



1 Today's daf consists mostly of Aggadic teachings, starting with stories of the legendary humility and patience of הלל. First, the Gemara recounts the famous story of someone who made a bet of four hundred zuz if he could successfully provoke Hillel and cause him to lose his temper. After several unsuccessful attempts to provoke Hillel by testing his patience with trivial questions, the man finally gave up and scolded Hillel - brazenly telling him that he caused him a loss of four hundred zuz!

Hillel replied:

הוי זהיר ברוחך, כדי הוא הלל שתאבד על ידו ד' מאות זוז וד' מאות זוז והלל - לא יקפיד

One should always be careful to keep calm in all situations, and it is worth someone losing 400 zuz on his account, and even another 400 zuz and Hillel will not be provoked.

1

Stories of the **Humility & Patience of הלל**

Someone made a BET of **400 זוז** if he could cause him to **lose his temper**

After several **unsuccessful attempts....**

He scolded הלל:

You caused me a loss of 400 זוז!

הלל replied:

הוי זהיר ברוחך
כדי הוא הלל שתאבד על ידו ד' מאות זוז וד' מאות זוז והלל לא יקפיד

2 The Gemara then recounts three stories where Hillel's great patience was instrumental in the conversion of three gentiles: One of the stories is the famous incident of a gentile who said he was ready to convert on the condition that he be taught the entire Torah while standing on one foot.

While Shamai pushed him away with a yardstick, Hillel accepted his challenge and told him that all he has to know is:

- עלך סני, לחברך לא תעביד

That which is hateful to you, do not do to your fellow.

- זו היא כל התורה כולה, ואידך פירושה זיל גמור

This, explained Hillel, is in effect the entire Torah. The rest is merely an elaboration on this point, which you will eventually learn.

2

A gentile was ready to convert on the condition he be taught **the entire Torah on one foot**

שמאי pushed him away with a yardstick

הלל told him all he has to know is:

דעלך סני לחברך לא תעביד
do not do to your fellow!

זו היא כל התורה כולה
ואידך פירושה זיל גמור

This is the entire Torah. The rest is an elaboration which you will eventually learn

3 The Gemara relates another two similar stories, and concludes by saying that the three protagonists of these three stories once met and after exchanging stories they declared: קפדנותו של שמאי בקשה לטרדינו מן העולם, ענוותנותו של הלל קרבנו תחת כנפי השכינה -

Shamai's harshness almost banished us from entering the Jewish nation, whereas Hillel's humility and patience brought us under the wings of Hashem.

3

The Gemara relates two similar stories and concludes...

The three gentiles once met

קפדנותו של שמאי בקשה לטרדינו מן העולם ענוותנותו של הלל קרבנו תחת כנפי השכינה



4 The Gemara then turns its attention to the topic of יראת שמים - literally fear of Heaven, which means fear of Hashem: Resh Lakish expounds on the posuk in Yehshaya - והיה אמונת עתיך חוסן ישועות חכמת ודעת יראת השם היא אוצרו The six words at the beginning of the posuk refer to the ששה - סדרי משנה - the six orders of the Mishneh, as follows.

- אמונת זה סדר זרעים
- עתיך זה סדר מועד
- חוסן זה סדר נשים
- ישועות זה סדר נזיקין
- חכמת זה סדר קדשים
- ודעת זה סדר טהרות

The posuk then concludes יראת השם היא אוצרו - The fear of Hashem is his storehouse, meaning that yiraas shomayim is the most important thing in the eyes of Hashem - more than the study of Mishneh, for the yiras shomayim is what will preserve the Torah.

4

יראת שמים

- 1 והיה אמונת סדר זרעים
- 2 עתיך סדר מועד
- 3 חוסן סדר נשים
- 4 ישועות סדר נזיקין
- 5 חכמת סדר קדשים
- 6 ודעת סדר טהרות

יראת השם היא אוצרו

More important than Torah for it will preserve the Torah

5 Similarly, Rava says that when a person ultimately comes before the Heavenly court, he is asked 6 questions, which also correspond to the above mentioned 6 words.

- 1 נשאת ונתת באמונה - which corresponds to אמונת
- Have you conducted your business matters faithfully?
- 2 קבעת עתים לתורה - עתיך which corresponds to
- Have you set fixed times for learning Torah?
- 3 עסקת בפריה ורביה - חוסן which corresponds to
- Have you engaged in procreation?
- 4 צפית לישועה - ישועות which corresponds to
- Did you hope for Moshiach?
- 5 פלפלת בחכמה - חכמת which corresponds to
- Did you delve into wisdom?
- 6 הבנת דבר מתוך דבר - ודעת which corresponds to
- Did you learn Torah and understand one thing from another?

Nevertheless, the Heavenly court concludes with יראת השם - אי יראת השם היא אוצרו, אין, ואי לא, לא - If fear of Hashem was this person's storehouse he will merit favorable judgment. Otherwise, he will not merit favorable judgment.

5

רבא

When a person ultimately comes before the Heavenly court he's asked 6 questions

- 1 והיה אמונת? קבעת עתים לתורה?
- 2 עתיך? נשאת ונתת באמונה?
- 3 חוסן? עסקת בפריה ורביה?
- 4 ישועות? צפית לישועה?
- 5 חכמת? פלפלת בחכמה?
- 6 ודעת? הבנת דבר מתוך דבר?

