



Season 2 Episode 4

Central Guest: Rabbi Bradley Shavit Artson

Babylonian Talmud Arakhin 16b | בבלי ערכין טז ע"ב

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Rabbi Yehuda, son of Rabbi Shimon, asked his father: If one is faced with the choice of **rebuke for its own sake, or humility not for its own sake, which of them is preferable?** His father **said to him: Do you not concede that humility for its own sake is preferable? As the Master says: Humility is the greatest of all** the positive attributes. If so, **humility not for its own sake is also preferable, as Rav Yehuda says that Rav says: A person should always engage in Torah and mitzvot even if not for their own sake, i.e., without the proper motivation but for ulterior motives, as through the performance of mitzvot not for their own sake, one will come in the end to do them for their own sake.**

The Gemara asks: **What is considered rebuke for its own sake and humility not for its own sake?** The Gemara answers: It is like this incident that occurred **when Rav Huna and Ḥiyya bar Rav were sitting before Shmuel. Ḥiyya bar Rav said to Shmuel: See, Master, that Rav Huna is afflicting me. Rav Huna accepted upon himself that he would not afflict Ḥiyya bar Rav anymore. After Ḥiyya bar Rav left, Rav Huna said to Shmuel: Ḥiyya bar Rav did such-and-such to me, and therefore I was in the right to cause him distress. Shmuel said to him: Why did you not say this in his presence? Rav Huna said to him: Heaven forbid that the son of Rav should be humiliated because of me.** This provides an example of rebuke for its own sake, as Rav Huna originally rebuked Ḥiyya bar Rav only when Shmuel was not present, and of humility not for its own sake, as Rav Huna did not forgive Ḥiyya bar Rav but simply did not wish to humiliate him.

בעא מיניה רבי יהודה בריה דר' שמעון תוכחה לשמה ועונה שלא לשמה הי מיניהו עדיפא אמר ליה ולא מודית דענוה לשמה עדיפא דאמר מר ענוה גדולה מכולם שלא לשמה נמי עדיפא דאמר רב יהודה אמר רב לעולם יעסוק אדם בתורה ובמצות אע"פ שלא לשמה שמתוך שלא לשמה בא לשמה

היכי דמי תוכחה לשמה ועונה שלא לשמה כי הא דרב הונא וחייא בר רב הוו יתבי קמיה דשמואל אמר ליה חייא בר רב חזי מר דקא מצער לי קביל עליה דתו לא מצער ליה בתר דנפיק אמר ליה הכי והכי קא עביד אמר ליה אמאי לא אמרת ליה באנפיה אמר ליה חס לי דליכוסף זרעיה דרב על ידאי.