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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. One who extinguishes a light in Shabbos out of concern for danger is exempt.

If one is afraid of gentiles, bandits, harmful spirits, or desires that a sick person is able to sleep and toward this end he extinguishes a lamp on Shabbos, he is exempt. The reason he is exempt is because the act of labor that he performed is a *melachah sheain tzricha legufa*, an act of labor that does not have a defined purpose.

2. One who extinguished the wick for a defined purpose is liable a chatas offering.

If one extinguishes the lamp to spare the lamp, the oil, or the wick, although he has not performed a *melachah shetzricha legufa*, an act of labor that has a defined purpose, the *Tanna Kama* (first opinion in the Mishnah) he is still liable a chatas offering. The reason for this is because the *Tanna Kama* follows the ruling of Rabbi Yehudah that one who performed a *melachah sheain tzricha legufa* is liable as if he had performed a true act of labor. Rabbi Yose, however, maintains that in all cases one would be exempt, except when he extinguishes the wick in order to make the wick into charcoal. The *Gemora* later (31b) will explain the reason for Rabbi Yose’s ruling.

3. Shlomo HaMelech contradicted the words of his father and his own words.

Dovid HaMelech proclaimed that the dead cannot praise Hashem, and Shlomo HaMelech praised the dead who are better off than the living. Shlomo contradicted himself when he stated that a live dog is better than a dead lion. The *Gemora* resolved the contradictions by stating that Dovid meant that one should study Torah and perform

mitzvos while he is alive, because once a person dies, he is free from Torah and mitzvos. Shlomo praised the dead because we find that Moshe invoked the merits of the Avos when praying on behalf of the Jewish People. Furthermore, a king of flesh and blood cannot hope that his decrees will outlive him, but Moshe enacted decrees and they are in place for eternity.

4. Dovid HaMelech requested a sign from Hashem that his sin had been forgiven.

Dovid had a relationship with Bathsheva, the wife of Uriah Hachiti, who was on the battlefield. Although Hashem told Dovid that his sin was forgiven, Dovid desired a sign in his lifetime that would clearly demonstrate that he had repented. Hashem responded that the sign would occur only after Dovid died, in the lifetime of Dovid’s son Shlomo. When Shlomo sought to bring the Aron (ark) inside the Holy of Holies, the gates of the Holy of Holies would not open until Shlomo invoked the merits of his father Dovid. Upon witnessing this phenomenon, the enemies of Dovid were humiliated, and the Jewish People knew that Hashem had forgiven Dovid.

5. Dovid HaMelech requested from Hashem that he know when he would die.

Dovid desired to know when he would die. Hashem told him that he could only know that he would die on a Shabbos. Dovid requested that he die on Sunday, so that he could be buried properly. Hashem denied this request, and then Dovid requested that he die a day earlier, to which Hashem responded that He desired the Torah study of Dovid for one day even more than the thousand offerings that Dovid’s son Shlomo would offer on the



mizbeiach. Dovid would engage in Torah study every Shabbos, as Torah study protects one from death. The Angel of Death succeeded in distracting Dovid from his studies and Dovid died.

6. The Chachamim wanted to conceal the Book of Koheles.

The Chachamim determined that there were many contradictions in the Book of Koheles, but they found the book worthy because the beginning and end of the book contain words of Torah. The contradictions the Chachamim found consisted of a verse that praises anger and a contradictory verse that praises laughter. The *Gemora* resolves this contradiction by stating that the anger Shlomo refers to is the anger Hashem has for the righteous in this world, so they merit full reward in the World to Come. The laughter that Shlomo refers to is the laughter that Hashem laughs with the righteous in the World to Come. Another contradiction was that in one instance Shlomo praised joy and elsewhere Shlomo derided the accomplishment of joy. The *Gemora* resolves this contradiction by explaining that joy does not accomplish anything when it is not joy of a mitzvah. Joy of a mitzvah, however, is praiseworthy.

7. The whole world was created for man to fear Hashem and observe His Mitzvos.

The *Gemora* states that the entire world was created for the sake of the person who fears Hashem and performs the mitzvos. Furthermore, the one who fears Hashem and performs the mitzvos is equal to the entire world, and the entire world was created so others should accompany him by being close to him and learning from his actions.

8. The Divine Presence only rests on one who performs a mitzvah with joy.

The Divine Presence] cannot rest on one who is sad, lazy, engaged in idle chatter and foolishness. The joy of a mitzvah is what brings about the Divine Presence.

9. The Chachamim also desired to conceal the Book of Mishlei.

The Chachamim found one verse in Mishlei where Shlomo writes that one should not respond to a fool in his foolishness, and in another verse Shlomo writes that one should answer a fool according to his foolishness. The *Gemora* resolves the contradiction by answering that Shlomo encourages one to answer a fool who has objections concerning torah, and to ignore the fool's objections regarding other issues besides Torah.

10. When Moshiach arrives, there will be miraculous occurrences.

The *Gemora* records that Rabban Gamliel stated that when Moshiach arrives, a woman will bear a child every day, trees will give fruit every day, and the land of Eretz Yisroel will bring forth ready-made bread and exquisite wool clothing. (29b – 30b)

DAILY MASHAL

Sense of Humor

Rav Shlomo Vohlbe zt"l in his Sefer Alei Shor writes regarding the joy one should have in serving Hashem. Rav Vohlbe writes that one may have a sense of humor, allowing him to see the light in any negative matter, and one who has a sense of humor will enjoy his day.

Rav Vohlbe wonders if a sense of humor is something one can learn, and he posits that if one studies Mussar properly, by studying the positive aspects of life, and then adopting the critical approach, one can develop a proper sense of humor.

Praying that one should die

The *Gemora* states that Dovid HaMelech requested of Hashem that he die one day before his predestined time. Hashem responded that a day that Dovid engaged in Torah study was worth more than a thousand sacrifices that Shlomo HaMelech would offer in the future.



The Ran writes that there are times when one can actually pray for a very sick person to die.

The Tiferes Yisroel asks, why are we not concerned about the continued existence of the sick person?

The Tiferes Yisroel writes that there are times when the person is so distressed, that we must pray for his demise, and there are other instances when afflictions are worse than death.

An illustration of this is when Chananiah, Mishael and Azariah were instructed by Nebuchadnezzar to worship an idol, and had they been tortured, they would have worshipped the idol. Nonetheless, it is certainly forbidden to perform an action that will lead someone closer to death.

What is still difficult is how Dovid HaMelech was allowed to request that he die a day earlier than planned so that the people would be able to tend to his burial.

The *Poras Teainah* suggest that perhaps prayer is permitted because one is not performing an action to hasten the persons death, but to request from a gentile to kill a person is certainly forbidden.

Wanting to Save

Our *Mishna* says that he who extinguishes a light because he is afraid is exempt. If he does so *kechass* - to save - the lamp or the oil, he is guilty.

The Vilna Gaon explains that though that person extinguishes the light because he wants to save the oil and believes that he gains thereby, in truth, a person's wherewithal is exacted for him, with the exception of Shabbos expenses. "*Kechass* - As though he wants to save..." In truth, he saves nothing as the expense of the lamp doesn't cost him anything.

Better Than the Chazon Ish!

After the the funeral of the Chazon Ish on 16 Cheshvan 5714, HaGaon Rav E.M. Shach zt"l entered the Ponivezh Yeshivah and found a single student learning. He revealed to him his thoughts: "Though there was no one like the Chazon Ish,

Shlomo already said that the live dog is better than the dead lion! Now we're better than the Chazon Ish: We can study Torah!"