

OVERVIEW of the Daf

1) Haughtiness (cont.)

R' Yochanan offers another interpretation for the end of a pasuk cited earlier in the Gemara.

Rava in the name of Zeiri identifies one source for the prohibition against haughtiness.

R' Nachman bar Yitzchok offers an alternative source.

R' Avira describes the consequence of haughty behavior.

This discussion leads to a dispute between R' Huna and R' Chisda concerning the meaning of a phrase in the pasuk cited by R' Avira.

The second opinion is unsuccessfully challenged.

Another dispute between R' Huna and R' Chisda related to haughtiness is cited.

One of the two opinions is supported.

Three teachings of R' Elazar related to haughtiness are recorded.

Additional teachings related to haughtiness are recorded.

A discussion is presented whether a small degree of haughtiness is appropriate.

The Gemara presents a few comments that relate to the benefits of humility.

The topic concludes with additional teachings related to haughtiness and humility.

2) Clarifying the Mishnah

The Gemara notes a contradiction of inferences in the Mishnah related to whether a warning against speaking to another man constitutes a valid warning.

Abaye resolves the contradiction and explains the intent of the Mishnah.

3) The sotah receiving yibum or chalitzah

The Gemara questions why the sotah does not receive yibum.

R' Yosef cites an exposition that explains this halacha.

Abaye unsuccessfully challenges this explanation.

A second version of this exchange is recorded. ■

REVIEW and Remember

1. What ultimately happens to be people who are haughty?

2. What is a prerequisite for one's prayers to be heard?

3. How great are those of lowly spirit?

4. Does a warning against speaking to another man make a woman into a sotah?

Distinctive INSIGHT

Humbleness and self-sacrifice

אבל מי שדעתו שפלה מעלה עליו הכתוב כאילו הקריב כל הקרבנות כולם

The Avnei Nezer asked why Hashem did not give the Jewish People a mitzvah to perform so that they should become worthy to krias yam suf on their own merit. Shem MiShmuel suggests an approach based on our Gemara. The Gemara teaches that if someone offers a Korban Olah he is credited with the reward of offering a Korban Olah, if he offers a Korban Mincha he is credited with the reward of offering a Korban Mincha but someone who is humble is credited with the reward of offering all the different korbanos. The rationale behind this concept is that when a person performs a mitzvah he draws forth the Divine Light that travels through the conduit that was created by the performance of that particular mitzvah. Therefore, someone who offers a Korban Olah can only receive the reward that travels through the conduit created by a Korban Olah. One who is humble and believes that he cannot create a conduit through his own actions but must rely entirely on Hashem's benevolence merits a conduit created by Hashem which is unlimited. Accordingly, such a person can be considered as if he offered all the different korbanos since the conduit that brings forth the Divine Light in his direction is unlimited.

The same principle can be employed regarding Krias Yam Suf. The miracle of krias yam suf was accompanied by such a great display of Divine Light that even the maidservants merited to have a clear vision of prophecy. That degree of light could not have been achieved through the performance of a single mitzvah since any single mitzvah does not have the capacity to encompass that concentration of Divine Light. What is necessary to become worthy of this degree of Divine Light is **פש** which encompasses a person's entire being. Just as a person is permitted to slaughter an animal for his needs because the animal is a near non-entity when compared to a person, so too, **להבדיל אלף אלפים פעמים**, a person has no existence when compared to Hashem. Therefore, it is appropriate for a person to be willing to sacrifice his entire being to honor Hashem.