יראת השם היא אוצרו

The Heavenly court concludes

אי יראת השם היא אוצרו - אין ואי לא - לא



6 Rava continues that one who studies Torah but lacks yiras shomayim is compared to one who stored a lot of wheat but failed to put in a small amount of chumtin as a preservative. The wheat will spoil and he will have nothing to show for his efforts. In fact, the owner in such a case declares that it would have been better had the wheat not been stored in the first place!"

The Gemara next gives two analogies of one who learns תורה but lacks שמיים.

-1- It is as if he has the key to the inner chamber but does not have the key to the outer chamber. This analogy indicates that one must have Yiras Shomayim BEFORE he can acquire Torah.

-2- He is like someone who builds a gate of a courtyard before he has acquired the courtyard. This analogy indicates that Torah LEADS to Yiras Shomayim.

This is explained based on a Rashi in Maseches Yoma דף ע"ב, that one must have initial יראת שמיים in order to acquire יראת תורה, which will then lead to higher levels of שמיים.

6 רבא

תורה
WITHOUT
יראת
שמיים

→

Storing Wheat
WITHOUT
חומטין
a preservative

It would have been better had the wheat not been stored in the first place!

תורה
WITHOUT
יראת
שמיים

→

Key to the
Inner Chamber
WITHOUT
Key to the
Outer Chamber

One must have יראת שמיים BEFORE he can acquire תורה

תורה
WITHOUT
יראת
שמיים

→

Buils a gate
of a courtyard
WITHOUT
Acquiring
the courtyard

תורה LEADS to יראת שמיים

7 The Gemara goes on to explain a posuk in Kohelles: אל תרשע הרבה - do not be exceedingly wicked. Shlomo HaMelech obviously does mean to say that it's acceptable to be somewhat evil, for this is certainly not true! Rather, Shlomo HaMelech means to say that a person who committed some sins should not despair and continue to do more sins, thinking that it no longer matters.

7

אל תרשע הרבה

Do not be exceedingly wicked

↓

A person who
committed some sins
should not despair



8 The Gemara now returns to the Mishnah at the end of daf כ"ט 'עמוד ב'.
 רבי יוסי פוטר בכולן - R' Yosi exempts him in all of the above cases,
 חוץ מן הפתילה מפני שהוא עושה פחם - except in the case of the wick, because he's making charcoal.

R' Yose says that someone who extinguishes a light to save the lamp or the oil is exempt from a chattos, but if he does so to save the wick, he is Chayiv.

The Gemara offers two explanations of this distinction.

Ullah says that R' Yose exempts one who puts out the flame to conserve oil because the act of extinguishing a fire is considered מקלקל - a destructive act - and as a general rule, one is exempt for a melacha that is destructive. Now, generally, one is liable for a destructive act that is done for the purpose of improvement - such as מנת לבנות - destroying an existing house for the purpose of building another house. However, R' Yose holds that מנת לבנות is Chayiv ONLY when it is for the sake of rebuilding "במקומו" - in the same place. Thus, even though one who extinguishes a flame to save the oil is really doing so for a constructive purpose - in order to use the oil later, he is nevertheless exempt, since it is not being done במקומו - it is not being extinguished for the purpose of re-kindling in the same place.

However, when one puts out the flame for the purpose of saving the wick, it is considered a case of מנת לבנות במקומו - as though the destruction is for the purpose of rebuilding in the same place. Therefore, R' Yose holds that one is chayiv in that case. Although, such a melachah is מלאכה שאינה צריכה לגופה - a melachah not performed for its intended purpose - since the extinguishing is not being done for its own sake, but merely to save the wick - R' Yose follows R' Yehudah who holds that one is chayiv for מלאכה שאינה צריכה לגופה.

The Gemara concludes, however, that the wording of the Mishnah indicates that the correct understanding of R' Yose's position is as R' Yochanan explains:

R' Yose exempts one who puts out the flame in order to spare the oil, because it is a מלאכה שאינה צריכה לגופה and R' Yose holds like R' Shimon that one is potur for a מלאכה שאינה צריכה לגופה. And the reason R' Yose says that one is Chayiv in the case where the flame was extinguished for the sake of the wick, is because
 הכא בפתילה שצריך להבהבה עסקינן - we are discussing a case where the wick was lit in the first place only to singe it, to make it easier to be lit in the future. In such a case, the extinguishing is considered a מלאכה שצריכה לגופה since the purpose of lighting and extinguishing it is to improve the wick.

8 רבי יוסי פוטר בכולן
 חוץ מן הפתילה מפני שהוא עושה פחם
 One who extinguishes a lamp for the purpose of...

Saving the Lamp or Oil		Saving the Wick
פטור		חייב
עולא		
סותר על מנת לבנות שלא במקומו		סותר על מנת לבנות במקומו

Saving the Lamp or Oil		Saving the Wick
פטור		חייב
ר' יוחנן		
מלאכה שאינה צריכה לגופה		הכא בפתילה שצריך להבהבה עסקינן מלאכה שצריכה לגופה