, Blessed is He, becomes poor and leaks.

SUMMARY

The Gemara begins by discussing the greatness of rain, with Rabbi Abbahu teaching that the day of rain is even greater than techiyas hameisim, while Rav Yosef notes that its blessing is established in the second brachah of the Shemoneh Esrei. Rava and Rav Yehuda debate whether rain is greater than the day the Torah was given. The Gemara then expounds on the nature of Torah study, explaining that learning lishmah brings life, while learning for self-aggrandizement brings the opposite. Through various pesukim, the Sages teach that a worthy scholar is like a fruit tree that must not be destroyed, and that Torah scholars must learn together to sharpen one another, as a lone scholar studying in isolation grows foolish and sins. Finally, Rav Nahman bar Yitzhak and Rabbi Hanina emphasize how minor scholars and students sharpen and elevate their teachers, just as small pieces of wood ignite a larger log.

The Gemara teaches us a profound truth about how Torah is acquired. We see that Torah is compared to water, which naturally leaves the high places and flows only to the lowest points. This is to show us that the holy words of the Torah cannot endure in someone who holds himself high; they only remain with one who is truly humble and of a lowly spirit. Just like the Emperor's daughter learned that the finest wine spoils in vessels of gold and silver but keeps perfectly in simple clay pots, our own spiritual vessels must be simple and free of pride to hold the sweetness of Hashem's Torah.

Furthermore, we learn that Torah cannot be sustained in isolation. Just as a single log cannot keep a fire burning, and iron only sharpens when rubbed against another piece of iron, a Yid cannot grow in Torah by locking himself away. We need each other. We need to talk, to debate, and to sharpen our understanding with our friends, our teachers, and even those who may know less than us. When we humble ourselves to learn from everyone, our learning becomes a true elixir of life.

Today, make a point to learn at least one halakha or Torah idea with someone else, or ask a friend for their perspective on a Torah concept, approaching the conversation with genuine humility and a desire to learn from them.