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Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

### ***Hillel’s Humility***

The Gemora cites a braisa which counsels that one should always strive to be humble like Hillel and not strict like Shamai. It relates a story of two people who had a bet that would give 400 zuz to the first one who could anger Hillel. One of them decided he would try, and went to Hillel’s house on Friday afternoon, when he was washing for Shabbos. He attempted to anger Hillel by not according him the proper respect and continually interrupting him with nonsense questions. He repeatedly cried out “is Hillel here?” omitting any title for Hillel. Hillel got dressed and went out, asking him, “My son, what are you seeking?” He told Hillel that he had a question, and Hillel told him, “My son, ask your question.” The man asked why Babylonians have round heads. Hillel told him that he asked an important question, and answered that it was because their midwives weren’t trained well, allowing the heads to be deformed at birth. The man left, and returned a while later, again calling for Hillel the same way. Hillel again got dressed and greeted the man, who again told him he had a question. Hillel again told him to ask his question, and he asked why Tarmud people have soft eyes. Hillel again said that this was an important question, and answered that it was because they live near the sand, which enters their eyes, making them soft. The man left, and then returned after a while, again calling Hillel the same way. Hillel got dressed again, greeted him, and told him to ask his question. The man asked why Africans have wide feet. Hillel told him he had asked an important question, and answered that it was because they live near patches of water, and therefore they walk barefoot. The man then told Hillel that he had many questions to ask, but was afraid he would anger Hillel. Hillel wrapped himself and sat down, and told him to ask all of his questions. The man asked if he was Hillel, known as the leader of the Jews, and Hillel said that he was. The man then said if that’s the case, there shouldn’t be many like Hillel among the Jews. When Hillel asked him why, the

man said that because of Hillel, he just lost 400 zuz. Hillel told him to be careful, as it is better for him to lose 400 zuz many times than for Hillel to get angry.

The Gemora cites a braisa which tells the story of three people who approached Shamai to convert as Jews.

One man came to Shamai asking him how many Torahs the Jews have, and Shamai answered that there are two, one written and one oral. The man told Shamai that he believed in the written one, but not the oral one, and therefore wanted to convert on condition that Shamai teach him only the written one. Shamai got angry at him, and summarily sent him out. He then approached Hillel with the same request, and Hillel agreed. On the first day of training, Hillel taught him the Hebrew letters, and on the second day he told him a different order of letters. When the man objected, saying Hillel told him something different yesterday, Hillel said that if he relied on Hillel to know what the letters are, he should rely on him to teach him the oral interpretation of the written Torah.

Another man came to Shamai asking him to convert him, on condition that he can teach him the whole Torah while he’s standing on one foot (i.e., in one phrase). Shamai shoed him out with the measuring stick in his hand. He went to Hillel with the same request, and Hillel converted him. He then told him that the core of the Torah is not to do to your friend what you don’t want done to you. The rest of the Torah is an explanation of this principle, and he can now learn that remainder.

Another man overheard a scribe reciting the garments of the kohen gadol. He asked who these garments were for, and when the scribe told him that they were for the kohen gadol, he decided that he will convert to become a kohen gadol. He went to Shamai, requesting such a conversion, and Shamai shoed

him out with the measuring stick in his hand. He then went to Hillel with his request, and Hillel converted him. He then told him that in order to appoint someone a leader, he must learn all the laws, so he should therefore study some Torah first. When he arrived at the verse which states that a stranger (i.e., no kohen) who enters the Mishkan will die, he asked Hillel who this refers to. Hillel told him that it refers to any non-kohen, even King David. The man then reasoned that if Jews, who are called Hashem's first born children, may not enter in an area reserved for kohanim, surely a convert, who comes with no background, may not enter in the realm of kohanim. He then returned to Shamai, and asked him why he didn't explain this to him when he asked to convert. He went to Hillel, and said that blessings should be on his head, since he brought him close to Hashem.

A while later, these three converts ended up in one place. They said that the harshness of Shamai attempted to remove them from the world (i.e., keep them from the Torah), while the humility and patience of Hillel brought them close to Hashem.

