

Translation

Rabbi Elazar ben Azariah says: if there is no Torah there is no proper behavior. If there is no proper behavior, there is no Torah. If there is no wisdom there is no fear [of heaven]. If there is no fear [of heaven] there is no wisdom. If there is no understanding there is no knowledge. If there is no knowledge there is no understanding. If there is no flour there is no Torah. If there is no Torah there is no flour.

Through knowledge we may also comprehend, and it is then possible for us that we perceive what we may perceive. It is as if he said: If we will not apprehend the idea we have no knowledge, and if we will not have knowledge we will not apprehend the idea, for it is through knowledge that we perceive it. The comprehension of this matter is very difficult, even from the books that were authored on it - certainly from here. However, we only direct the straight path through it.

Rav Chaim of Volozhin

(As Read by Chanoch Levi in "Ruach Chaim")

If there is no Torah, etc. If there is no Torah there can be no commerce, but if there is no commerce then Torah cannot be used. דעת is the knowledge acquired from one's teachers; בינה is the ability to apply known facts to various

Maimonides

By means of this he intends to say that [in] each of these two, each one of the two avails in [bringing about] the existence of the other, and completes the other. Concerning his teachings with regard to knowledge and understanding - it is a very delicate philosophical subject. I shall mention it relying upon the sagacity of one who has reflected upon this subject. That is, the knowledge which we attain and which we acquire indeed is our perceiving ideas which we perceive by abstracting the form, and we will then apprehend it (i.e., the idea); or, we may perceive abstract forms in their subjective existence without our transforming them into knowledge; they, however, in their subjective existence represent knowledge. This perception is what would be termed understanding, and it constitutes knowledge.

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר:
אִם אֵין תּוֹרָה, אֵין דָּרֶךְ אֶרֶץ.
אִם אֵין דָּרֶךְ אֶרֶץ, אֵין תּוֹרָה.
אִם אֵין חֻכְמָה, אֵין יִרְאַה. אִם
אֵין יִרְאַה, אֵין חֻכְמָה. אִם אֵין
בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת,
אֵין בִּינָה. אִם אֵין קָמַח, אֵין
תּוֹרָה. אִם אֵין תּוֹרָה, אֵין
קָמַח:

situations. If there is no knowledge (דעת), there can be no understanding (בינה). If there is no understanding, then knowledge is useless, for the student is severely limited in his ability to utilize his knowledge. **If there is no flour there can be no Torah study**, for man cannot live without eating. (However, Torah can be studied if man has only bread without any luxuries.) If there is no Torah then the bread is useless, for what purpose does life serve if it is not used for spiritual pursuits?