

Perhaps it was **תורה צוה**

דילמא תורה צוה –

OVERVIEW

The **רבנן** told **רב המנונא** that **אמי ר'** wrote four hundred **תורה** (which seems like an exaggeration). **רב המנונא** responded that perhaps he wrote the verse of **תורה צוה** four hundred times. **תוספות** explains why this would be considered writing the **תורה**.

ואומר רבינו תם דאותו פסוק קרוי תורה¹ –

And the **ר"ת** said that this **פסוק** of **תורה צוה וגו'** is called **תורה** -

כדאמר בפרק ג' דסוכה (דף מב, א) קטן היודע לדבר אביו מלמדו תורה –

As the **גמרא** states in the third **פרק** of **סוכה**; a minor who knows how to speak, his father should teach him **תורה**. The **גמרא** there asks -

מאי תורה תורה צוה לנו משה²:

What is the **תורה** that the father should teach him and **רב המנונא** responded, he should teach him **תורה צוה לנו משה**; indicating that this is indeed **תורה**!

SUMMARY

The **פסוק** of **תורה צוה** is considered **תורה** based on the **גמרא** that the **תורה** which a father should teach his son is **תורה צוה וגו'**.

THINKING IT OVER

Why would **אמי ר'** write **תורה צוה וגו'** four hundred times?!

¹ Therefore it is proper to say that **א"ר** wrote four hundred **ס"ת** if he wrote this **פסוק** four hundred times.

² The **ס"ת** **פסוק תורה צוה וגו'** that **אמי רב** wrote the **פסוק תורה צוה וגו'** four hundred times in four hundred **ס"ת** (he asked various **סופרים** to allow him to write that **פסוק**). That is how the story became corrupted that he wrote four hundred **ס"ת**. See 'Thinking it over'.