



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Lamed Aleph

- A Braisa says, one should always be humble like **Hillel** and not be strict like **Shammai**. A number of stories prove this point.
 - Two people made a bet whether one of them could make **Hillel** lose his temper. He stood outside **Hillel's** house on Friday as **Hillel** was busy with Shabbos preparations, called for **Hillel** in a way totally unbecoming for the Nasi, and asked a ridiculous question (why are Babylonian's heads round). **Hillel** calmly treated him with respect and patience and gave him an answer. This situation repeated itself three times (he asked why a certain nation has round eyes and why Africans have wide, flat feet). Each time he was treated with respect, patience and was given an answer. The man realized that he would not be successful in making Hillel lose his patience or his temper.
 - A Braisa says, a goy went to **Shammai** and asked him how many Torahs there are. **Shammai** explained that there is a Torah Shebiksav and a Torah Shebal Peh. The goy said that he only believes that Torah Shebiksav was given from Hashem and asked for **Shammai** to make him a ger on the condition that he only needs to keep Torag Shebiksav. **Shammai** threw him out. He then went to **Hillel** with the same request and **Hillel** was megayer him. **Hillel** first taught him Aleph Beis in the proper order, and the next day he reversed the order. The goy protested that he was teaching wrong based on the first day's lesson. **Hillel** said, the same way you trust me regarding the order of the Aleph Beis, you should also trust me that Torah Shebal Peh is from Hashem.
 - The Braisa continues that another time a goy went to **Shammai** and asked **Shammai** to be megayer him on the condition that he is taught the whole Torah while standing on one foot. **Shammai** threw him out. **Hillel** was megayer him and said, the main thread of the whole Torah is "what you do not like, do not do unto others". The rest of the Torah is just an explanation of that principle.
 - The Braisa continues that another time a goy went to **Shammai** and asked to be converted on the condition that he will become the Kohen Gadol. **Shammai** threw him out. **Hillel** was megayer him and told him that he first must learn all the halachos of the Kehunah. The new ger learned that even a "zar hakareiv yumas". He said, if a born Jew, even like Dovid Hamelech, could not be the Kohen Gadol, I surely cannot. He accepted that understanding and no longer felt the desire to be the Kohen Gadol. He went to **Shammai** and told him that he should have explained to him why his request was erred.
 - The Braisa says that sometime later these 3 geirim met each other. They said, the strictness of **Shammai** wanted to chase us from the world of avodas Hashem. The humbleness of **Hillel** brought us "tahchas kanfei HaShechina".
- **Reish Lakish** said, the pasuk in Koheles says "*Vehaya emunas itechah chossen yeshuos chachmas vada'as*" and ends off "*Yiras Hashem hi otzaro*". Those six words refer to the shisha sidrei mishna. The pasuk means, although one may learn a lot, Yiras Hashem is what Hashem "keeps in His storehouse" (is most important to Hashem).
 - **Rava** said the words refer to the six questions asked to a person when he is niftar: did you deal honestly in business, did you set time for Torah, were you involved in pirya v'rivya, did you hope for the Yeshua, did you delve into wisdom, did you infer one thing from another thing. Even if one did all these, only if he had Yiras Hashem will his judgment be favorable.

- A mashal is, if you have lots of grain but no preservatives, all the grain is worthless. (Which is why one may sell grain with preservatives mixed in and need not remove the weight of the preservatives from the cost of the grain).
- **Rabbah bar R' Huna** said, someone with Torah but no Yiras Shamayim is like having keys to an inner door without having keys to open the outer door.
- **R' Yehuda** said, Hashem created the world only so that people should fear Him.
- **R' Simon and R' Elazar** were sitting as **R' Yaakov bar Acha** passed by. One said let's rise because he is one who fears sins. The other said, let's rise for he is a Talmid Chachom. We see the difference in opinion as to which is the more important characteristic.
- **R' Ulla** explain the pasuk in Koheles that says, "Don't be very wicked". Being somewhat wicked is ok? He explains, if one did bad, don't say, I might as well continue because I've already done bad. Rather, he should stop before he continues even more.
 - **Rava bar R' Ulla** explains a pasuk in Tehillim, that Hashem says, it's not enough that resha'im are not afraid of the day of death, but they even walk around confident on this world as well!

K'CHAS AHL HANER...

- **Q:** If **R' Yose** holds like **R' Yehuda**, he should say the person is chayuv in the second set of cases in the Mishna as well, and if he holds like **R' Shimon**, then even in this case he should be patur, because he is extinguishing the flame to save the wick, which is a melacha she'eina tzrichah legufah!? **A1: Ulla** says, **R' Yose** holds like **R' Yehuda**. The reason he is patur by all the other cases is because extinguishing is "mekalkel" and **R' Yose** holds that one is only chayuv for that when he intends to rebuild on that exact spot (e.g. one is chayuv for demolishing only when he intends to build on that place). Similarly, one is chayuv for extinguishing only when he intends to relight on that spot – with that wick. So, **R' Yose** holds he is only chayuv when he is trying to save the wick.
 - **Ulla** explains, that although in the Mishkan, where we learn the melachos from, it was taken apart and put together someplace else, since it was all done wherever Hashem said to put it, it is considered to have been put back into the same place that it was taken apart.
 - **A2: R' Yochanan** said, **R' Yose** follows the view of **R' Shimon**, that a melacha she'eina tzricha legufa is patur. The reason he is chayuv in the case of the wick is because we are discussing where he lit it to extinguish it to make it easier to light again. Therefore, the extinguishing is done for the purpose of extinguishing, not for another purpose, and he is chayuv.