



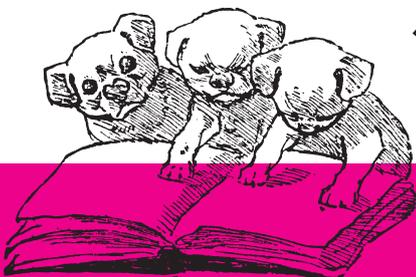
IT SAYS WHAT?!

Think Sheet

for episode on May 8th, 2020
with Rebecca Blady &
Jeremy Borovitz

Shabbat 33b:8-5

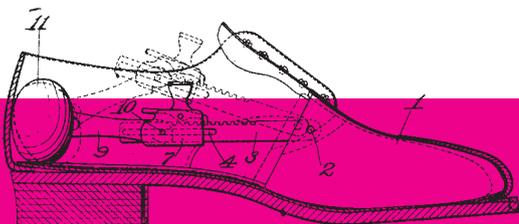
וּאֲמַאי קְרוּ לִיה "רֹאשׁ הַמִּדְבָּרִים בְּכָל מְקוֹם"? דִּיתְבִּי רַבִּי יְהוּדָה וְרַבִּי יוֹסִי וְרַבִּי שְׁמַעוֹן, וַיְתִיב יְהוּדָה בֶּן גְּרִים גְּבִייהוּ. פָּתַח רַבִּי יְהוּדָה וְאָמַר: כַּמָּה נְאִים מַעֲשִׂיהֶן שֶׁל אוֹמְהָ זוּ: תִּקְנוּ שְׂוֹקִים, תִּקְנוּ גְּשָׁרִים, תִּקְנוּ מְרַחְצָאוֹת. רַבִּי יוֹסִי שָׁתַק. נֶעְנָה רַבִּי שְׁמַעוֹן בֶּן יוֹחָאִי וְאָמַר: כָּל מָה שֶׁתִּקְנוּ, לֹא תִקְנוּ אֶלָּא לְצוּרָה עֲצָמָן. תִּקְנוּ שְׂוֹקִין — לְהוֹשִׁיב בָּהֶן זִוְנוֹת, מְרַחְצָאוֹת — לְעֵדֶן בָּהֶן עֲצָמוֹ, גְּשָׁרִים — לִיטוֹל מֵהֶן מַכָּס. הֵלֶךְ יְהוּדָה בֶּן גְּרִים וְסִיפֵר דְּבַרְיָהֶם, וְנִשְׁמְעוּ לַמַּלְכוֹת. אָמְרוּ: יְהוּדָה שְׁעִילָה — יִתְעַלָּה. יוֹסִי שְׁשַׁתַּק — יִגְלָה לְצִיפּוּרִי. שְׁמַעוֹן שְׁגִינָה — יִהְרַג. אֲזַל הוּא וּבְרִיָה, טָשׁוּ בֵּי מְדַרְשָׁא. כָּל יוֹמָא הוּא מִתְיָא לְהוּ דְּבִיתָהוּ רִיפְתָא וְכוּזָא דְּמִיָּא וְכַרְכִּי. כִּי תִקְיָף גְּזִירְתָא אָמַר לִיה לְבְרִיָה: נְשִׁים דְּעָתָן קָלָה עֲלֵיהֶן, דִּילְמָא מְצַעְרִי לָהּ וּמַגְלִיא לָן. אֲזַלוּ טָשׁוּ בְּמַעְרְתָא. אִיתְרַחֲשִׁי נִיֶּסָא אִיבְרִי לְהוּ חְרוּבָא וְעֵינָא דְּמִיָּא, וְהוּוּ מְשַׁלְחִי מְנִיָּהוּ וְהוּוּ יְתְבִי עַד צְוֹאֲרִיָּהוּ בְּחָלָא. כּוּלִי יוֹמָא גְּרָסִי. בְּעֵידֶן צְלוּיִי לְבָשִׁי מִיַּכְסוֹ וּמְצִלוֹ, וְהֵדֶר מְשַׁלְחִי מְנִיָּהוּ כִּי הִיכִי דְלָא לִיבְלוּ. אִיתְיָבוּ תְרִיסַר שְׁנֵי בְּמַעְרְתָא. אֲתָא אֵלֵיהוּ וְקָם אֶפִּיתְחָא דְּמַעְרְתָא, אָמַר: מֵאֵן לוֹדְעִיָה לְבַר יוֹחִי דְּמִית קִיסַר וּבְטִיל גְּזִירְתִּיהָ. נִפְקוּ, חֲזוּ אִינְשֵׁי דְקָא כְּרַבִּי וְזַרְעִי, אָמְרִין: מְנִיחִין חַיִּי עוֹלָם וְעוֹסְקִין בְּחַיִּי שְׁעָה. כָּל מְקוֹם שְׁנוֹתְנִין עֵינֵיהֶן מִיַּד נִשְׂרָף. יִצְתָה בֵּת קוֹל וְאָמְרָה לָהֶם: לְהַחְרִיב עוֹלָמִי יִצְאָתֶם?! חִיזְרוּ לְמַעְרְתְּכֶם! הִדּוּר אֲזוּל אִיתְיָבוּ תְרִיסַר יְרַחֲשִׁי שְׁתָּא. אָמְרִי: מְשַׁפֵּט רְשָׁעִים בְּגִיְהֵנָם שְׁנִים עֶשְׂרִי חֹדֶשׁ. יִצְתָה בֵּת קוֹל וְאָמְרָה: צְאוּ מְמַעְרְתְּכֶם! נִפְקוּ. כָּל הִיכָא דְהוּא מַחֲי רַבִּי אֶלְעָזָר, הוּא מְסִי רַבִּי שְׁמַעוֹן. אָמַר לוּ: בְּנִי, דִּי לְעוֹלָם אָנִי וְאַתָּה. בְּהַדִּי פְּנִיָּא דְּמַעְלֵי שְׁבַתָּא חֲזוּ הוּא סְבָא דְהוּא נְקִיט תְרִי מְדַאֲנִי אָסָא וְרַהֲיִט בֵּין הַשְּׁמָשׁוֹת. אָמְרוּ לִיה: הֲנִי לָמָּה לָךְ? אָמַר לְהוּ: לְכַבּוּד שְׁבַתָּא. וְתִסְגִּי לָךְ בְּחַד! — חַד כְּנָגְדָא "זְכוּר" וְחַד כְּנָגְדָא "שְׁמוּר". אָמַר לִיה לְבְרִיָה: חֲזִי כַּמָּה חֲבִיבִין מְצוֹת עַל יִשְׂרָאֵל. אִיתְיָבָה דְּעַתְיָהוּ.