### ***The fear of Hashem***

Raish Lakish explains the following verse in Yeshaya to refer to the six sections of Mishna:

<i>V'haya amumas - and the faith of</i>	<i>Zera'im - agricultural halachos</i>
<i>Itecha - your time</i>	<i>Mo'ed - holidays</i>
<i>chosen - strength</i>	<i>Nashim - male/female relations</i>
<i>Yeshuos - salvations</i>	<i>Nezikin - damages</i>
<i>Chochmas - wisdom</i>	<i>Kodshim - sacrifices</i>
<i>Vada'as - and knowledge</i>	<i>Taharos - laws of purity</i>

The verse continues to say *yir'as Hashem hi otzaro - fear of Hashem is his storehouse*. This teaches that even if one has

mastered all sections of the Mishna, his true storehouse of merit is fear of Hashem.

Rava says that this verse refers to the questions asked when one is judged by the heavenly court:

1. Did you conduct business faithfully? [emunas]
2. Did you have set times to learn Torah? [itecha]
3. Were you involved in procreation? [chosen - the strength of heirs]
4. Did you hope for the salvation? [yeshuos]
5. Did you study wisdom with in depth debate? [chachmas]
6. Did you extrapolate from what you learned? [vada'as]

But even if one answers these successfully, he will only be judged favorably if he fulfills the conclusion of the verse, i.e., he has fear of Hashem.

Rava explains this with a parable of someone who asked his agent to bring a kur of wheat to the storage area (a parable for the content of the Torah and the questions posed by the court). When the agent did so, the owner asked him if he also put a kav of the preserving soil chotmon (a parable for fear of Hashem), and the agent said he didn't. The owner then told him that it would have been better if he wouldn't have brought the wheat in.

The Gemora cites a braisa of Rabbi Yishmael that says that one may mix in a kav of chotmon in a kur of wheat that one is selling without being concerned about cheating the buyer, as the chotmon preserves the wheat.

Rabba bar Rav Huna says that if someone has Torah but not fear of Hashem, he is like a guardian who was entrusted with the keys of the inner chamber but not the outer chamber. Just as such a guardian cannot enter to the inner chamber that is his allotted area, so such a person cannot access his Torah, due to his lack of fear of Hashem.

Rabbi Yanai would announce, "woe to the one who has no courtyard, but makes a doorway for it," a parable for one who learns Torah but has no fear of Hashem, as his Torah is not leading him to the ultimate goal. Rav Yehuda says that Hashem created the world in order for people to fear Him, as the verse says "and Hashem made [everything] that they will fear Him."



Rabbi Simon and Rabbi Elazar were sitting, and Rabbi Yaakov bar Acha passed by them. One said to the other that they should stand up for him, as he fears sin, and the other one said that they should stand up for him, as he knows Torah. The first one countered that it is wrong to imply that learning Torah is more of a reason to stand up than a fear of sin. The Gemora concludes that Rabbi Elazar was the first one, as Rabbi Yochanan quoted him saying that all Hashem has in the world is a fear of Heaven, as the verse says, "What does Hashem ask from you, except to fear Him." The verse also says that hen – behold the fear of Hashem is wisdom, which can also be read as *only* the fear of Hashem is wisdom, as the word hen means one (i.e., "only") in Greek.

## ***Wicked people***

Rav Ula explained the verse which says that "you should not be very wicked," which seems to imply that one may be a little wicked. Rav Ula explains that the verse means that if one did something evil, making him a little wicked, he should not do more evil, and thereby become *very* wicked, just as one who got bad breath from garlic should not then continue to eat garlic and make his breath worse.

Rav bar Rav Ula explained the verse about the wicked which says "there are no *chartzubos* – *sufferings* to their death, and they are healthy [like a] building." Hashem is saying that not only are the wicked not *charaid* – *afraid* and *atzaiv* – *sad* [reading *chartzubos* as a contraction of these two words] about their death, but their heart [i.e. emotions about it] is healthy and expansive like a building. This follows Rabbah, who explains the verse about the wicked which says "this is their path *kesel* – *foolishness* to them." The verse means that the wicked know their path is to death, and they have fat on their *kesel* – *flanks*, i.e., their conscience is dulled and insensitive to their evil. Lest we think that they have forgotten about their ultimate death, the verse concludes by saying that their mouth constantly talks about their end (i.e., death).

## ***Extinguishing to preserve the wick***

The Mishna stated that if one extinguished a candle to conserve the wick, oil, or container, he is liable for violating Shabbos.