In the light of the above, Shem MiShmuel offers a new interpretation of our Gemara. When the Gemara refers to one who is **שפלה** it does not mean humble; rather it refers to a person who has the recognition that his existence is nothing compared to Hashem and that he must be willing to give his life for the Honor of Hashem. Such a person is considered as if he offered all the different korbanos because his service to Hashem is not limited to a specific mitzvah; rather his service encompasses his entire being which makes him worthy of special Divine Light. ■

HALACHAH Highlight

Avoiding haughtiness

אמר ר' חייא בר אשי אמר רב תלמיד חכם צריך שיהא בו אחד משמונה שבשמינית

R' Chiya bar Ashi in the name of Rav states that a Torah scholar must possess an eighth of an eighth of haughtiness

Rambam¹ writes that there are certain traits regarding which one is prohibited from following the middle of the road (בינוני) approach; rather one should adopt an extreme approach. The trait one should avoid is haughtiness and it is not sufficient for a person to merely be humble, instead he should behave in an extremely contrite manner. Sefer Yad Hamelech² notes that there is a contradiction in the writings of Rambam about these matters since Rambam in the previous comment maintains that the בינוני approach is not acceptable regarding haughtiness and yet in another place³ Rambam writes that although it is praiseworthy for a person to adopt an extreme approach to avoid haughtiness, nevertheless, one who follows a בינוני approach is still considered humble and wise.

Sefer Yad Hamelech suggests that if one can indeed follow a balanced position between haughtiness and humility he should follow that path the same way he would balance between two other extremes. The reason Rambam advises that a person should adopt an extreme approach to avoid

haughtiness is the difficulty involved in keeping one's haughtiness contained in a way that it does not get out of control. Therefore, Rambam writes that one who follows the בינוני approach between haughtiness and humility has behaved correctly but as a practical matter Rambam advises avoiding the בינוני approach due to the difficulty in keeping the tendency towards haughtiness from getting out of control.

Sefer Kol Eliyahu⁴ asks in the name of Gra why Yaakov Avinu took credit for the blessing that Hashem showered upon him (קטנתי מכל החסדים אשר עשית עמדי) rather than attribute it to his ancestors. He answers that concerning blessings one already received it is appropriate for a person to attribute that to himself because by doing so he must humble himself with the recognition that his merit may have run out. When asking Hashem for salvation or other blessing one should not ask in his own merit, instead one should make the request in the merit of others. Taking credit for blessings that one already received that leads to humbleness is the degree of haughtiness that Chazal referred to when they said that Torah scholars should possess an eighth of an eighth of haughtiness. Gra notes that interestingly, the pasuk which teaches this lesson is the eighth pasuk of the eighth parsha of the Torah. ■

1. רמב"ם פ"ב מהל' דעות ה"ג
2. ספר יד המלך פ"א מהל' דעות ה"ה
3. רמב"ם פ"א מהל' דעות ה"ה
4. ספר קול אליהו אות רכ"ד ■

STORIES Off the Daf

A humble spirit

ואת דכא ושפל רוח

On today's daf we find that Hashem is with those who have a lowly and humble spirit.

Once, the secretary of the prestigious Kollel Hod in Batei Machse in Yerushalayim called to his shamash and said, "We have received money for Mrs. Rosenfeld. Please call her to come for the money right away."

The shamash was preoccupied with a personal matter so he completely misheard his boss' instructions. Instead of Mrs. Rosenfeld, he thought his boss

had said, "Rav Sonnenfeld." Understandably, he went to the venerable Rav of Yerushalayim, Rav Yosef Chaim Sonnenfeld, ז"ל, who immediately answered the summons and climbed the many steps to the office of the Kollel.

The moment the shocked secretary saw Rav of Yerushalayim at his door he blurted out, "I don't understand. If the Rav had need of me, why didn't he summon me?"

"Actually I am answering your shamash's summons to come for money left for me."

At this point the secretary figured out what had transpired and furiously exclaimed that he would give the shamash a piece of his mind.

"But why?" asked Rav Sonnenfeld.

"This kind of mistake could happen to anyone."

At the Rav's insistence the secretary agreed not to mention the mistake to the shamash.

But what is truly mind-boggling is what transpired immediately afterwards. A short time later, Mrs. Rosenfeld entered the Kollel to collect her money.

"But how did you hear?" asked the puzzled secretary who in the heat of the moment had completely forgotten to summon the woman.

"What do you mean how? A few minutes ago the Rav of Yerushalayim knocked on my door and told me about it!" ■