Shabbat 33b:8-5

In this baraita Rabbi Yehuda is described as head of the speakers in every place. The Gemara asks: And why did they call him head of the speakers in every place? The Gemara relates that this resulted due to an incident that took place when Rabbi Yehuda and Rabbi Yosei and Rabbi Shimon were sitting, and Yehuda, son of converts, sat beside them. Rabbi Yehuda opened and said: How pleasant are the actions of this nation, the Romans, as they established marketplaces, established bridges, and established bathhouses. Rabbi Yosei was silent. Rabbi Shimon ben Yohai responded and said: Everything that they established, they established only for their own purposes. They established marketplaces, to place prostitutes in them; bathhouses, to pamper themselves; and bridges, to collect taxes from all who pass over them. Yehuda, son of converts, went and related their statements to his household, and those statements continued to spread until they were heard by the monarchy. They ruled and said: Yehuda, who elevated the Roman regime, shall be elevated and appointed as head of the Sages, the head of the speakers in every place. Yosei, who remained silent, shall be exiled from his home in Judea as punishment, and sent to the city of Tzipori in the Galilee. And Shimon, who denounced the government, shall be killed. Rabbi Shimon bar Yohai and his son, Rabbi Elazar, went and hid in the study hall. Every day Rabbi Shimon's wife would bring them bread and a jug of water and they would eat. When the decree intensified, Rabbi Shimon said to his son: Women are easily impressionable and, therefore, there is room for concern lest the authorities torture her and she reveal our whereabouts. They went and they hid in a cave. A miracle occurred and a carob tree was created for them as well as a spring of water. They would remove their clothes and sit covered in sand up to their necks. They would





study Torah all day in that manner. At the time of prayer, they would dress, cover themselves, and pray, and they would again remove their clothes afterward so that they would not become tattered. They sat in the cave for twelve years. Elijah the Prophet came and stood at the entrance to the cave and said: Who will inform bar Yohai that the emperor died and his decree has been abrogated? They emerged from the cave, and saw people who were plowing and sowing. Rabbi Shimon bar Yohai said: These people abandon eternal life of Torah study and engage in temporal life for their own sustenance. The Gemara relates that every place that Rabbi Shimon and his son Rabbi Elazar directed their eyes was immediately burned. A Divine Voice emerged and said to them: Did you emerge from the cave in order to destroy My world? Return to your cave. They again went and sat there for twelve months. They said: The judgment of the wicked in Gehenna lasts for twelve months. Surely their sin was atoned in that time. A Divine Voice emerged and said to them: Emerge from your cave. They emerged. Everywhere that Rabbi Elazar would strike, Rabbi Shimon would heal. Rabbi Shimon said to Rabbi Elazar: My son, you and I suffice for the entire world, as the two of us are engaged in the proper study of Torah. As the sun was setting on Shabbat eve, they saw an elderly man who was holding two bundles of myrtle branches and running at twilight. They said to him: Why do you have these? He said to them: In honor of Shabbat. They said to him: And let one suffice. He answered them: One is corresponding to: "Remember the Shabbat day, to keep it holy" (Exodus 20:8), and one is corresponding to: "Observe the Shabbat day, to keep it holy" (Deuteronomy 5:12). Rabbi Shimon said to his son: See how beloved the mitzvot are to Israel. Their minds were put at ease and they were no longer as upset that people were not engaged in Torah study.