Rabbi Yossi says that one is only liable for planning to conserve the wick, as extinguishing it makes it into charcoal.

The Gemora asks what Rabbi Yossi's position is. If he follows Rabbi Yehuda, who says that one is liable for an act of work whose intent is not the work itself, he should say one is liable in all cases, but if he follows Rabbi Shimon, who says one is not liable for such an act, he should say that one isn't liable for the case of the wick either, as intending for charcoal is not the act of extinguishing.

Ula answers that he follows Rabbi Yehuda, but he says that the act of extinguishing is defined as extinguishing for the purpose of lighting again *in the same place*, just as one is only liable for demolishing if it is done for the purpose of rebuilding *in the same place*. Therefore, when he extinguishes the wick (the only part of the candle actually lit), he is only doing the act of extinguishing if he is concerned about relighting the wick itself. In all other cases, it is like one who demolishes in order to rebuild somewhere else.

Rabbah challenges this, as all definitions of work are learned from the mishkan. In the desert, the deconstruction of the mishkan when travelling was done in order to rebuild it somewhere else.

Ula answers that since the Jews camped based on Hashem's command, each place was considered a continuation of the last camp.

Rabbi Yochanan says that Rabbi Yossi follows Rabbi Shimon.

Rav Hamnuna (or Rav Ada bar Ahava) explain that the Mishna's case of the wick is a wick which needed to be singed to light better next time. Therefore, extinguishing the candle for this purpose constitutes the act of fixing a utensil (a subcategory of *makeh b'patish* – *finishing a vessel by hitting it with the last hammer blow*).

Rava says that the Mishna's text supports this explanation, as it cites Rabbi Yossi's reason as "because *he makes it* charcoal," as opposed to "*it becomes* charcoal," implying that it is a case where he expressly intends to improve the wick by extinguishing it.



(where there is loss and poverty), there are none (Rav Pappa) (30b – 31b)

## ***Women dying in childbirth***

The Mishna says that women die in childbirth due to their not being careful about three sins: *nidah* – menstrual impurity, separating challa from dough, and lighting candles for Shabbos.

The Gemora asks why each sin is punished during childbirth. Rabbi Yitchak explains that if a woman wasn't careful about *nidah*, which relates to things that occur in her internal reproductive system, Hashem will punish her with something related to the same system.

To explain why these sins lead to death, the Gemora quotes someone from the Galil who taught in front of Rav Chisda that Hashem says:

1. I put blood in you, and warned you about blood (i.e., menstrual blood of *niddah*)
2. I called you *raishis* – my first nation, and warned you about *raishis* (i.e., challah, the first thing taken from the dough)
3. I put a soul in you, which is compared to a candle, and warned you about lighting candles (for Shabbos)

If you keep these commandments, I will guard these gifts, but otherwise, I will remove them.

The Gemora asks why Hashem carries out these punishments during childbirth and answers that when someone is vulnerable, that is the time when punishment is easiest to occur.

The Gemora cites various sayings which express this:

1. When the ox falls, and it is already down, sharpen the slaughtering knife (Rava)
2. If a maid accumulates misdeeds, wait for one [vulnerable] time to carry out all the punishments (Abaye)
3. Let a drunk man fall from his own [drunkenness] (Rav Chisda)
4. The shepherd is slow, and the sheep run fast. When they arrive at the pen, they will be taken to task, and when they enter the pen, an accounting will be made (Mar Ukva)
5. At the door of the store (where there is plenty), there are many friends and brothers, but at the door of disgrace

## **DAILY MASHAL**

### ***All the Questions are about Learning***

When a person is judged in Heaven, they ask him “Did you deal faithfully?” Tosfos wonder (Kidushin 40b): After all, the start of a person’s trial only concerns words of Torah! The Vilna Gaon zt”l explains that all these questions concern learning: “Did you deal faithfully (*be-emunah*)?” That is, did you learn Seder Zera’im, called *Emunas*, as above in our *sugya*. “Did you set aside time for Torah?”: Were you occupied with Seder Mo’ed (*Itecha*)? We’re you fruitful? – with Seder Nashim? Did you expect the Salvation? (Seder Nezikin – *Yeshu’os*). Did you argue with wisdom? – with Seder *Chochmas*, which is Seder Kodoshim? Did you understand one thing from another? – in Seder *Da’as*, which is Seder Tohoros?